



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (3RB0) (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 – 2020

Question number	Answer	Reject	Mark
1(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"> • The purpose of life is to unite with God (1) • To achieve mukti (1) • To live a good life (1) • To follow the five basic virtues (1) • To follow an honest living (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"> • The sangat is important as it helps a Sikh progress in the spiritual life (1) by enabling a Sikh to develop religious understanding and practice (1) • The sangat provides opportunities for sewa (1) an example of this is by looking after the shoes of the congregation as they worship (1) • The sangat is important as it helps others through worship (1) helping them to meditate on God's name (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way / development • Reject 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 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"> • Sikh are taught to sing the praises of God the Creator (1) through the Sohila prayer (1) 'The song of Praise, Raag Gauree Deepakee, First Mehl; One Universal Creator God' (Guru Granth Sahib 12) (1) • Sikhs are taught that God created everything (1) they believe God brought into existence creation and has sustained it (1) 'He established the earth, the sky and the air, the waters of the oceans, fire and food.' (Guru Granth Sahib 1399) (1) • Sikhs believe that creation is through God's will (1) but they accept the scientific views on creation (1) 'Forever and ever. He is the One, the One Universal Creator. Many millions are created in various forms.' (Guru Granth Sahib 276) (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
1(d)	<p data-bbox="363 279 760 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1292 548">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 data-bbox="363 596 428 627">AO2</p> <p data-bbox="363 636 802 667">Arguments for the statement:</p> <ul data-bbox="363 676 1304 1066" style="list-style-type: none"> <li data-bbox="363 676 1304 785">• Sikhs believe that following sewa is an important way of life and will help them become gurmukh. 'Through selfless service eternal peace is obtained' (Guru Granth Sahib 125) <li data-bbox="363 793 1304 947">• Sikhs believe that by performing sewa it helps Sikhs move away from the vices of greed, pride etc. One of the main teachings is 'One who performs selfless service, without thought of reward, shall attain his Lord and Master (Guru Granth Sahib 286) <li data-bbox="363 955 1304 1066">• Sikhs believe that sewa helps them to use their God given talents to benefit the community, therefore it reinforces the belief of equality for all people. <p data-bbox="363 1115 867 1146">Arguments against the statement:</p> <ul data-bbox="363 1155 1304 1545" style="list-style-type: none"> <li data-bbox="363 1155 1304 1264">• Sikhs may argue against the statement as one of the main beliefs is to meditate on God's name and therefore unite with God. This is the nature of human life <li data-bbox="363 1272 1304 1425">• Another important belief is to pass through the five stages of liberation- knowledge, effort, grace, truth and reverence. This can be achieved by the other responsibilities of honest living and giving to charity <li data-bbox="363 1434 1304 1545">• All beliefs are important, not just selfless service and by following these it helps a Sikh to achieve mukti and is only earned by God's grace. <p data-bbox="363 1593 808 1625">Accept any other valid response.</p> <p data-bbox="363 1673 1260 1782">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 mark	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"> • It is where Sikh values are passed down (1) • The purpose of the family is to procreate (1) • It ensures stability for the members of the family (1) • Family life is the highest path to spirituality (1) • It is where the religion is taught (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Couples can decide whether to use contraception (1) for the sake of the welfare of the children (1) • Contraception would be accepted for health reasons (1) because human life is sacred in Sikhism (1) • Some Sikhs do not allow the use of contraception (1) because they believe that sex should be open to having children (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason 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"> • Sex outside of marriage is strictly forbidden (1) The Rahit Maryada says that anyone who has sexual relationships without marriage is subject to punishment (1) Teachings in the Guru Granth Sahib illustrate the point 'For a moment of sexual pleasure, you shall suffer in pain for millions of days' (Guru Granth Sahib 403) (1) • Sex outside of marriage is classed as adultery (1) and is considered a serious sin as it breaks one of the four misdeeds (1) 'The blind fool abandons the wife of his own home and has an affair with another woman' (Guru Granth Sahib 1164/1165) (1) • One of the five K's symbolises sexual purity (1) The kachera reminds Sikhs to be sexually pure in marriage (1) 'He who regards another man's daughter as his own daughter, regards another man's wife as his mother, has coition (sex) with his own wife alone, he alone is a truly disciplined Sikh of the Guru' (Rahit Maryada, Chapter 10) (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 data-bbox="363 279 558 310">AO2 12 marks</p> <p data-bbox="363 359 1292 548">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 data-bbox="363 596 428 627">AO2</p> <p data-bbox="363 636 802 667">Arguments for the statement:</p> <ul data-bbox="363 676 1292 1066" style="list-style-type: none"> <li data-bbox="363 676 1292 785">• For all Sikhs the main purpose of marriage is for companionship and the spiritual development of each other. It helps them to experience God’s love within the relationship <li data-bbox="363 793 1292 903">• Companionship is more important than sexual enjoyment and some Sikhs believe it is a great virtue to focus on divine love found in companionship <li data-bbox="363 911 1292 1066">• Sikhs are expected to marry and do believe it is the way God intended. At the wedding ceremony they are advised to try to achieve a harmonious union, ‘They alone are called husband and wife, who have one light in two bodies’ (Guru Granth Sahib 788). <p data-bbox="363 1115 867 1146">Arguments against the statement:</p> <ul data-bbox="363 1155 1292 1503" style="list-style-type: none"> <li data-bbox="363 1155 1292 1264">• Sikhs may argue against this statement as all Sikhs believe the purpose of marriage is to contribute to God’s creation by having children which continues the Sikh faith <li data-bbox="363 1272 1292 1381">• Sikhs may point out that the main purpose of marriage is to enable people to develop a relationship with God, through the exercise of virtues, such as compassion and contentment <li data-bbox="363 1390 1292 1503">• The main purpose of marriage is to encourage honest living because the couple can support each other financially and religiously. <p data-bbox="363 1551 808 1583">Accept any other valid response.</p> <p data-bbox="363 1631 1260 1740">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.