



# Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE  
In Religious Studies B (3RB0/1G) Short Course  
Paper 1: Area of Study 1- Religion and Ethics  
Option 1G Sikhism

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## General Marking Guidance

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

**Paper 1: Religion and Ethics 1G - 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>• Both men and women may serve others in the langar (1)</li> <li>• Both men and women may join the Khalsa (1)</li> <li>• Gurus taught that men and women are equal (1)</li> <li>• Guru Angad said both men and women should be educated (1)</li> <li>• Both men and women can lead worship in the gurdwara (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 characteristic. Award a second mark for development of the characteristic. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The Mool Mantar describes God as akal murat (1) meaning he is immortal and formless (1)</li> <li>• The Mool Mantar describes God as one (1) explaining that there are no other gods (1)</li> <li>• It is within the Mool Mantar that God is described as karta purakh (1) which means God is maker of all things (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated characteristic / development</li> <li>• Development that does not relate both to the characteristic 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 reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Good karma helps humans escape the cycle of reincarnation (1). In this way they will achieve eternal happiness and escape suffering (1) 'the body is the field of karma in this age; whatever you plant, you shall harvest' (Guru Granth Sahib 78) (1)</li> <li>• Good karma results in a chance to be united with God (1) it is gained by doing the things that make a gurmurkh (1) 'you shall obey the Hukam of His Command, and walk in the Way of His Will' (Guru Granth Sahib 1) (1)</li> <li>• Bad karma can result in negative rebirth (1) so Sikhs act in a good way to eliminate haumai (1) 'who eliminates mental wickedness from within the mind, and casts out emotional attachment and egotistical pride, Comes to recognize the All-pervading Soul, and is intuitively absorbed into the Naam' (Guru Granth Sahib 39) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
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>• In achieving mukti Sikhs can become one with the divine, Guru Granth Sahib 1 says 'One Universal Creator God, The Name Is Truth' this is therefore their main aim</li> <li>• It is the main aim because it means that a person's divine spark will be reunited with God, this means they are then complete and at rest</li> <li>• Achieving mukti will give a person purpose in their life, it will guide them to do good and avoid evil, to gain good karma, this is therefore their aim as it gives them a moral guide.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Achieving mukti might not be the main aim of all Sikhs, they might have a family and find that caring for them might be more important and that secular worries, such as financial needs, rather than spiritual are important</li> <li>• Achieving mukti might not be the main aim for a Sikh as this might feel selfish to some people, they might feel that they are doing God's will by performing sewa and looking after others</li> <li>• Some Sikhs might feel that they should do their best in this life in many ways and that no one aim is more important, they should care for others and also ensure they are gurmukh.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 marks</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul>
<b>1 marks</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>



Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• There is no religious process for divorce (1)</li> <li>• No part of the Guru Granth Sahib explains how to divorce (1)</li> <li>• Divorce is allowed but not encouraged (1)</li> <li>• Sikhs only need a civil divorce (1)</li> <li>• The community will try to help the couple before a divorce is allowed (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a 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>• The couple's souls bond eternally (1) they become 'one spirit in two bodies' (Adi Granth 788) (1).</li> <li>• Marriage is holy (1), it is celebrated in front of the Guru Granth Sahib (1)</li> <li>• Marriage bonds the extended families (1), this is shown as they accompany the bride and groom to the gurdwara (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Family is where Sikhism is taught to the children (1), it ensures that all children are raised in faith (1) 'It is a Sikh's duty to get his children educated in Sikhism' (Rahit Maryada Chapter 10) (1)</li> <li>• Families are regarded as the main unit in Sikhism (1), where people are cared for and looked after (1) 'it is better to be a householder, and give to others' (Guru Granth Sahib 587) (1)</li> <li>• Sewa toward one's own family is essential (1) it ensures that all people's needs are met (1) 'When you are wrapped up in the attachments of household and family, sometimes feeling joy, and then other times sorrow' (Guru Granth Sahib 70) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Although men and women are equally respected, they have different roles, it is a woman that gives birth to children and thus cannot be the same as men in the family</li> <li>• Other Sikhs are more influenced by cultural practices and thus within the family men and women do not have equal roles although they may be regarded as equals in religion</li> <li>• Although both men and women can lead prayer, in some gurdwaras women do not lead prayer or lead the prayer in the family home showing that in practice there are not equal roles.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Women should be respected and have equal roles, Guru Nanak taught 'from her, Kings are born' (Adi Granth 473) so a woman should have the same role as a man</li> <li>• Sikhs feel an obligation to treat men and women as equals, the religion is founded on equality and the removal of discrimination, so especially within the family they must have equal roles</li> <li>• In the family, the couple help each other achieve mukti and one is not more important than the other, because after marriage they are one soul.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>