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Edexcel**

## **Mark Scheme (Results)**

**Summer 2018**

Pearson Edexcel GCSE

In Religious Studies (1RB0/3G)

Paper 3: Area of Study 3 – Religion, Philosophy and  
Social Justice

Option 3G – 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 3: Religion, Philosophy and Social Justice 3G- Sikhism Mark Scheme – 2018**

Question number	Answer	Reject	Mark
1 (a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Sikhs believe if they behave well they will unite with God (1)</li> <li>• They will meditate (1)</li> <li>• Sikhs may perform sewa (1)</li> <li>• They may try to gain good karma (1)</li> <li>• They will avoid conflict with others (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
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The Guru Granth Sahib describes God as the creator (1) 'One Universal Creator God' (1)</li> <li>• The Mool Mantar describes God as 'karta purakh' (1) translated it means God is the creator and maker of all things (1)</li> <li>• Sikhs believe the world acts according to God's will (1) 'You know your own Creation. All this is your Play' (Japji) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way 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>• The Guru Granth Sahib explains that God is within everyone (1) 'Recognise the Lord's Light (Spirit) within all' (Guru Granth Sahib 349) (1) if God is in all then no one should be treated in a prejudiced way (1)</li> <li>• The Gurus worked to remove differences based on class and caste (1) they introduced activities and teachings that illustrated that social differences were not acceptable (1) 'there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) (1)</li> <li>• God is described as the creator of all (1) this means that everyone is made equally (1) 'All beings and creatures are His; He belongs to all' (Guru Granth Sahib 425) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the way 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>• The Mool Mantar lists the characteristics of God and it is the basis of Sikh belief about God, it is described in the Guru Granth Sahib as ‘the Root Mantra, is the only cure for the mind; I have installed faith in God in my mind’ (675)</li> <li>• The Mool Mantar lists all the characteristics that Sikhs believe God has, it is comprehensive in its description and it is so important it appears at the beginning of the Guru Granth Sahib</li> <li>• The Mool Mantar underpins Sikh understanding of God, all Sikhs learning about their faith will learn this first, the Granth explains if a Sikh has learnt this mantra they ‘have installed faith in God in my mind’ (Guru Granth Sahib 675).</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The Mool Mantar describes God as separate characteristics rather than as a whole, for example as the creator, it describes God as ‘karta purakh’ which means God is the creator and maker of all things</li> <li>• The Mool Mantar cannot describe God as Sikhs maintain that God is indescribable as to describe God would be to limit God therefore nothing, including the Mool Mantar, can teach Sikhs all they need to know about God</li> <li>• Most Sikhs would teach that God is beyond human understanding as the Guru Granth Sahib says ‘He is not accessible through intellect, or through mere scholarship’ (Guru Granth Sahib 537).</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.</p> <ul style="list-style-type: none"> <li>• The Japji describes Guru Nanak's vision of God (1)</li> <li>• The janam sakhi show that a corpse changes to food in front of Guru Angad (1)</li> <li>• Guru Amar Das had mystical experiences and recorded his ideas from them in the Anand Sahib (1)</li> <li>• Guru Ram Das had visions about the nature of God which he described in song (1)</li> <li>• The founding of the Khalsa involved miraculous happenings (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 point. Award a second mark for development of the point. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The design of the world shows that the designer is involved with his creations (1) Sikh scriptures show that God is still involved in human life (1)</li> <li>• God is the only being intelligent enough to design the world (1), the world requires an intelligent designer (1)</li> <li>• God is the only being powerful enough to design the world (1), design of the world had to be completed by an all-powerful being (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated point/development</li> <li>• Development that does not relate both to the point 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 response. Award further marks for each development of the response 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>• Many Sikhs believe that the world must have a first cause (1), the only possible cause of the universe is the eternal God (1) because he is 'Beyond Birth, Self-Existent' (Guru Granth Sahib 1) (1)</li> <li>• Many Sikhs believe the scientific argument does not disprove that God is the creator (1), they believe God caused and made the world and people do not yet know how he really did it (1) 'He created the Sun and the Moon; night and day, they move according to His Will' (Guru Granth Sahib 580) (1)</li> <li>• Sikhs think that 'who caused God?' is not a valid objection because humans have no real knowledge of creation or of God (1) for Sikhs God is an eternal being so does not need a cause (1) because he is 'Beyond Birth, Self-Existent' (Guru Granth Sahib 1) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated response/ development</li> <li>• Development that does not relate both to the response given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the response 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>• Sikh parents want their children to believe in God because as believers they think their religious beliefs are correct, therefore they should give their children a religious upbringing that leads to belief in God</li> <li>• When a couple marry, they are encouraged/ make promises to raise a Sikh family that worships God, as such God will be the basis of all they do, making belief in him natural</li> <li>• Sikh parents would think that the best way to raise their children is to believe in God, the children would then have a good Sikh life and can be united with God.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Some Sikhs argue that it is wrong to force children to believe in God as they have no choice in the matter and it is equal to brain washing</li> <li>• Some point out that a religious upbringing does not always lead to belief in God, often children will reject belief as it is the norm rather than perceived as something exciting, if this is the case there seems little point in such an upbringing</li> <li>• Some would argue that belief is a personal matter and it cannot be engendered by a religious upbringing, for example Guru Nanak rejected his parents' beliefs.</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>

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• The Nishan Sahib flies outside (1)</li> <li>• The Chaur is a hair wisp (1)</li> <li>• The Chanani is a canopy over the Guru Granth Sahib (1)</li> <li>• The langar hall where food is offered (1)</li> <li>• The Guru Granth Sahib is raised on the Takht (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
3(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>• Working in the langar follows the example of the Gurus (1) 'Whatever His Master gave, He spent; He distributed it all to be eaten' (Guru Granth Sahib 967) (1)</li> <li>• Working in the langar is sewa (1) service is part of a good Sikh life (1)</li> <li>• They may work in the langar to show equality (1) everyone who comes to the langar is treated in the same way (1).</li> </ul> <p>Accept any other alternative 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
3(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>• Prayer in the home helps a Sikh's spiritual development (1) it might give them insight into a higher reality (1) 'One who calls himself a Sikh of the Guru the True Guru shall rise in the early morning hours and meditate on the Lord's Name' (Guru Granth Sahib 305) (1)</li> <li>• They might pray in the home to rid themselves of sins (1) they need to do this to unite with God (1) Following the Instructions of the Guru, he is to 'chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased' (Guru Granth Sahib 305) (1)</li> <li>• They may say their prayers at home to remember the name of God throughout the day (1) the nitnem are required by the Sikh Code of Conduct (1) where it says 'A Sikh's personal life should comprehend - (i) meditation on Nam (Divine Substance) and the scripture' (Chapter 3 article 3) (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> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
3(d)	<p>A02 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 this statement:</b></p> <ul style="list-style-type: none"> <li>• Sikhs may take the part in an akhand path to celebrate specific events, times such as births and weddings because Sikhs believe performing the akhand path brings special blessings</li> <li>• They may take part in the akhand path because it brings them comfort, Sikhs believe that all those who are present will be given blessings</li> <li>• Some Sikhs feel that it is good to do because Guru Gobind Singh listened to the akhand path after he had completed the writing of the Guru Granth Sahib.</li> </ul> <p><b>Arguments against this statement:</b></p> <ul style="list-style-type: none"> <li>• Some Sikhs would say that it does not matter whether a Sikh participates in an akhand path or not, it matters that they have lived a good Sikh life and you do not have to publicly promise to do this</li> <li>• Some Sikhs might not want to take part in the akhand path as they believe there are better ways of gaining blessings, such as acts of sewa which also help others</li> <li>• Some Sikhs might say that the akhand path is unnecessary, that it wastes a lot of time as it takes so long to complete and involves many people to do correctly.</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
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Sikhs open the langar to help feed others (1)</li> <li>• Sikhs may raise money for charities to fight poverty (1)</li> <li>• Sikhs will pressure governments to do something to help (1)</li> <li>• They may work for Fair Trade (1)</li> <li>• Sikhs may hold days of prayer for equality of wealth (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
4(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>• Treating people well is more important than race (1) this follows the teachings of the Gurus (1)</li> <li>• Sikhs believe that God created everyone including all races (1) and the divine is in everyone (1)</li> <li>• Racism does not show equality (1) this leads to resentment and conflict (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
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each teachings. Award further marks for each development of the teachings 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>• The Guru Granth Sahib records that all people have God in them (1), which makes them equal (1) because they 'Recognise the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) (1)</li> <li>• Sikhs believe that God created everyone (1) 'The True Guru, the Primal Being, is kind and compassionate; all are alike to Him' (Guru Granth Sahib 300) (1) this means that inequality is wrong and all should be regarded as equal (1)</li> <li>• Inequality is discrimination and thus (1) it is not showing love for others as the Guru commanded (1) 'Recognise the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5

Question number	Indicative content	Mark
4(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>• Human rights protect people, as the Guru Granth Sahib explains all have 'the Lord's light within' (349) so Sikhs should ensure that people have their dignity and human rights protected</li> <li>• Sikhs believe that people should act kindly towards other humans as in doing so they are treating God well, human rights ensure that others are treated well and thus Sikhs should support them</li> <li>• Situation ethics would demand that Sikhs should work to protect human rights thereby seeking the most loving outcome for most people.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Some human rights are not in line with Sikh teachings, some Sikhs would argue that same-sex couples should not have the right to marry and to found a family as is recorded in the declaration of human rights</li> <li>• Some Sikhs maintain that people have rights not because they are part of the law but because they are created by God, they therefore do not accept they must protect the law rather that they need to teach about a person's worth in Gods eyes</li> <li>• Some Sikhs are taught that this world prepares Sikhs for unity with God, and by its nature it is unfair, in the future all things will be perfect, and that it is more important to focus on living a good spiritual Sikh life rather than becoming involved in human rights.</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>