

Examiners' Report  
June 2019

GCSE Religious Studies 1RB0 2G

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# Introduction

This area of study comprises a study in depth of Sikhism, its beliefs and teachings on life specifically, about the issues of peace and conflict and crime and punishment.

This approach encourages students to reflect upon the links between beliefs and teachings of Sikhism and the topics of peace and conflict and crime and punishment, which are an important part of life today.

There are four sections: Sikh Beliefs and Crime and Punishment, Living the Sikh life and Peace and conflict. The details of the assessment content are provided in the specification. Centres are to use this rather than other published resources when planning the course content.

Section 1, on Sikh beliefs was on the whole well answered, with sound knowledge and key Sikh terms used throughout, especially AO1 questions. The AO2 questions were not answered so much in depth, although the knowledge was there. The candidates are beginning to start to critically analyse the statement using various techniques, although there needs to be more chains of reasoning and a justified conclusion in order for candidates to gain the higher levels.

Candidates should compare and contrast the areas of ethics within Sikhism and non-religious views when asked. Candidates should also look at divergent views within Sikhism in the way beliefs and teachings are understood and expressed.

Section 2, on Crime and Punishment was answered in a generic way, especially relating to justice and the death penalty questions. Candidates needed to use more Sikh appropriate knowledge to gain the higher marks, although there was some improvement in Sikh information.

Section 3, on Living the Sikh Life was on the whole well answered, with sound knowledge and key Sikh terms used throughout.

Section 4, on Peace and Conflict was answered quite well in relation to AO1, however the source of wisdom question lacked Sikh knowledge and sources of wisdom. The AO2 question was satisfactorily answered but there needs to be more knowledge and analysis of the Sikh view on the conditions of a Just war in comparison to relevant ethical arguments.

Sources of wisdom must be used that are appropriate to the question and not just 'random quotes' that the candidate had learnt.

## **Question 1 (a)**

Candidates were assessed on Section One: Sikh beliefs. Bullet point 1.7. 'Sewa (service to others)'.

Candidates are asked to 'Outline' on (a) items. Therefore, lists can reach a maximum of one mark.

On the whole this was well answered with candidates mentioning dhan, tan and man sewa.

Advice for centres on what constitutes a list.

An example. Outline 3 characteristics of God:

- God is creator (1 mark)
- God is creator, judge and lawgiver (1 mark for list or sentence)
- God is creator, busy and distant. (1 mark for the sentence identifying one correct piece of information)
- Busy, distant and **God is creator**, (1 mark for the sentence identifying one correct piece of information)
- Creator, judge, lawgiver (1 mark for list)
- Creator, busy, distant (0 Marks) (all three elements need to be correct for 1 mark)
- Creator, judge, distant (0 marks)

The candidate was awarded 3 marks.

1 (a) Outline **three** Sikh beliefs about sewa.

(3)

One Sikh belief about sewa is that it is selfless service that helps to build good karma.

Another Sikh belief is that there are 3 types of sewa, tan, dan and dhan or physical, mental and material sewa.

Another Sikh belief is that sewa is a way of showing care and respect to God as you are helping God's creations.



The candidate outlined three correct beliefs: 1.Helps to build karma (1) 2. Three types of sewa - tan, dan and man (1) 3. Way of showing care and respect to God (1).



The mark scheme is a guide and some of the answers may not be listed but are creditworthy as the last two bullet points of this example illustrates.

The candidate outlined three correct beliefs.

1 (a) Outline **three** Sikh beliefs about sewa.

(3)

- Sewa should be done without thought of reward
- Sewa should be done out of love for others and God
- There are three types: Tan, man, and Dhan.



1. Should be done without thought (1) 2. Should be done out of love for others and God (1) 3. Three types of sewa - tan, dhan and man (1)

## Question 1 (b)

Candidates were assessed on Section One: Sikh Beliefs. Bullet point 1.3. '...how uniting with God will affect their lives'.

This was answered quite well and candidates had knowledge of how their life will be affected if they unite with God, mainly by referring to becoming gurmukh and creating good karma. Some candidates failed to understand the question.

Candidates are asked to 'Explain two' on (b) items. Therefore, two reasons are required, and both need to be developed for 4 marks. Development consists of a piece of extra information, a reference to a source of wisdom as quotes or examples. The development must be of the reason given and to the question asked.

The candidate achieved 4 marks.

(b) Explain **two** ways uniting with God will affect the life of a Sikh.

(4)

One way uniting with God will affect the life of a Sikh is that it may cause a Sikh to become more gurmukh. This means that the Sikh will live their life with their mind centred on God ~~and their~~ ~~life~~ ~~in accordance with God's will~~.

Another way uniting with God will affect a Sikh is that it will encourage a Sikh to live in accordance with God's will. In doing so, the Sikh is able to attain good karma and achieve mukti.



The candidate gives two developed ways: 1. May cause a Sikh to become more gurmukh (1) developed by, live their life with their mind centred on God (1) 2. Encourage a Sikh to live in accordance with Gods will (1) developed by, so is able to attain good karma and achieve mukti (1).



Candidate should separate their ways, as in this example, as it makes it clear that two ways are given.



The candidate was awarded 2 marks.

(b) Explain **two** ways uniting with God will affect the life of a Sikh.

(4)

once reaching mukti, a sikh is no longer reincarnated or reborn, but rather one with waheguru. In life, once uniting with God, a sikh must follow a code of conduct and live a lifestyle approved by the gurus of the past. In doing so, they achieve mukti after they die.



The candidate gave one developed way: Follow a code of conduct and live a lifestyle approved by the gurus (1), developed by, in doing so they achieve mukti after they die (1).

## **Question 1 (c)**

Candidates were assessed on Section One: Sikh Beliefs. Bullet point 1.4 'Sikh beliefs about life after death... how they are shown in the Guru Granth Sahib'.

Candidates had sound knowledge of ways life after death is shown in the Guru Granth Sahib with the main source of wisdom of '8.4 million cycles of birth, death and rebirth.'

Candidates are asked to 'Explain two' of (c) items. Therefore, two reasons are required, and both need to be developed for 4 marks. Development consists of a piece of extra information, a reference to a source of wisdom as quotes or examples. The development must be of the reason given and to the question asked.

The reasons then should be supported with a 'reference to a source of wisdom', this must support the reason given and cannot be awarded twice. Therefore, if it is used as development it does not gain a second mark for the source.

Advice for centres on what constitutes a source of wisdom.

- The candidates do not have to reference a quote or quote it word for word.
- If examiners are unsure, they will use a search engine. Enter the gist of the paraphrase and 'Guru Granth Sahib' or 'Sikh teaching'.
- If the candidate gives the paraphrase and then puts (Guru Granth Sahib 15) in brackets the paraphrase can have the mark and the bracketed reference is ignored.
- If a candidate quotes Guru Nanak and it was Guru Gobind Singh or vice versa; and the quote is not accredited to them, it is not awarded.

The candidate achieved 5 marks.

(c) Explain **two** ways life after death is shown in the Guru Granth Sahib.

In your answer you must refer to a source of wisdom and authority.

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↓  
Face of the  
analysis  
(5)

One way life after death is shown in the Guru Granth Sahib is as reincarnation. This is the belief that after death, the soul is reborn in a new body. The Guru Granth Sahib says that what you are reborn as depends on the karma gained in the lifetime, "Your body is the field of karma in this age; whatever you plant, you shall harvest". Another way life after death is shown in the Guru Granth Sahib is through mukti. This is the belief that once the soul has enough good karma, it breaks free of the cycle of reincarnation and joins with God.



The candidate has given two developed reasons; with reference to a source of wisdom: 1. Life after death is shown in the Guru Granth Sahib as reincarnation (1) developed by, the belief that the soul is reborn into a new body depending on your karma (1) referenced by, 'Your body is the field of karma in this age, what you plant you shall harvest' (1). 2. Through mukti (1) developed by, the belief that once the soul has enough good karma it will break free from reincarnation (1).



Some students attempted to force a source of wisdom that they had learned into every answer. This often meant they did not answer the question at all. The reference needs to be part of the answer.

## Question 1 (d)

The question is 'Evaluate' this statement **considering the arguments for and against** and reach a **justified conclusion**. There must be some consideration of the arguments, that is appraising the arguments which will help to gain the higher grades. Many candidates gave excellent answers giving reasons for and against but did not analyse or evaluate them. Some candidates used formulas and writing frames which restricted the flow of the arguments thus restricting the candidates' progression to the higher levels.

We are now marking using levels and award a best fit according to the level descriptors.

Candidates were assessed on Section One: Sikh Beliefs. Bullet point 1.2. 'God as Creator: the nature and importance of God as creator'.

Please note that, neither in the bullet point, nor on the question, are candidates required to give a non-religious response. Candidates must respond to the question asked.

The question asked was:

"God is best described as Creator"

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Sikh teachings
- reach a justified conclusion.

Candidates overall achieved Level 2 and some candidates achieved Level 3. They failed to deconstruct religious information and critically analyse the statement throughout. Generic answers were given, and Sikh key words were limited. Those who achieved the higher Level 2 or at times Level 3 analysed why God is best described as Creator and why other aspects of God's characteristics were as or more important. This however was quite limited and logical chains of reasoning throughout would benefit the candidates to achieve higher levels.

The candidate gains Level 2 - 6 marks, plus 3 marks for SPAG giving a total of 9 marks.

\* (d) "God is best described as Creator."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Sikh teachings
- reach a justified conclusion.

(15)

In the Mool Mantar, a key declaration of Sikh beliefs, it states "Ik onkar, Kharba Purakh", meaning "God is one, God is the creator". Therefore, Sikhs know that Waheguru is the creator, and should be described as the Creator. The role of Waheguru is ~~the~~ one of the creator, as stated in the Guru Granth Sahib, "You yourself are the creator, you created the creation." God as creator is one of the most important beliefs in Sikhism, and his existence and role as creator is concreted through teachings in the living Guru, the Guru Granth Sahib.

However, Sikhs may argue that although being the Creator, God should not be limited to just that purpose, as He is much more. God is a transcendent being, who not only created the world but also ~~exists~~ exists in it and around it at all times. He is the decider of fates, an all powerful being as shown in the Guru Granth Sahib, "He alone has the power in

his hands: He watches over all." To solely refer to waheguru as the Creator is belittling, as his roles in the universe extend far beyond that.

In conclusion, understanding God as the Creator shows knowledge, one of the 5 Khands; but understanding him as more than the Creator embodies Piety, effort and knowledge, three of the 5 Khands. Comprehending his roles as such show devotion to him, and is therefore not solely best described as the Creator.



The candidate gained Level 2 because: The candidate provides reasons for and against the statement making brief (superficial) arguments on both sides. The candidate demonstrates a limited, rather than isolated as in Level 1, understanding of the beliefs surrounding this statement. The candidate does not attempt to appraise the arguments given or evaluate the argument. The conclusion offers an attempt at making a judgment, but this is not fully justified and builds on a limited range of elements in the answer. The candidate meets the demands of the Level 1 descriptor and fully meets the Level 2 requirements and is therefore awarded the top end of the mark range. SPAG was awarded 3 marks, in this example, because:

- The candidate spells and punctuates with considerable accuracy.
- The candidate uses rules of grammar with general control of meaning overall.
- The candidate uses a good range of specialist terms appropriately.

## Question 2 (a)

Candidates were assessed on Section Two: Crime and Punishment. Bullet point 2.3 'Sikh teachings about good, evil ...'.

The question asked to 'Outline three Sikh teachings about good and evil.'

There were some very good answers with candidates identifying specific teachings related to good and evil for example 'good is shown through love and compassion.' ' Evil is represented through greed and becoming manmukh.'

The candidate was awarded 3 marks.

2 (a) Outline **three** Sikh teachings about good and evil.

(3)

One Sikh teaching about good and evil is that God permits evil as a test of faith and courage.  
Another Sikh teaching is that evil is a result of bad karma gained from a previous life.  
Another Sikh teaching is that God rewards good actions with good karma. ~~Another Sikh teaching is that God rewards good actions with good karma.~~



The candidate outlined three correct teachings: 1. God permits evil as a test of faith (1) 2. Evil is a result of bad karma (1) 3. God rewards good actions with good karma (1).



The candidate was awarded 1 mark.

2 (a) Outline **three** Sikh teachings about good and evil.

(3)

- evil is caused by humans.
- Waheguru permits evil to happen.
- good is the opposite of evil



The candidate outlined one correct teaching: Evil is caused by humans (1). The other two points do not answer the question.

## Question 2 (b)

Candidates were assessed on Section Two: Crime and Punishment. Bullet point 2.6 'Sikh teachings about forgiveness'.

This question was well answered and some candidates used specific sources of wisdom (which is not a requirement for the (b) questions but was an added bonus). For example 'Where there is forgiveness there is God himself.'

Candidates are asked to 'Explain two' on (b) items. Therefore, two reasons are required, and both need to be developed for 4 marks. Development consists of a piece of extra information, a reference to a source of wisdom as quotes or examples. The development must be of the reason given and to the question asked.

The candidate achieved 4 marks.

(b) Explain **two** Sikh teachings about forgiveness.

(4)

~~One~~ One Sikh teaching about forgiveness is that forgiveness is a way of finding God. This is because forgiveness shows respect to God's creations and so helps to find God's presence.

Another Sikh teaching about forgiveness is that it should be the most important aspect of punishment as it helps to lead to reconciliation and so helps to reform criminals and better society.



The candidate gave two developed answers:

1. Forgiveness is the way of finding God (1) developed by, respect to God creation and so helps to find God presence (1)
2. Forgiveness should be most important aspect of punishment (1) developed by, as it helps to lead to reconciliation and reform criminals (1).

The candidate achieved 4 marks.

(b) Explain **two** Sikh teachings about forgiveness.

(4)

Sikhs believe forgiveness is necessary as it allows reformation. The Guru Granth Sahib teaches that only God can judge, therefore everyone deserves forgiveness. Sikhs also believe by forgiving someone, this enforces good karma. A negative reaction would have negative results.



The candidate gave two developed reasons:

1. Forgiveness is necessary as it allows reformation (1) developed by, only God can judge, therefore everyone deserves forgiveness (1)
2. Forgiving someone will enforce God (1) developed by, a negative reaction would have negative results (1).

## Question 2 (c)

Candidates were assessed on Section Two: Crime and Punishment. Bullet point 2.4 'Sikh teachings on why punishment can be regarded as justice....'.

In your answer you must refer to a source of wisdom and authority.

Candidates did not answer this well and many did not include a relevant source of wisdom. Although candidates did gain marks through a circuitous route. Karma was the main teaching in answering this question.

The candidate was awarded 2 marks.

(c) Explain **two** Sikh teachings about why punishment can be regarded as justice.

In your answer you must refer to a source of wisdom and authority.

(5)

One Sikh teaching about why punishment can be regarded as justice is the belief in karma. By punishing someone they gain bad karma and will suffer in the next life. This is justice to the victim.



The candidate gave one developed reason, with no reference to an appropriate source of authority: By punishing someone they gain bad karma and will suffer in the next life (1) developed by, this is justice to the victim (1).



Candidates must quote or paraphrase the source of wisdom to gain the mark. We do not expect candidates to know chapter and verse.

The candidate achieved 1 mark.

(c) Explain **two** Sikh teachings about why punishment can be regarded as justice.

In your answer you must refer to a source of wisdom and authority.

(5)

If done in a just manner, punishment is necessary for the victim to receive justice.



The candidate has given one simple reason with no reference to an appropriate source of wisdom: If done in a just manner punishment is necessary for the victims to receive justice (1).

The candidate was awarded 5 marks.

(c) Explain **two** Sikh teachings about why punishment can be regarded as justice.

In your answer you must refer to a source of wisdom and authority.

(5)

If a punishment treats an offender fairly based on the crimes they have committed, it reflects justice, as equality is shown.

Justice reflects karmic principles. As in the Guru Granth Sahib "whatever you plant, you shall harvest". What a person does affects their karma, but how you react to it affects yours, so giving an appropriate/reformative punishment is better than a harsh, and perhaps fatal one.



The candidate gave two developed answers with a relevant source of wisdom:

1. If a punishment treats an offender fairly based on the crime committed (1) developed by, it reflects justice as equality is shown (1)
2. Justice reflects karmic principles referenced by, 'whatever you plant you shall harvest' (1) developed by, what a person does affects their karma, but how you react to it affects you (1).

## Question 2 (d)

The question is 'Evaluate' this statement **considering the arguments for and against** and reach a **justified conclusion**. There must be some consideration of the arguments, that is appraised arguments will help candidates gain the higher grades. Many candidates gave excellent answers for and against but did not analyse or evaluate them. Formulas and writing frames restricted the flow of the arguments thus restricting candidates' progression to the higher levels.

We are now marking using levels and award a best fit according to the level descriptors.

Candidates were assessed on Section Two: Crime and Punishment: Bullet point 2.8: Sikh attitudes towards the death penalty.'

"The death penalty should never be used" Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings
- refer to non-religious points of view.
- reach a justified conclusion

The answers gave a lack of Sikh teachings. Few candidates were able to reach above Level 2. There was little depth in most answers, many of which relied on platitudes about forgiveness. The better answers were able to comprehend the actual beliefs, but still failed to fully explore and evaluate the issues sufficiently.

Candidates should look at the statement and then critically analyse the statement. It is useful to deconstruct the religious information leading to coherent logical chains of reasoning that consider different points of view. The answer should be coherent and give reasoned judgements of the full range of elements in the question.

The candidate achieved Level 2 - 5 marks.

(d) "The death penalty should never be used."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Sikh teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

There are no teachings supporting the death penalty in the Guru Granth Sahib, so Sikhs choose to ~~be~~ reject it.

The use of the death penalty would suggest the concept of 'playing God', as only God can judge.

It also eliminates the chances of one being able to reconcile and ask for genuine forgiveness, which is a fundamental Sikh belief. Although never strictly addressed in the Guru Granth Sahib, there are many other teachings that suggest rejecting it.

However, ~~as~~ <sup>from</sup> an atheist ~~perspective~~ perspective with no religious influence, the death penalty could be used. For extreme crimes, some believe it is only righteous to receive such a harsh punishment and not be given ~~to~~ the option of forgiveness, contrary to the Sikh approach.

The death penalty is the only way to fulfil true justice to the victim(s) affected to some and should be supported.



# The death sentence should not be supported in any circumstance. It obliterates any chances of reformation and forgiveness, and also mocks God and his abilities. Some could also argue that living with the regner is a worse punishment.



There is limited information among a limited range of elements (they gave reasons for and against), some inaccuracies are present. Level 2 not Level 1 as the elements of understanding are not isolated there is the beginnings of chains of logical reasoning. Not Level 3 there is no appraisal of the arguments given. The conclusion does not consider the quality of the arguments (appraisal) it repeats information and provides reasoning. 5 marks in the middle of the mark range for Level 2 awarded.

The candidate was awarded Level 3 - 7 marks.

The death penalty should never be used because because it removes any opportunity for reformation. The aim of a punishment should be to reform the criminal and allow forgiveness on both sides - however this can not be achieved if the criminal has been executed. The story of Sabian teaches the importance of forgiveness and allowing people to reform. The Guru Granth Sahib teaches: "~~Where there is~~ ~~forgiveness~~ "Do not turn around and strike those who strike you with their fists" this shows that even for murder, the correct response is never to respond ~~with~~ with murder. This is an important New because Sikhism has forgiveness as a core belief and a crime is not truly forgiven if the victim can't see the criminal reformed and sorry for their actions. Additionally, non-religious people would argue that it is impossible to truly know if a person is guilty so it is wrong to execute them if it could be later proven they are innocent - some people also think it is barbaric.

However, the death penalty could be seen as

correct in some cases because the crime might be so ~~an~~ extreme or cruel that a life sentence is not ~~an~~ equal to the crime. Secondly, some criminals never regret their actions and can not be reformed. Sikhs believe "there is no end to the rounds of reincarnation" ~~to~~ (Guru Granth Sahib), ~~because~~ ~~and~~ therefore if a person is executed they will be judged by God and will either be reincarnated or go to Mukti. ~~It~~ Additionally, some non-religious people believe the death penalty is a fair response to crimes such as murder because it is equal to the action. Justice is a core belief of Sikhs so it is ~~far~~ right that the punishment should fit the crime.

In conclusion, the death penalty should never be used because it is the duty of God to judge people so it is wrong for people to end the life of another as justice because God will ~~to~~ punish them ~~to~~ after death - such a severe punishment is unnecessary.



There is religious information among many of the elements (they gave reasons for and against). Some gaps in logic present. Level 3 not Level 1 as there are some judgements supported by appraisal of the argument. Not Level 4 the accuracy is not sustained and there is not a comprehensive appraisal of the evidence used 7 marks in the middle of the mark range for Level 3 awarded. Better Level 3 would be more precise and contain more appraisal of the evidence.

### Question 3 (a)

Candidates were assessed on Section Three: Living the Sikh Life. Bullet point 3.4 '...the ways in which the Nam Japna is used...'

This was well answered with candidates mainly stating the ways Nam Japna can be used both in the gurdwara and at home.

The candidate was awarded 1 mark.

3 (a) Outline **three** ways Nam Japna is used by Sikhs.

(3)

one way nam japna is used by sikhs is to  
get good karma to reach mukti and not  
get reborn



The candidate outlined one way:

It is used to gain good karma (1)

It is an alternative answer.

The candidate was awarded 3 marks.

3 (a) Outline **three** ways Nam Japna is used by Sikhs.

(3)

- Nam Japna is used through meditation.
- Nam Japna is used to pray.
- Nam Japna is used to worship Waheguru.



The candidate outlined two correct ways:

1. It is used for meditation (1)
2. It is used to pray (1)
3. It is used to worship Waheguru (1)

Although they look similar, they are different ways a Sikh uses Nam Japna.

The candidate was awarded 3 marks.

3 (a) Outline **three** ways Nam Japna is used by Sikhs.

(3)

- Nam Japna can be used through times of difficulty as 'those who hold the treasure of the Lord's name deep within their hearts - the Lord shall resolve their affairs'
- Nam Japna is used for Sikhs to be closer to God.
- Nam Japna is used because it is important to keep the Lord on <sup>the</sup> mind at all times.



The candidate gave 3 ways:

1. In times of difficulty (1)
2. To feel closer to God (1)
3. Always keep God on the mind (1)

### Question 3 (b)

Candidates were assessed on Section Three: Living the Sikh Life. Bullet point 3.2 '... the nature and importance of visiting Sikh historical gurdwaras: the Harmandir Sahib in Amritsar...'

The question was well answered and there were good developed reasons of why the Harmandir Sahib is important for many Sikhs, including 'where the first Guru Granth Sahib is installed' and the 'spiritual connection to the Gurus and the history'.

The candidate was awarded 4 marks.

(b) Explain **two** reasons why many Sikhs may wish to visit the Harmandir Sahib.

(4)

One reason to visit the Golden Temple is to pay respect to the founders of Sikhism, the Gurus, as they constructed the Harmandir Sahib

Another reason is to bathe in the water surrounding the Golden Temple. By doing this, one is embracing Sikhism and in turn becoming closer to God as the water is referred to as holy and sacred.



The candidate gave two developed reasons:

1. To pay respect to the founders of Sikhism (1), developed by, as they constructed the Harmandir Sahib (1).
2. To bathe in the waters surrounding the temple (1) develop by, embracing Sikhism and becoming closer to God (1)





Candidates must study the breadth and depth of the content from the specification.

The candidate was awarded 3 marks.

(b) Explain **two** reasons why many Sikhs may wish to visit the Harmandir Sahib.

(4)

Many Sikhs wish to visit the Golden Temple as has a lot of historic value and acts as a symbol of the strength of the faith, as it has been rebuilt. Moreover, it gives Sikh a sense of global sangat as Sikhs from all over gather. It was built by Guru's emphasising its importance.



The candidate has given one developed reason and one simple reason:

1. The Harmandir Sahib gives a lot of historical value (1) developed by, strengthens their faith (1)
2. Gives Sikhs a sense of global sangat, from all over the world (1)

### Question 3 (c)

Candidates were assessed on Section Three: Living the Sikh Life. Bullet point 3.1 Features of the gurdwara.

The question was well answered and there was a good use of key Sikh technical terms. The better answers selected features like the langar and were able to provide an appropriate source of wisdom (e.g. Guru Granth Sahib 967-1).

The candidate achieved 5 marks.

(c) Explain the purpose of **two** of the features in the gurdwara.

In your answer you must refer to a source of wisdom and authority.

(5)

The Guru Granth Sahib is kept under a dome on a pillar, as it shows respect for the living Guru and prevents it from physical damage.

The langar is used, as it reflects equality. Everyone is allowed to eat in a langar, which reflects the oneness of humanity. As in the Guru Granth Sahib, "May the langar be forever open". It is also a site for Sikhs to perform sewa by serving others.



The candidate gave two developed purposes with reference to a source of wisdom:

1. Guru Granth Sahib kept under a dome and on a pillar (1) developed by, shows respect to the living guru (1)
2. Langar - represents equality (1) developed by, shows oneness of humanity (1) referenced by, 'May the langar be forever open' (1)

### **Question 3 (d)**

The question is '**Evaluate**' this statement **considering the arguments for and against** and reach a **justified conclusion**. There must be some consideration of the arguments, that is appraised arguments will help candidates gain the higher grades. Many candidates gave excellent answers for and against but did not analyse or evaluate them. Formulas and writing frames restricted the flow of the arguments thus restricting candidates' progression to the higher levels.

We are now marking using levels and award a best fit according to the level descriptors.

Candidates were assessed on Section Three: Living the Sikh Life. Bullet point 3.5 'role and purpose of prayer in the home'.

In your response you should:

- refer to Sikh teachings
- reach a justified conclusion

There were some very simplistic responses along the lines of for/against/conclusion. No students were able to 'logically deconstruct the religious information leading to logical chains of reasoning' in the part D questions and so even very well-informed answers were given few marks. Little evidence of critical engagement with the statements in the part D questions.

The candidate was awarded Level 2 - 6 marks. SPAG 3.

\*(d) "It is better to pray in the home."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Sikh teachings
- reach a justified conclusion.

for  
Nam Japna

Against

Sangat

(15)

Guthka prayer book

To begin, some Sikhs believe it is better to pray in the home through the use of Nam Japna and ~~guthka~~ prayers. Nam Japna is a very important part of a Sikh's life as it key to becoming Gurmukh. Without it, a Sikh may only be ~~Mukh~~ Mamukh and therefore have a lower chance of blending with God and also ~~reaching~~ achieving Mukti. Moreover, by repeating 'Naam' to oneself, it is a reflection of a Sikh's dedication to God and therefore God will see their efforts in proving their faith.

On the contrary, some Sikhs believe praying in the gurdwara is more effective, as it has a sense of community through the sangat. The quote 'Without sangat ego will not be dispelled' from the Guru Granth Sahib emphasises the requirement for a group of Sikhs to pray together. Additionally, through spreading faith ~~can~~ through prayer collectively as a Sikh community, it allows for the ~~religious beliefs~~ faith in God to be strengthened and therefore

a closer relationship with God is more attainable.  
Lastly, the Guru Granth Sahib holds authority for members of Sikhism as it is their living Guru and therefore all wisdom should be a guideline on how to live a <sup>good</sup> Sikh lifestyle.  
perfect

In conclusion, Sikhs should choose to pray with their community in the ~~last~~ gurdwara as ~~it is one of~~ it is the most effective way at becoming closer to God. Moreover, it offers a clear sense of togetherness in the religion and God will be pleased to see his believers in the faith all united on the same pathway to achieving liberation.



There is limited information among a limited range of elements (they gave reasons for and against), some inaccuracies are present.

Level 2 not Level 1 as the elements of understanding are not isolated there is the beginnings of chains of logical reasoning. Not Level 3 there is no appraisal of the arguments given. The conclusion does not consider the quality of the arguments (appraisal) it repeats information and provides reasoning. 6 marks is the top of the mark range for Level 2 awarded.

SPAG was awarded 3 marks, in this example, because:

- The candidate spells and punctuates with considerable accuracy.
- The candidate uses rules of grammar with general control of meaning overall.
- The candidate uses a good range of specialist terms appropriately.

The candidate was awarded Level 1 - 3 marks. SPAG 3.

**\*d) "It is better to pray in the home."**

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Sikh teachings
- reach a justified conclusion.

(15)

Some Sikhs may agree it is better to pray at home. This may be because it builds a personal relationship with God and allows you to talk to him about anything that is going on in your life. However, in the Guru Granth Sahib it says you need to be part of the Sangat which is the Sikh that go to your Gurdwara and allow you to speak to them if you have any issue or about anything or about the faith which means that there is always a group of people to help and to lead you. Also it is important to go to the Gurdwara to take part in the Sangat or the ardas prayer.

no

Another way praying at home is important is because it means you can pray anytime if somebody is in need of help and guidance.



Not Level 2 as there are insufficient connections made, too many inaccuracies and no judgements. 3 marks at the top of the mark range for Level 1 awarded, as there is some joined up thinking in the first paragraph.

Level 1. Some information is identified, there are a few superficial connections and a limited range of elements.

SPAG was awarded 3 marks, in this example, because:

- The candidate spells and punctuates with considerable accuracy.
- The candidate uses rules of grammar with general control of meaning overall.
- The candidate uses a good range of specialist terms appropriately.

## Question 4 (a)

Candidates were assessed on Section Four: Peace and Conflict. Bullet point 4.8. 'Sikh responses to issues surrounding conflict'.

Candidates are asked to 'Outline' on (a) items. Therefore, lists can reach a maximum of one mark.

On the whole this was quite well answered although some responses were a little vague. Some failed to adequately reflect the seemingly contradictory ideas of pacifism and defending the religion, getting mired in one or the other.

Advice for centres on what constitutes a list.

An example. Outline 3 characteristics of God:

- God is creator (1 mark)
- God is creator, judge and lawgiver (1 mark for list or sentence)
- God is creator, busy and distant. (1 mark for the sentence identifying one correct piece of information)
- Busy, distant and **God is creator**, (1 mark for the sentence identifying one correct piece of information)
- Creator, judge, lawgiver (1 mark for list)
- Creator, busy, distant (0 Marks) (all three elements need to be correct for 1 mark)
- Creator, judge, distant (0 marks)



The candidate achieved three marks.

4 (a) Outline **three** ways Sikhs have worked to overcome the issues surrounding conflict.

(3)

~~Sikhs set up~~

- Some Sikhs set up charities, for example Khalsa Aid.
- Sikhs perform sewa in the community which helps to counteract suffering and conflict.
- Sikhs donate 10% of their salary to charity (Dhan sewa)



**ResultsPlus**  
Examiner Comments

The candidate outlined three ways:

1. Set up donations
2. Perform sewa, which helps community, counteract suffering and conflicts
3. Donate 10% of their salary to charity (alternative approach)



**ResultsPlus**  
Examiner Tip

Candidates that write three full sentences with the correct information will gain full marks. This a clear example.

The candidate achieved three marks.

4 (a) Outline **three** ways Sikhs have worked to overcome the issues surrounding conflict.

(3)

- By developing charities, like Khalsa aid, to help those who suffer from conflict related issues.
- By offering the Gurdwara as a place of refuge to those in need.
- By offering the langar as a source of food for those in need.



The candidate outlined three ways:

1. Developing charities to help those who suffer from conflict.
2. Offering the Gurdwara as a place of refuge
3. Offering langar as a source of food for those in need.

The candidate achieved three marks.

4 (a) Outline **three** ways Sikhs have worked to overcome the issues surrounding conflict.

(3)

- They help the impoverished victims by going to warzones and helping.
- They donate to charity.
- They advocate for diplomacy.



The candidate outlined three ways:

1. Help impoverished victims by going to war zones and helping
2. Donate to charity
3. Advocate for diplomacy

## Question 4 (b)

Candidates were assessed on Section Four: Peace and Conflict. Bullet point 4.1. 'Sikh attitudes towards peace... and importance of peace'.

A significant number used the same information required for Q4(a). Some answers suffered from a lack of development and so failed to achieve full marks.

Candidates are asked to 'Explain two' on (b) items. Therefore, two reasons are required, and both need to be developed for 4 marks. Development consists of a piece of extra information, a reference to a source of wisdom as quotes or examples. The development must be of the reason given and to the question asked.

The candidate was awarded 4 marks.

(b) Explain **two** reasons why peace is important for Sikhs.

(4)

One reason why peace is important for Sikhs is because it means that there is an absence of conflict. An absence of conflict means that Sikhs are able to actively work together to focus on God and do their duties. Another reason why peace is <sup>important</sup> ~~important~~ for Sikhs is that it allows for forgiveness. Forgiveness is necessary for reformation and the rebuilding of relationships which is important to Sikhs.



This is an alternative approach to the Mark scheme. The candidate gave two developed reasons: 1. Peace is important as it reflects virtues such as compassion (1) developed by, these virtues may help a Sikh achieve mukti (1) 2. Peace is important as it prevents war (1) developed by, if it does happen Sikhs work together to prevent unnecessary death (1).



The mark scheme is a guide for examiners and teachers and there could be alternative answers that are just as acceptable.

The candidate achieved 2 marks.

(b) Explain **two** reasons why peace is important for Sikhs.

- Peace is important as it is centered around <sup>(4)</sup> forgiveness. Forgiveness is rooted in compassion (one of the 5 virtues) and therefore a Sikh naturally is for it.

- Additionally, peace is a way of paying respect to God as it is defending his creation. The quote 'Earth is the Great Mother of all' from the Guru Granth Sahib reflects upon this belief that life is sacred and therefore none of God's creation should be harmed as surely it would displease him.



The candidate gave one developed reason:

Peace is important as it is centred around forgiveness (1) developed by, forgiveness is rooted in compassion one of the 5 virtues and Sikh naturally is for it (1) The second part is not relevant to the question.

## Question 4 (c)

Candidates were assessed on Section Four: Peace and Conflict. Bullet point 4.3. 'Sikh teachings and responses to the nature and causes of conflict'.

This question was poorly answered with as many gaining 5 marks (20%) as those that gained 0 marks (23%). There was a lack of sources of wisdom. Many candidates did not understand the question.

The candidate gained two marks.

(c) Explain **two** Sikh responses to the causes of conflict.

In your answer you must refer to a source of wisdom and authority.

(5)

~~Sikh~~ Many some sikhs believe an individual's 'haumai' is the cause of conflict. The 5 evils strengthen the negative ego of one's personality, and this can be the cause of conflict. They engage in a lifestyle which actively tries to reject these traits however offers forgiveness to those who reform from it.



One developed response was given with no source of wisdom: Haumai is the cause of conflict (1) developed by, Sikhs overcome it by engaging in a lifestyle that rejects these traits (1)



It is important that candidates practice these type of questions in order to understand the terminology.

The candidate was awarded 5 marks.

(c) Explain **two** Sikh responses to the causes of conflict.

In your answer you must refer to a source of wisdom and authority.

(5)

Sikhs respond to the causes of conflict by ensuring that they forgive everyone. If a person is forgiven, they are less likely to reoffend and cause conflict within a society.

Sikhs prevent conflict from occurring by maintaining a good relationship with everyone. As in the Guru Granth Sahib, "I am no one's enemy, and no one is my enemy. I get along with everyone." Maintaining good relationships prevents conflict that is caused by hatred, as they are less likely to display hate to people who show none themselves.



**ResultsPlus**  
Examiner Comments

Two developed responses with reference to a source of wisdom: 1. Sikhs respond to cause of conflict by ensuring they forgive everyone (1) developed by if a person is forgiven they are less likely to reoffend and cause conflict in society (1) 2. Sikhs prevent conflict by maintaining a good relationship with everyone (1) referenced by, 'I am no one's enemy and no one is my enemy' (1) developed by people are less likely to show hate to people who show none themselves (1)

The candidate gained one mark.

(c) Explain **two** Sikh responses to the causes of conflict.

In your answer you must refer to a source of wisdom and authority.

(5)

Sikhs believe that there is conflict because we cannot control our 5 evils "He cries out mire! mire! mire!" this shows that if we cannot control the 5 evils we will just be in conflict forever.



One simple response and no source of wisdom: Sikhs believe there is conflict because we cannot control the 5 evils (1)



## Question 4 (d)

The question is 'Evaluate' this statement **considering the arguments for and against** and reach a **justified conclusion**. There must be some consideration of the arguments, that is appraised arguments will help candidates gain the higher grades. Many candidates gave excellent answers for and against but did not analyse or evaluate them. Formulas and writing frames restricted the flow of the arguments thus restricting candidates' progression to the higher levels.

We are now marking using levels and award a best fit according to the level descriptors.

Candidates were assessed on Section Four: Peace and Conflict. Bullet point 4.5. 'Sikh attitudes towards the Just War theory... the conditions of a just war within Sikhism'.

'It is not possible to meet the conditions of a Just War'.

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Sikh teachings
- refer to relevant ethical arguments.
- reach a justified conclusion

Some answers were along the right lines, but mainly descriptive rather than evaluative or analytical. A sizeable number of candidates concentrated solely on Sikhism and failed to include relevant ethical teachings. There were one or two excellent responses where candidates had a detailed knowledge of the principles of Just War theory that they analysed through reference to a range of Sikh teachings and other ethical arguments.

The candidate achieved a Level 2 - 5 marks.

(d) "It is not possible for a war to meet the conditions of a Just War."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Sikh teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

(12)

Many Sikhs would argue that it is possible for a war to meet the conditions of a Just War. This is because the belief of a Sikh Just War can be found in the Dharan Yudh. The conditions set out by the Dharan Yudh are not impossible to meet as they depend on the actions of the Sikh warriors. ~~They~~ Sikhs would therefore argue that provided they follow the conditions of the Dharan Yudh, a just war is possible.

However one reason why it may be impossible for a Just War is utilitarianism. Utilitarians would argue for the use of weapons of mass destruction. However these weapons are indiscriminate. Utilitarians would say that this violates all conditions of a just war making it impossible.

Whether or not a Just War is possible depends upon who is fighting and it's purpose along with the methods used. ~~By the way, the~~ Sikhs ~~would~~ are able to meet the conditions of a Just War as it is

supported by the Dharam Yudh however if weapons of mass destruction are used, as seen in many modern conflicts it would be impossible for a Just War. However if the weapons of mass destruction are inhibited, it is possible to have a Just War and so to conclude, it is possible for a war to meet the conditions of a Just War.



There is limited information among a limited range of elements (they gave reasons for and against), some inaccuracies are present. Level 2 not Level 1 as the elements of understanding are not isolated there is the beginnings of chains of logical reasoning. Not Level 3 there is no appraisal of the arguments given. The conclusion does not consider the quality of the arguments (appraisal) it repeats information and provides reasoning. 5 marks in the middle of the mark range for Level 2 awarded.

## Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- Do not attach extra sheets to your examination paper; write within the scannable pages using the blank spaces.
- When answering the (a) questions use three full sentences.
- The source of wisdom offered to support answers in question (c) must be relevant to the question and support the reason given.
- The (d) questions ask for evaluation, after considering the evidence. The higher grades are achieved if the evidence/reasons given is 'considered' or appraised for its value as an argument as part of deciding the evaluation.
- On (d) questions, the bullet points indicate the viewpoints that can be awarded in the answer.
- Understand all key words on the specification.

## Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

