



# Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies B (1RB0/2G)

Paper 2: Area of Study 2- Religion, Peace and  
Conflict

Option 2G Sikhism

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June 2019

Publications Code 1RB0\_2G\_1906\_MS

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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 1: Religion, Peace and Conflict 2G - Sikhism Mark Scheme – 2019**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>Q1 (a)</b>	<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 sewa gives good karma (1)</li> <li>• They believe that by serving others they serve God (1)</li> <li>• By doing sewa they build the Sikh community (1)</li> <li>• Sewa is commanded by the Gurus (1)</li> <li>• By doing sewa with the right intention they will gain liberation (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Sikhs will try to perform good acts (1) so they can gain good karma (1)</li> <li>• Sikhs will treat everyone as equals (1) showing that they are not above anyone else (1)</li> <li>• Some may receive the Amrit sanskar (1) and become baptised Sikhs (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> </ul>	<b>4</b>

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 shows that people will be reincarnated (1) if they lead good lives they will gain good karma which results in a positive rebirth (1) 'By the karma of past actions, the robe of this physical body is obtained' (Guru Granth Sahib 2) (1)</li> <li>• It shows it is possible to be liberated from the cycle of rebirth (1) when they achieve mukti (1) 'By His Grace, the Gate of Liberation is found' (Guru Granth Sahib 2) (1)</li> <li>• It shows that when they have achieved mukti they are united with God (1) 'With intuitive ease we come, and with intuitive ease we depart. From the mind we originate, and into the mind we are absorbed' (Guru Granth Sahib 152) (1) which means they go back to the God who made them (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>• Part of the root teaching of Sikhism is that God is the creator, this is recorded in the Mool Mantar and recited every day during morning prayer 'One Universal Creator God.' (Guru Granth Sahib 1)</li> <li>• The Guru Granth Sahib emphasises in several places that God is the creator of the world, 'The entire creation came from God As it pleases Him, He creates the expanse' (Guru Granth Sahib 1)</li> <li>• Sikhs believe that God is the creator and destroyer of the universe and that he is within the universe, so all that happens within it is part of God's play.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Many Sikhs would maintain that God is fully described within the Mool Mantar and his other characteristics are equally important, thus 'Creator' cannot be separated as part of his nature</li> <li>• Some might say that God is 'without form' and thus to describe God as the creator limits God within human understanding</li> <li>• The Mool Mantar begins with the statement God is One suggesting that this is the best way to describe God, every other characteristic is secondary to this.</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

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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>• Good acts will be rewarded with good karma (1)</li> <li>• Bad acts will be punished with negative karma (1)</li> <li>• All Sikhs should aim to be gurmukh (1)</li> <li>• The Guru Granth Sahib teaches that God will punish those who do wrong (1)</li> <li>• The Five Thieves should be avoided (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>

Question number	Answer	Reject	Mark
2(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>• Many Sikhs believe that by showing forgiveness to others they are doing good (1), they are recognising the divine spark in all (1)</li> <li>• Sikhs are taught not to take revenge on others (1) 'do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home' (Guru Granth Sahib 1378) (1)</li> <li>• Sikhs think that showing forgiveness is an act which gains good karma (1) 'Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra' (Guru Granth Sahib 1384) (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>	<b>4</b>

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching 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 Rahit Maryada commands that Sikhs should ensure that justice is done when they put someone on trial (1) that the punishment is appropriate for the crime committed (1) 'The congregation should not take an obdurate stand in granting pardon. ... The punishment that is imposed should be some kind of service' (Rahit Maryada XXV)</li> <li>• A central Sikh teaching is that all should be treated justly (1), if someone does wrong they are acting unjustly therefore need to be punished so they can then follow God (1) 'From the One Light, the entire universe welled up. So who is good, and who is bad?' (Guru Granth Sahib 1349) (1)</li> <li>• Sikhs are taught that they should protect the weak e.g. victims of crime (1) the principle of soldier saint shows they must seek justice for the oppressed (1) 'The One God is our father; we are the children of the One God. You are our Guru' (Guru Granth Sahib 611) (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>	<b>5</b>

Question number	Indicative content	Mark
2(d)	<p data-bbox="350 275 526 300">AO2 12 marks</p> <p data-bbox="350 344 1263 483">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 data-bbox="350 527 407 552"><b>AO2</b></p> <p data-bbox="350 562 748 588"><b>Arguments for the statement:</b></p> <ul data-bbox="350 598 1289 951" style="list-style-type: none"> <li data-bbox="350 598 1289 730">• Many Sikhs think that the death penalty should not be used as everyone is part of the divine and should be treated accordingly, if someone takes another's life, even if they have done wrong, then they are acting unjustly</li> <li data-bbox="350 741 1289 842">• Many Sikhs think that it is not needed as justice, as the criminal will be punished by God because they will receive negative karma for their actions and be less likely to be united with God</li> <li data-bbox="350 852 1289 951">• Non-religious people might say it is not correct to use the death penalty, there is then no chance that the criminal will be reformed which should be an aim of punishment.</li> </ul> <p data-bbox="350 995 808 1020"><b>Arguments against the statement:</b></p> <ul data-bbox="350 1031 1289 1383" style="list-style-type: none"> <li data-bbox="350 1031 1289 1131">• Some people believe that it is the appropriate penalty for the crime, as it is the only one that is sufficiently serious when murder has been committed</li> <li data-bbox="350 1142 1289 1243">• Some Sikhs would say that if it is the law of the land that allows the use of the death penalty, then it could be allowed as they should try to live in a way that is detached from this world</li> <li data-bbox="350 1253 1289 1383">• Some non-religious people would say that a person who has misused their human right to life by taking of another's no longer has the right to have their life protected, and thus it could be appropriate to end their life as retribution.</li> </ul> <p data-bbox="350 1428 753 1453">Accept any other valid response.</p> <p data-bbox="350 1497 1271 1598">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
<b>3(a)</b>	<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>Nam Japna is used in meditation (1)</li> <li>It is used to worship God at home (1)</li> <li>It is listened to in the gurdwara (1)</li> <li>It is sung in shabads (1)</li> <li>It may be used as part of kirtan (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>

Question number	Answer	Reject	Mark
<b>3(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>It was founded by Guru Ram Das (1) and they will receive special blessings by worshipping there (1)</li> <li>It is home to the Akal Takht (1) which is where secular issues are decided upon (1)</li> <li>In 1604 the Adi Granth was installed in the temple (1) this is important for Sikhs as it is the basis of their holy scriptures (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>	<b>4</b>

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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>• Outside the gurdwara flies a Nishan Sahib, (1) it identifies the presence of a gurdwara (1) 'At a high-level site in every gurdwara should be installed the Nishan Sahib (Sikh flag)' (Rahit Maryada 3.IV.V)</li> <li>• Sikhs will gather to worship in the Diwan Hall (1) the Guru Granth Sahib will be visible on a raised platform (1) 'No book should be installed like and at par with the Guru Granth' (Rahit Maryada 3.IV.V)</li> <li>• They will have a langar hall where langar is offered (1) this is a meal prepared and shared out by the sangat (1) 'The Langar - the Kitchen of the Guru's Shabad has been opened, and its supplies never run short' (Guru Granth Sahib 967).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated purpose/ development</li> <li>• Development that does not relate both to the purpose given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the purpose given.</li> </ul>	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="354 275 711 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="354 344 1305 483">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 data-bbox="354 527 407 552"><b>AO2</b></p> <p data-bbox="354 562 756 588"><b>Arguments for this statement:</b></p> <ul data-bbox="354 598 1289 915" style="list-style-type: none"> <li data-bbox="354 598 1289 699">• Sikhs should pray at home as there are times in the day when they are expected to pray, this is best done at home, such as on waking and before going to sleep</li> <li data-bbox="354 709 1289 810">• Prayer is a personal activity it draws a Sikh closer to God until they can achieve unity with God, in order to do this, they should avoid distraction which means praying at home</li> <li data-bbox="354 821 1289 915">• Some Sikhs feel that meditation in the gurdwara is very difficult, there is the presence of other people and the noise that accompanies them that might prevent full concentration.</li> </ul> <p data-bbox="354 959 813 984"><b>Arguments against this statement:</b></p> <ul data-bbox="354 995 1305 1312" style="list-style-type: none"> <li data-bbox="354 995 1305 1096">• Some Sikhs would say that communal worship draws people into God more easily and they can do this as a congregation, guide each other and participate in worship such as the akhand path</li> <li data-bbox="354 1106 1305 1207">• Some Sikhs might feel that special blessings are gained from worshipping together in the gurdwara, that worshipping as part of the sangat is especially pleasing to God</li> <li data-bbox="354 1218 1305 1312">• Some Sikhs might say that worshipping in the gurdwara is easier as they have the guidance and support of other Sikhs, that they can listen to others reading the Guru Granth Sahib when they are unable to.</li> </ul> <p data-bbox="354 1356 753 1381">Accept any other valid response.</p> <p data-bbox="354 1425 1273 1526">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

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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 may work for organisations that work for the end of war (1)</li> <li>• Sikhs may pray to God for peace (1)</li> <li>• Sikhs help those who suffer because of violence (1)</li> <li>• Sikhs may become politically involved to end terrorist activity (1)</li> <li>• Sikhs might become involved in conflict resolution (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>• Guru Nanak taught Sikhism is a religion of peace (1), he is reported to have said 'With all I am at peace. God within us renders us incapable of hate and prejudice' (1)</li> <li>• Sikhs believe all humans were created by God therefore should be at peace with one another (1), they should respect the divine spark within all (1)</li> <li>• Sikhs acknowledge peaceful existence with humanity leads to good karma (1) and Sikhs aim to gain good karma so they can be united 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 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 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 conflict may be caused by social injustice (1) in which case it might be acceptable to fight (1) 'All modes of redressing the wrong having failed, raising the sword is pious and just' (Zafarnama 22) (1)</li> <li>• Sikhs believe when people fight about power they should try to end the conflict (1) and ensure that all people should be treated equally (1) 'You are me, and I am You - what is the difference between us?' (Guru Granth Sahib 93) (1)</li> <li>• Sikhs might try to protect the innocent from aggressors (1) as Sikhs teachings explain their role is to protect the weak (1) 'To uphold righteousness, to protect the worthy and to overcome and destroy evildoers' (Bachittar Natak) (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
4(d)	<p data-bbox="350 275 526 300">AO2 12 marks</p> <p data-bbox="350 344 1263 480">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 data-bbox="350 525 407 550"><b>AO2</b></p> <p data-bbox="350 560 748 585"><b>Arguments for the statement:</b></p> <ul data-bbox="350 596 1271 951" style="list-style-type: none"> <li data-bbox="350 596 1271 732">• Many modern weapons cannot meet the conditions for a Just War which require that the innocent, unarmed and the weak are protected: 'if a powerful tiger attacks a flock of sheep and kills them, then its master must answer for it' (Guru Granth Sahib 360)</li> <li data-bbox="350 743 1271 842">• It is wrong for Sikhs to kill, only God has the right to kill, it is at his hukam life ends, all wars result in the death of innocents and as such the war cannot be Just</li> <li data-bbox="350 852 1271 951">• Part of Sikh teachings of Just war is that places of worship are not harmed, because it is likely, if not inevitable, that such buildings will be affected, then a Sikh Just War is not possible.</li> </ul> <p data-bbox="350 995 808 1020"><b>Arguments against the statement:</b></p> <ul data-bbox="350 1031 1271 1383" style="list-style-type: none"> <li data-bbox="350 1031 1271 1167">• Using situation ethics, which is accepted by some Sikhs, it can be argued that it is better to fight in a war to protect the innocent and risk that some might be harmed at the same time, as it is loving for a greater number</li> <li data-bbox="350 1178 1271 1276">• It must be possible to fight according to the conditions of a Just War; Sikh conditions mean that it is possible to fight for the oppressed in a way that protects as many people as possible</li> <li data-bbox="350 1287 1271 1383">• A war can meet conditions of a Just War. If the parties involved both agree to keep them and act in a moral way their conflict will be limited, and it will end when one side has clearly gained the upper hand.</li> </ul> <p data-bbox="350 1428 753 1453">Accept any other valid response.</p> <p data-bbox="350 1497 1271 1593">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>