



Pearson

Mark Scheme (Results)

Summer 2017

Pearson Edexcel GCE
In Religious Studies 8RS0
Paper 4F – Sikhism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 4: Study of Religion, Option 4F: Sikhism
Mark scheme

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding using specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • The person will be initiated using amrit (a mixture of sugar crystals and water that has been stirred with a double-edged sword). • The mixture is drunk and sprinkled on the eyes and hair. • During the ceremony, those being initiated must recite the Mool Mantar and they are told the strict rules of the Khalsa that must govern their lives. • There will be five men gathered round to represent the Five Pure Ones at Vaisakhi. • Pahul (receiving amrit) involves accepting death (offering your head) for spiritual re-birth with new parents in the House of the Guru.

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

Question number	Indicative content
2	<p>3 marks AO1, 6 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Guru Gobind Singh identified the Guru Granth Sahib as his successor and the living Guru. • Guru Gobind Singh established the Khalsa during the events of Vaisakhi. • He gave opportunities for women to lead such as in the example of Mai Bhago. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • As one of the Ten Gurus the life of Guru Gobind Singh is significant for Sikhs as they are believed to be 'the Ladder, the Guru is the Boat, and the Guru is the Raft to take me to the Lord's Name'. As such there can be no argument about his significance for Sikhs. • In some ways the establishment of the Khalsa reinforced and brought a new emphasis to Sikh identity and practice; as such Guru Gobind Singh's identification of all Khalsa Sikhs as Singh and Kaur raised their understanding of themselves. • His teachings in the Dasam Granth are still used today as a guide and source of wisdom; however some may question their veracity and as such his influence may be questioned by some. • In identifying the Guru Granth Sahib as his successor he laid the basis for all Sikh worship today; as formal worship in the Gurdwara is focussed completely on the Guru Granth Sahib it could be argued that he influences all Sikh devotion. <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	1–3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	4–6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	7–9	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3	<p>3 marks AO1, 6 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The body of people who meet religiously in the presence of the Guru Granth Sahib and is known as the fellowship of the seekers of truth. • The sangat raises the individual to high moral action as Sikhs learn and have the opportunity to participate in acts of sewa. • It has been a central aspect of Sikhism since the time of Guru Nanak. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • The importance of the sangat was acknowledged by all the Gurus who continued to build it throughout history as it is a way people can always receive guidance from it because it consists of people who hold the same beliefs. • Each individual within the sangat can become more haumai; therefore this means that sangat is integral to mukti as the Guru Granth Sahib teaches 'The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied'. • It is needed in order to facilitate service to others which is a central feature of Sikh life and devotion, this suggests its centrality as the sangat provides Sikhs with regular opportunities to practice sewa and gain good karma. • It is possible to suggest that there are occasions that the sangat is fractured and may be a negative influence on a Sikh. As such it might be desirable for a Sikh to withdraw from the community to find harmony and rid themselves of selfish feelings, suggesting that a Sikh might find the importance of the sangat sometimes lacking. <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	1–3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	4–6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	7–9	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • God is one as indicated in the Mool Mantar and by the words Ik Onkar. • The Mool Mantar describes the divine as 'There is but one all-pervading spirit, and it is called the truth, It exists in all creation, and it has no fear, It does not hate and, it is timeless, universal and self-existent'. • God can be known through knowledge, devotion and suffering. • Sat indicates God's changeless and timeless Reality. He is both transcendent and all-pervasive. • The universe is contained within God as he is the creator and source of the universe.

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

Question number	Indicative content
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The revelation to Guru Nanak was independent of all other traditions. • The sants of the 15th to the 17th centuries are seen to have had large influence over certain religions of the era including Sikhism. • Some suggest the concept of mystical union with God taught by Guru Nanak had its origins in the sant tradition. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Guru Nanak's river experience was based on objective truth; as such his view and description of God was based purely on his religious experience rather than the writings and teachings of others. Guru Nanak was not afraid to deviate and contradict other religious teachings, which suggests he would have been open to the same with the sant tradition. • The spiritual poetry of Kabir and the writings of other non-Sikhs are included in the Guru Granth Sahib, suggesting that the movements at least share a common outlook, and are therefore compatible with each other; using this as a basis it is possible to suggest that the early Gurus drew on existing teachings about God. • The writings of Guru Nanak in the Guru Granth Sahib show that there is considerable common ground in the concept of union with the divine and mukti as the goal of life and therefore there is a common spirituality between them. • Guru Nanak's teaching about the benefits of openness and the hazards of exclusivism identifies with the same trends in the wider sant movement. This may suggest that he drew on existing religious thought to articulate the concept of the divine. • Some aspects of the wider sant movement, and its traditional association with Bhakti, suggest that Guru Nanak drew inspiration from a wide range of religious traditions, including Hindu and Islamic sources. Therefore any suggestion that Guru Nanak relied solely on one spiritual path on which to proclaim his teaching is unlikely to be accurate. <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	1–5	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues may be selected (AO2). • Makes basic connections between a limited range of elements in the question. • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2).
Level 2	6–10	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made. • Judgements made with little or no attempt to appraise evidence (AO2).
Level 3	11–15	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made. • Judgements are supported by an attempt to appraise evidence (AO2).
Level 4	16–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question. • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).

