



Pearson
Edexcel

Mark Scheme (Results)

Summer 2019

Pearson Edexcel GCE
In Religious Studies (9RS0/4F)
Paper 4 Study of Religion
Option 4F Sikhism

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2019

Publications Code 9RS0_4F_MS

All the material in this publication is copyright

© Pearson Education Ltd 2019

General marking guidance

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

Paper 4: Study of Religion, Option 4F: SIKHISM – Mark scheme

Question number	Answer	Mark
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question. Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • Sikhs believe in one God who is the same for all people of all religions. • Sikhism preaches that people of different races, religions, or sex are all equal in the eyes of God. • Sikhism teaches that all people have the right to follow their own path to God without condemnation or coercion from others. • Sikhs have a long heritage of speaking out against injustice. • A large number of Sikhs will see pluralism as positive as it would enable all people to have their rights protected. 	(8)

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

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • A sant is a holy man who represents the salt of the earth and the hope of humanity. • Sants are often seen to be holy and can be loosely translated as saints. • Sants include people such as Bhai Mardana. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • Individual sants have great importance in contemporary Sikh life, for example Bhai Mardana is considered the founder of the musical tradition of the Sikhs which is significant as it continues in kirtan today. • Baba Buddha was responsible for the early education of Guru Hargobind as a child and helped to construct the Akal Takht therefore suggesting that Baba Buddha is important today. • The Five Beloved Ones could be used as examples of Sikh devotion; their 'use' and, therefore, their remembrance in the amrit ceremony reminds Sikhs of their centrality as an example and devotion. • It could suggested that remembrance of sants is a form of devotion, therefore their importance should be tempered because all devotion should be focused on Waheguru. <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	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgments are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgments of a limited range of elements in the question are made (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgments of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist knowledge and terminology when responding to the question.</p> <p>Candidates may refer to the following:</p> <ul style="list-style-type: none"> • God is unique as he 'is the one, the only one', 'the one without a second'. • God is understood to be the source of all life, the 'Creator [of] all creatures of the earth.' • Waheguru is understood to be personal and as such should be 'worshipped and loved.' • God is everywhere, 'pervading the universe' and is within everything. • God is within everyone 'all embodied beings are absorbed in you' suggesting that he can be found in people's hearts. • God is the object of all worship and devotion.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is basic (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).
Level 2	5-8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial and/or underdeveloped (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).
Level 3	9-12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • Unity with the divine is known as mukti and should be the goal of all Sikhs. • God should be sought through seva in showing service to all people. • Some Sikhs would follow Guru Nanak's example in preaching the divine name. <p>AO2 requires candidates to develop their answers showing analytical and evaluation skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • Sikhs might meditate on the name of God (nam japna); through this Sikhs are able to find God within themselves and therefore are able to have a form of mukti. • In developing the virtues including seva Sikhs are able to develop good karma which therefore manifests a union with the divine in their lives and perhaps after this life. • Through service of other people a Sikh is able to recognise the divine that is within all things and therefore be showing union with the divine as they unite with others. • A Sikh should meditate on the name of God to achieve mukti; however this may not be possible as the Gurus taught a person may get distracted and attached to this fake world with its associated possessions. • The Creator is within all creatures therefore a person is able to remember God and meditate on his name at all times and when this happens a Sikh is able to unite with God. • By avoiding the Five Thieves Sikhs are able to release their egos and therefore this enables them to unite with God as they live a positive life. <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	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements within the question (AO2). • Judgments are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements within the question (AO2). • Judgments of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgments of a limited range of elements in the question are made which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgments of many but not all of elements in the question which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgments of the full range of elements in the question which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • Since its inception Sikhism has been faced with non-Sikh beliefs and culture. • Increasing diversity in the Diaspora led to the compilation of the Rehat Maryada. • It has meant that there has been a greater emphasis on the study of Punjabi as the language of religious devotion. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • In contemporary society there has been a need for Sikhs to codify responses to issues in the Diaspora that may not have previously been an issue; therefore the declaration of the Akhal Takht against same sex marriage would not have been made without it being a question raised in non-Sikh culture. • Secularisation has led to a greater response among Sikhs to issues such as unbelief; therefore some Sikhs are striving to develop a more 'rational' explanation of their faith in the face of such issues. • In gurdwaras around the world there has been a use of the vernacular in many areas of work and service; this has, however, led to a reaction and a greater focus on the teaching of Punjabi and its use in devotion. • Some aspects of secularisation and non-Sikh culture have led Sikhs to consider aspects of their faith and therefore they feel the need to reassert their identity; this could be exemplified in the wearing of the 5Ks and the various 'designs' of the kirpan which enable their use. • Certain aspects of Sikh culture and belief have remained the same in the face of secularisation and non-Sikh culture for example Sikhs have always taught the equality of all people and thus stand independent of other influences. • Sikhs are not afraid to accept or contradict other religious teachings, which suggests they are open to learning from or working against certain philosophical traditions that may support or detract from Sikh belief (this shows links with Philosophy of Religion). • Guru Nanak's ethics show a rejection of artificial separation of people by any distinction or gender; in most ways this was rejecting existing religious thought and charting his own way with reference to the equality of humanity which therefore enables Sikhs to support equality in the Diaspora (this shows links with Religion and Ethics). • There are debates about the reliance on cultural influences within Sikhism in a similar way to aspects of Jesus' teaching which could have drawn on Hellenistic ideas (this shows links with New Testament Studies). <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	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements within the question (AO2). • Judgments are supported by generic arguments (AO2). • Judgments made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements within the question (AO2). • Judgments of a limited range of elements in the question are made (AO2). • Judgments made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgments of a limited range of elements in the question are made (AO2). • Judgments are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgments of many but not all of elements in the question (AO2). • Reasoned judgments are supported by the appraisal of some evidence (AO2) • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgments of the full range of elements in the question (AO2). • Reasoned judgments are fully supported by the comprehensive appraisal of evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).