



# Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCE  
In Religious Studies (9RS0)  
Paper 4F Sikhism

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**Paper 4: Study of Religion, Option 4F: Sikhism – June 2024**  
**Mark scheme**

Question number	Answer
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The name of the Divine is repeated silently or aloud through prayers, hymns, chanting or meditation.</li> <li>• Nam simaran (also called nam japna) is the focusing of the mind on the word Waheguru.</li> <li>• The goal of Sikhism is union with the Divine, which ends the cycle of reincarnation.</li> <li>• It is the physical act of sitting in a cross-legged position and meditating, uttering or chanting the nam.</li> <li>• It brings calmness to the mind and allows a person to concentrate on the 'image' or 'qualities' of Waheguru.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Martyrdoms show the devotion of people to Waheguru.</li> <li>• Guru Arjun was executed under the orders of the Mughal Emperor Jahangir.</li> <li>• Guru Tegh Bahadur was publicly beheaded in 1675 on the orders of Mughal emperor Aurangzeb.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Guru Arjun is regarded as the first Sikh martyr and is significant as he refused to acquiesce to pressure to renounce his faith, therefore Sikhs strive to follow his example in commitment to faith.</li> <li>• Guru Tegh Bahadur was executed because he refused to convert to Islam, showing his commitment to Waheguru and his decision to strive to be gurmukh, setting an example for all future Sikhs.</li> <li>• Martyrdom of two Gurus shows the significance of the Sikh faith, early in the history of Sikhism and establishes the distinctiveness of the religion and the way of the Guru.</li> <li>• Martyrdom is important to most Sikhs, but for some it does not reflect the reality, and the living of the laws of the Khalsa are far more significant in the seeking of union with the Divine.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> </ul>

Level	Mark	Descriptor
		<ul style="list-style-type: none"> <li>Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist knowledge and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>A manmukh person is focused on their own ego and “at best see the world including themselves — erroneously — as distinct from God.”</li> <li>Manmukh is the idea that a person is seeking to follow their own desires and worldly temptations.</li> <li>A manmukh person is subject to the Five Thieves of kaam (lust), krodh (rage), lobh (greed), moh (attachment) and hankaar (ego).</li> <li>A manmukh person is anyone who has not realised the Self within (God, Truth, Shabad or Nam).</li> <li>A manmukh person is a servant of Maya or illusion as they have “attachment to temporal values.”</li> <li>A manmukh lifestyle does not include humility, contentment, compassion, love and spiritual wisdom.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The meaning and purpose of life is to cease "to be worldly-minded (manmukh)" and to become "God-conscious and God-filled (gurmukh)."</li> <li>• Union with the Divine can be found within this life and also by escaping the cycle of samsara.</li> <li>• Guru Nanak established the principle of miri-piri during his debate with the Siddhas when he asserted that the enjoyment of material wealth and of spiritual wealth were not incompatible goals.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluation skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The meaning and purpose of life expressed in the Guru Granth Sahib is to seek union with the Divine; therefore, this enables every aspect of a Sikh's life to be guided by this goal and affects all choices.</li> <li>• The seeking of union with Waheguru may seem to some to be outside of the daily life of a Sikh, as such the purpose of life might be better expressed in terms of personal relationships shown through seva.</li> <li>• The teaching of the equality of men and women is emphasised within Sikhism, and the seeking of equality in all areas of humanity may be seen to be of more immediate concern than seeking for the meaning and purpose of life.</li> <li>• Realising the reality of existence may be an expression of the meaning and purpose of life; this is done by turning towards Waheguru and away from haumai. This enables a Sikh to find meaning in their life but may not be uppermost in their mind.</li> <li>• The gaining of positive karma is significant in seeking union with Waheguru; because all aspects of a Sikh's life will be directly influenced by the desire to accumulate karma.</li> <li>• Avoiding manmukh is a way to attain equanimity of mind during this life and therefore this will enable a person to release their ego in the search for union with the Divine.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p>If candidates do not refer to both religious freedom and pluralism they cannot normally go above level 2.</p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Sikhs believe that Sikhism is the simplest and most straightforward way of attaining union with the Divine.</li> <li>• Sikhs believe that anyone who truly believes in one God and worships Waheguru can find union with him.</li> <li>• In the concept of service to humanity, there is no mention that the recipient must only be a Sikh.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Most Sikhs consider all religions to be valid paths to union with the Divine, and as such involvement with and support for religious pluralism is an important part of Sikh practice; this is exemplified in the reported saying that "There is no Hindu and Muslim".</li> <li>• There is a danger of syncretism in religion as each religion is different and competing. Many Sikhs would reject any attempt to fuse practice and belief from different religions.</li> <li>• Sikhism can be seen to be about the individual search for union with the Divine; as such any attempt to disrupt a person's individual search could be seen to be diversionary and not advisable.</li> <li>• Sikhs would involve themselves in inter-faith dialogue for a number of different reasons, and this is significant because of the need to work together for the betterment of society and the greater understanding of Sikhism by others.</li> <li>• Some may say that Sikhism is objective truth as it is so distinct from other religions; therefore any acceptance of other religions as 'true' may be seen to dilute and distract believers from their path and as such should be avoided.</li> <li>• In exploring religious experiences, Sikhs could be found to argue for and against the validity of all human religious experiences. For some, the common features of experiences would provide a basis on which to build, for others they would recognise them as counterfeit (this shows links to Philosophy of Religion).</li> <li>• In exploring a morality in other religions, it is possible to see links to religious worldviews that can be adapted to help understand how to articulate an ethical standpoint with reference to God (this shows links to Religion and Ethics).</li> <li>• In using the teachings of the Gurus as the basis for any interaction with others, similarities can be seen with the words of Jesus in the New Testament to justify isolation from, or involvement with, the pervading attitudes and beliefs of the day (this shows links to New Testament</li> </ul>



	<p>Studies).</p> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>
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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> <li>• Judgements made with no attempt to appraise evidence (AO2).</li> <li>• Conclusions are provided but are simplistic and/or generic (AO2).</li> </ul>
Level 2	7–12	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> <li>• Judgements made with little or no attempt to appraise evidence (AO2).</li> <li>• Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).</li> </ul>
Level 3	13–18	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of some of the elements in the question are made (AO2).</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> <li>• Conclusions are provided, which logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 4	19–24	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2).</li> <li>• Reasoned judgements are supported by the appraisal of some evidence (AO2).</li> <li>• Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 5	25–30	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> <li>• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li> </ul>

