



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies B (3RB0/2G) Short Course

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

Option 2G 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, Peace and Conflict 2G - Sikhism Mark Scheme – Short Course 2019 - Spec B_3RB0_2G

Question number	Answer	Reject	Mark
Q1 (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"> • Sikhs believe sewa gives good karma (1) • They believe that by serving others they serve God (1) • By doing sewa they build the Sikh community (1) • Sewa is commanded by the Gurus (1) • By doing sewa with the right intention they will gain liberation (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Sikhs will try to perform good acts (1) so they can gain good karma (1) • Sikhs will treat everyone as equals (1) showing that they are not above anyone else (1) • Some may receive the Amrit sanskar (1) and become baptised Sikhs (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Guru Granth Sahib shows that people will be reincarnated (1) if they lead good lives they will gain good karma which results in a positive rebirth (1) 'By the karma of past actions, the robe of this physical body is obtained' (Guru Granth Sahib 2) (1) • It shows it is possible to be liberated from the cycle of rebirth (1) when they achieve mukti (1) 'By His Grace, the Gate of Liberation is found' (Guru Granth Sahib 2) (1) • It shows that when they have achieved mukti they are united with God (1) 'With intuitive ease we come, and with intuitive ease we depart. From the mind we originate, and into the mind we are absorbed' (Guru Granth Sahib 152) (1) which means they go back to the God who made them (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Part of the root teaching of Sikhism is that God is the creator, this is recorded in the Mool Mantar and recited every day during morning prayer 'One Universal Creator God.' (Guru Granth Sahib 1) • The Guru Granth Sahib emphasises in several places that God is the creator of the world, 'The entire creation came from God As it pleases Him, He creates the expanse' (Guru Granth Sahib 1) • Sikhs believe that God is the creator and destroyer of the universe and that he is within the universe, so all that happens within it is part of God's play. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Many Sikhs would maintain that God is fully described within the Mool Mantar and his other characteristics are equally important, thus 'Creator' cannot be separated as part of his nature • Some might say that God is 'without form' and thus to describe God as the creator limits God within human understanding • The Mool Mantar begins with the statement God is One suggesting that this is the best way to describe God, every other characteristic is secondary to this. <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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.

SPaG

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

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"> • Good acts will be rewarded with good karma (1) • Bad acts will be punished with negative karma (1) • All Sikhs should aim to be gurmukh (1) • The Guru Granth Sahib teaches that God will punish those who do wrong (1) • The Five Thieves should be avoided (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Many Sikhs believe that by showing forgiveness to others they are doing good (1), they are recognising the divine spark in all (1) • Sikhs are taught not to take revenge on others (1) 'do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home' (Guru Granth Sahib 1378) (1) • Sikhs think that showing forgiveness is an act which gains good karma (1) 'Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra' (Guru Granth Sahib 1384) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching /development • Development that does not relate both to the teaching given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Rahit Maryada commands that Sikhs should ensure that justice is done when they put someone on trial (1) that the punishment is appropriate for the crime committed (1) 'The congregation should not take an obdurate stand in granting pardon. ... The punishment that is imposed should be some kind of service' (Rahit Maryada XXV) • A central Sikh teaching is that all should be treated justly (1), if someone does wrong they are acting unjustly therefore need to be punished so they can then follow God (1) 'From the One Light, the entire universe welled up. So who is good, and who is bad?' (Guru Granth Sahib 1349) (1) • Sikhs are taught that they should protect the weak e.g. victims of crime (1) the principle of soldier saint shows they must seek justice for the oppressed (1) 'The One God is our father; we are the children of the One God. You are our Guru' (Guru Granth Sahib 611) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching / development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	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>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Many Sikhs think that the death penalty should not be used as everyone is part of the divine and should be treated accordingly, if someone takes another's life, even if they have done wrong, then they are acting unjustly • Many Sikhs think that it is not needed as justice, as the criminal will be punished by God because they will receive negative karma for their actions and be less likely to be united with God • Non-religious people might say it is not correct to use the death penalty, there is then no chance that the criminal will be reformed which should be an aim of punishment. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some people believe that it is the appropriate penalty for the crime, as it is the only one that is sufficiently serious when murder has been committed • Some Sikhs would say that if it is the law of the land that allows the use of the death penalty, then it could be allowed as they should try to live in a way that is detached from this world • Some non-religious people would say that a person who has misused their human right to life by taking of another's no longer has the right to have their life protected, and thus it could be appropriate to end their life as retribution. <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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> 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. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.