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**Edexcel**

## **Mark Scheme (Results)**

**Summer 2018**

Pearson Edexcel GCE  
In Religious Studies (8RS0/4F)  
Paper 4: Study of Religion  
Option 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 – 2018

Question number	Answer
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding using specialist language 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>• The aim of Sikh meditation is to feel God's presence and become immersed in the divine light.</li> <li>• Nam japna is when the devotee focuses their attention on the names or great attributes of God.</li> <li>• While meditation is very personal and internal it may equally be practised vocally in the sangat (holy congregation).</li> <li>• The tenth gate for a person is Dasam Dwaar which is reached through continuous practice of meditation.</li> <li>• Kirtan is seen as one of the best ways to aid meditation, and it may be considered to be a form of meditation.</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>3 marks AO1, 6 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><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Seva is a key value for all Sikhs.</li> <li>• It is the basic expression of how all Sikhs should relate to other people.</li> <li>• It is a totally voluntary self-offering of kindness and wellbeing towards others.</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>• Seva can be seen in the way that it is expressed in the way Sikhs behave and act in the Gurdwara. For example it is shown in the langar and in the welcoming of all people and therefore is the basis of all Sikh action and this shows its centrality.</li> <li>• The goal of life for a Sikh is to live as a gurmukh, therefore it is an expression of deeds regarded as expressing the quality of gurmukh.</li> <li>• By performing seva a Sikh is able to follow the examples of the Gurus, for example Guru Har Rai was a kind Guru who distributed medicines. Seva was shown as he helped those who fought against his father, therefore seva is as central in Sikhism as the Gurus.</li> <li>• Seva helps a Sikh live the virtues of compassion, humility and love; while avoiding the Thieves of greed, attachment and pride, therefore seva is central to all Sikh living and is integral to the path to union with God.</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	1-3	<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>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</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>• 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	7-9	<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>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3	<p>3 marks AO1, 6 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><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The Rehat Maryada sets out 'kurahit' which is a breach of the code of conduct.</li> <li>• The Rehat Maryada defines a Sikh in article 1.</li> <li>• The Rehat Maryada sets out the four life ceremonies - birth/naming, amrit, wedding, and death.</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>• The Rehat Maryada is the only codified version of Sikh belief authorised by the Akal Takht, the seat of supreme temporal authority for Sikhs. Therefore its significance should be accepted by all Sikhs as a guide for practice.</li> <li>• Since its writing its implementation has successfully achieved a high level of uniformity in the religious and social practices of Sikhism; as such its significance for unifying the sangat cannot be over-stated.</li> <li>• It is the latest in a long line of attempts to codify Sikhism. However, while it may have held pre-eminence since its writing there are some Sikhs who suggest that this will be rejected in time as Sikhs become more disparate.</li> <li>• It is suggested that 'some of the greatest Sikh scholars and savants of all times contributed to it and deliberated on its content. So this work should take precedence on any sectional beliefs and preferences.' Therefore its significance and 'edicts' apply in all places of the Sikh diaspora.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</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>• 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	7-9	<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>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language 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>• When he was thirteen, as a Hindu, Nanak was to receive the sacred thread but he refused it saying that he believed the spiritual thread of mercy, contentment and continence was the thread he wished to wear, as this would never perish.</li> <li>• After going under the water Nanak disappeared and he was thought to have drowned. Nanak was actually communing with Waheguru.</li> <li>• Guru Nanak travelled far and wide to teach God’s message to people through hymns which he felt people would be able to understand.</li> <li>• He established a society without divisions of caste, inheritance, religion or gender. Here he established the langar.</li> <li>• On September 22, 1539 in the early hours of the morning Guru Nanak died and became one with God. In the morning his followers found nothing except the flowers still in bloom.</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
4(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 using specialist language and terminology 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 revelation to Guru Nanak was independent of all other traditions.</li> <li>• The sants of the 15th to the 17th centuries are seen to have had large influence over certain religions of the era, including Sikhism.</li> <li>• Some suggest the concept of mystical union with God taught by Guru Nanak had their origins in the sant tradition.</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>• During his childhood Nanak was friends with both Hindu and Muslim children and was concerned about spiritual matters including the meaning of life; this underpinned his teachings about union with God and equality w- both of which are at the heart of Sikh practice and devotion today and therefore so are his teachings.</li> <li>• After his river experience Nanak taught people that he had learned: "There is no Hindu, no Muslim"; as such Sikhs will follow his example and are influential in inter-faith practices and relationships evidenced in the welcoming nature of the langar.</li> <li>• Nanak was once taken prisoner by the Mughal Empire. Guru Nanak sang a hymn about the killing of innocent people by the Mughals while he was imprisoned- therefore this type of example influences Sikhs today as they strive to practice kindness and escape the Five Thieves.</li> <li>• Guru Nanak can be seen to be the founder of Sikhism; however, his significance for Khalsa Sikhs could be seen to be less important than that of Guru Gobind Singh who codified the practices; though Sikhs would also recognise that all the Gurus' messages work together.</li> <li>• Nanak's example and teaching form the basis of Sikhism. The majority of his teachings focussed around God, service and the equality of all people; these qualities are reflected in the life of a gurmukh which Sikhs should be aiming for and therefore Guru Nanak's teachings are central to Sikh life.</li> <li>• The establishment of the langar at Kartarpur is perhaps the most visible evidence of Guru Nanak's influence on, and significance in, Sikhism as this is still lived out in every Gurdwara.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	0	No rewardable material.
Level 1	1-5	<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 may be selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments (AO2).</li> <li>• Judgements made with no attempt to appraise evidence (AO2).</li> </ul>
Level 2	6-10	<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.</li> <li>• Judgements made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	11-15	<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.</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	16-20	<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.</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>



