



## **Mark Scheme (Results)**

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (1RA0/2G)

Paper 2: Area of Study 2 – Study of Second Religion

Option 2G: 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 2: Study of Second Religion 2G - Sikhism Mark Scheme – 2018**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• God is Karta Purakh, the Creator-Being (1)</li> <li>• God created the world for humans (1)</li> <li>• God has created the universe several times (1)</li> <li>• Creation occurred through the will of God (1)</li> <li>• Only God knows the time or date when the world was created (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark).</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• A gurmukh follows the way of God (1) so they will be able to achieve unity with God more easily (1)</li> <li>• They will follow God's words (1) which will make them a truthful person (1)</li> <li>• They meditate on God's name more easily (1) leading to freedom from attachment (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• They can support each other in faith (1) they can help others to worship by reading scriptures (1) as the Guru Granth Sahib explains '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' (1316) (1)</li> <li>• It means they can become pure (1) as their sins are removed (1) 'In the Saadh Sangat, you shall become absolutely pure, and the noose of death shall be cut away' (Guru Granth Sahib 44) (1)</li> <li>• In the sangat they will find peace (1) 'Joining the Saadh Sangat, I have found peace and tranquillity; I shall not wander away from there again.' (Guru Granth Sahib 818) (1) allowing them to concentrate on finding unity with God (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Sikhs believe that their purpose in life is to become one with God because he is one, transcendent and eternal. According to the Guru Granth Sahib their life is their 'chance to meet the Lord of the Universe' (12)</li> <li>• Sikhs believe that if they lead a gurmukh life then they will end the cycle of rebirth and their reward for living this way will be to be united with God</li> <li>• Sikhs believe that the purpose of the soul is to pass through many life forms and, once they are in human form, they are able to show devotion to God by leading a good Sikh life. This may mean they achieve mukti and are united with God.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Some Sikhs may argue that showing devotion to God is much more important than trying to attain unity with God, they should participate in daily meditation, Nam Japna</li> <li>• Some Sikhs maintain that seeking unity as the main purpose of life could be perceived as a selfish action, that being good for the benefit of others is more important and that unity with God is a side effect</li> <li>• Some Sikhs might say that service to others should be the main aim of life and this is important as it creates a good community and helps Sikhs overcome the Five Thieves.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 marks</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"> <li>• The candidate writes nothing.</li> <li>• The candidate's response does not relate to the question.</li> <li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li> </ul>
<b>1 marks</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with reasonable accuracy.</li> <li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li> <li>• Candidates use a limited range of specialist terms as appropriate.</li> </ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with considerable accuracy.</li> <li>• Candidates use rules of grammar with general control of meaning overall.</li> <li>• Candidates use a good range of specialist terms as appropriate.</li> </ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with consistent accuracy.</li> <li>• Candidates use rules of grammar with effective control of meaning overall.</li> <li>• Candidates use a wide range of specialist terms as appropriate.</li> </ul>



Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• They may listen to the lesson for the day (1)</li> <li>• They may participate in kirtan (1)</li> <li>• They may participate in social activities (1)</li> <li>• They may make ardas (1)</li> <li>• They may share food in the langar (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• When a baby is born the words of the Mool Mantar are whispered in its ears (1) which introduces them to Sikh beliefs (1)</li> <li>• The baby has drops of amrit placed inside its mouth (1) in case the baby dies without being old enough to receive amrit (1)</li> <li>• During the naming ceremony the family recite hymns of thanksgiving (1) this initiates the baby into the Sikh way of life (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• By meditating on the name of God Sikhs believe they are rewarded (1) 'Repeating the Naam, the Name of the Lord, the mortal is exalted and glorified.' (Guru Granth Sahib 1142) (1) this will lead them closer to unity with God (1)</li> <li>• Nam Japna will purify them (1), 'Repeating the Naam, sin is banished from the body' (Guru Granth Sahib 1142) (1); thus, a Sikh will gain good karma and escape rebirth (1)</li> <li>• Nam Japna is believed to calm and sooth the mind (1) leading a Sikh to feel more open to the presence of God (1) 'Meditating in remembrance on Him, sufferings are erased' (Guru Granth Sahib 1142) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• A gurdwara should contain the same features so that it is recognisable, if it has different features people might not know that they are in a gurdwara and feel they cannot find a Sikh place to worship in community</li> <li>• The features have great symbolism and missing any one feature might affect a Sikh's capacity to show devotion, e.g. if a gurdwara does not have a langar how will a Sikh easily do service</li> <li>• All the features have historical significance, the features help pass on Sikh teachings e.g. the four doors remind Sikhs that people from all four points of the compass and four castes are welcome.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Wherever a Guru Granth Sahib is becomes a gurdwara, and many of the other features commonly found in the gurdwara are not required for devotion to take place</li> <li>• Some point out that some sangat do not have a gurdwara and yet the Sikh community can meet, the only requirements for communal worship are the Guru Granth Sahib under a canopy and a Nishan Sahib</li> <li>• Some Sikhs might say that having a recognisable gurdwara in today's society can lead to problems, it identifies Sikhs so they may be discriminated against.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>