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**Edexcel**

## Mark Scheme (Results)

Summer 2022

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



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## General Marking Guidance

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

Question number	Answer
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following:</b></p> <ul style="list-style-type: none"> <li>• Nam japna is the meditation or contemplation on the names/characteristics of Waheguru.</li> <li>• Contemplating God's names helps a Sikh to control and subjugate the Five Thieves.</li> <li>• The purpose of nam japna is to receive union with Waheguru (become Gurmukh).</li> <li>• The Rehat Maryada suggests that it is necessary for a Sikh to engage in nam japna as part of their daily routine.</li> <li>• Nam japna is one of the three main aspects of Sikhism along with kirat karo and vand chakko.</li> </ul>

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

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1:</b></p> <ul style="list-style-type: none"> <li>• Sangat is the community or fellowship of Sikhs who meet together, often in the presence of Guru Granth Sahib.</li> <li>• The sangat is often seen to be the community in a particular locality.</li> <li>• The purpose of a sangat meeting is religious prayer, instruction or ceremony.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"> <li>• For many Sikhs the opportunity to meet in sangat with other Sikhs provides a moral and spiritual uplift; it strengthens them and is significant as it helps them realise that others are facing the same struggle.</li> <li>• The extension of the sangat to include those in the virtual world is significant as it enables Sikhs from all backgrounds to engage in discussion about elements of Sikhism, and find people to whom they can connect rather than just limiting it to the accidents of geographical domicile.</li> <li>• For some Sikhs the journey to attain mukti is a personal journey, and the politics and relationships within the sangat can be a distraction to the removal of the Five Thieves and the achievement of mukti.</li> <li>• There are Sikhs in some parts of the world who do not live close to, or aren't able to meet with, other Sikhs. As such the family relationships and the teachings of the Gurus take on more significance in their lives.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5-8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9-12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> </ul>

Level	Mark	Descriptor
		<ul style="list-style-type: none"><li data-bbox="395 239 1337 291">• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li></ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following:</b></p> <ul style="list-style-type: none"> <li>• Sat means 'True' or 'Truth' and is the only way to understand God.</li> <li>• Sat encompasses all other names that people give to God.</li> <li>• The reality or sat of God is that he is 'the One who is beyond names'</li> <li>• Other descriptions as being 'the unseen, inscrutable' highlights the importance of understanding the nature of God.</li> <li>• Sat as a way of life is 'based on trust in God and truthfulness'</li> <li>• It might be seen that the truth about God can be found in expressions of the divine in other religions.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>



Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1:</b></p> <ul style="list-style-type: none"> <li>• The Mool Mantar is the first ang of the Guru Granth Sahib and seeks to describe God.</li> <li>• It contains many descriptions of God such as that of Creator.</li> <li>• The Mool Mantar highlights the impossibility of understanding God.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"> <li>• The Mool Mantar outlines that 'There is only One God' suggesting for Sikhs that he is unique and that to try and define God in terms of other beings is useless.</li> <li>• The Mool Mantar outlines that his name is 'Truth' (sat) suggesting that within him is all truth, and that as a way to understand the nature of God 'Sikhs regard sat as safer than other names given to God'.</li> <li>• Sikhs will recite the Mool Mantar as part of naam japna suggesting that it is these names through which Sikhs will be able to achieve union with God and more fully understand his nature.</li> <li>• It could be argued that the Mool Mantar is only the beginning to understanding the nature of God, therefore it is through living the virtues that are taught that a person can hope to fully understand his nature and characteristics.</li> <li>• The teachings outlined in the Mool Mantar suggest that Sikhs believe Waheguru (the true guru, or wonderful Lord) is the creator, incorporeal and indescribable. He is further described as being without gender, with no offspring, is not created. God can be found within everything and desires the salvation of all of humanity. Therefore with such a comprehensive description there is no need for any further description to understand his nature.</li> <li>• The suggestion that "He can be known by The Guru's Grace" reminds Sikhs to search the remainder of the Gurus' teachings so that they can find more about him. This might suggest that there than just what is recorded in the Mool Mantar.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

<b>Question number</b>	<b>Indicative content</b>
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4

5 marks AO1, 25 marks AO2

**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.**

**Candidates may refer to the following in relation to AO1.**

- Women can take on religious roles, for example they have the right to become granthis.
- There is no ideological barrier to their involvement in ceremonies and they may become one of the 'beloved five' in the local Sikh gurdwara.
- Aspects of Sikh culture may not reflect equality in practice.

**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.**

**Candidates may refer to the following in relation to AO2:**

- Historical examples such as Mai Bhago have emphasised the rich tradition of 'feminist' figures within Sikh history and therefore people have used these to exemplify the equality of women.
- In exploring cultural expressions of Sikhism, authors such as Jakobsh have shown that while the ideal is taught, the reality is very different as few women become granthis.
- In scriptural expressions of feminism the equality expressed through the Guru Granth Sahib is developed and this therefore leads to a call to a scripturally based feminism.
- In asserting equality in practice, Sikhs are able to draw on many different examples and authorities to express a Sikhism that recognises no difference in the treatment of women. However, there are sometimes limitations placed on their service for example in some gurdwaras 'a married Sikh woman is not allowed to partake in the Amrit (initiation) ceremony, unless she is accompanied by her husband'.
- Sikh women often assert the rights outlined by Guru Nanak, and therefore scriptural and historical approaches may be the most effective way to address the question of feminism to justify a greater role for women in the sangat.
- Within the Sikh beliefs about life after death, rebirth is the highest level and the only potential springboard for achieving mukti, nowhere is a difference in gender mentioned. (this shows links to Philosophy of Religion).
- With many examples in history and today, some Sikhs have rejected the need for any recognition of feminism as people are fulfilling the roles that they want, and best serve the community; therefore feminism may be seen as challenging something that does not need challenging (this show links to Religion and Ethics).
- The teachings of the Gurus, similar to those of Jesus, have been interpreted through gendered hermeneutical lenses and as such it may be that some Sikhs feel that women's roles should be dispassionately re-evaluated in terms of modern living (this shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> <li>• Judgements made with no attempt to appraise evidence (AO2).</li> <li>• Conclusions are provided but are simplistic and/or generic (AO2).</li> </ul>
Level 2	7–12	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> <li>• Judgements made with little or no attempt to appraise evidence (AO2).</li> <li>• Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).</li> </ul>
Level 3	13–18	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of some of the elements in the question are made (AO2).</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> <li>• Conclusions are provided, which logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 4	19–24	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2).</li> <li>• Reasoned judgements are supported by the appraisal of some evidence (AO2).</li> <li>• Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 5	25–30	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

		<ul style="list-style-type: none"><li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li><li>• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li></ul>
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