



# Mark Scheme (Results)

November 2021

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**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each action identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• To become gurmukh a Sikh must live in accordance with Sikh teachings (1)</li> <li>• They should meditate on God’s name (1)</li> <li>• They should perform honest work (1)</li> <li>• They should avoid the five evils (1)</li> <li>• They should give to charity (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 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 Mool Mantar is significant as it is the opening words of the Guru Granth Sahib (1) which is believed to be the first teachings from Guru Nanak (1)</li> <li>• It is classed as the most important part of the Guru Granth Sahib (1) as it summarises Sikh beliefs about the nature of God (1)</li> <li>• It is said daily in worship (1) which underlines how significant it is for Sikhs throughout their life (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>	<b>4</b>

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"> <li>• The Guru Granth Sahib states 'Recognise the Lord's light within all, and do not consider social class or status, there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) (1), this teaches that in Sikhism everyone must be treated with respect and honour (1), irrespective of class or status (1)</li> <li>• Sikhs are taught that God is within all people (1) therefore no one should be rejected or neglected (1) 'the Lord is said to be permeating in each and every heart' (Guru Granth Sahib 319) (1)</li> <li>• Sikhs are taught that humans are of equal worth (1) therefore there can be no distinction made by humans (1) 'There is only one breath, all are made of the same clay' (Guru Granth Sahib 96) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="362 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 1328 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="362 596 431 627"><b>AO2</b></p> <p data-bbox="362 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="362 676 1344 1104" style="list-style-type: none"> <li data-bbox="362 676 1344 865">• The life of Sikh without a sangat as it is where the community meets, where the Guru Granth Sahib is present and therefore is where Sikhs gain spiritual comfort as a group, ‘Sitting in the sangat, the true congregation, the mind is comforted and considered by the True Name’ (Guru Granth Sahib 69)</li> <li data-bbox="362 873 1344 1024">• Some Sikhs believe being part of a sangat is the only place where Sikhs can progress in the spiritual life and develop religious understanding so therefore worshipping together as a community is important</li> <li data-bbox="362 1033 1344 1104">• The Gurus believed that being involved in a community of believers would help them become closer to God, so therefore encouraged it.</li> </ul> <p data-bbox="362 1155 870 1186"><b>Arguments against the statement:</b></p> <ul data-bbox="362 1194 1344 1581" style="list-style-type: none"> <li data-bbox="362 1194 1344 1304">• Sikhs generally live in an extended family. Here they can learn about their faith from their elders and develop knowledge. They can worship together, therefore may not need the sangat.</li> <li data-bbox="362 1312 1344 1421">• A Sikh may live far away from the gurdwara and may be unable to attend the sangat due to illness. They can still worship at home and meditate on God’s name.</li> <li data-bbox="362 1430 1344 1581">• As long as the Guru Granth Sahib is present in the home a Sikh can gain a lot of spiritual understanding. A Sikh does not need the sangat to become gurmukh and practise the virtues and responsibilities.</li> </ul> <p data-bbox="362 1631 810 1663">Accept any other valid response.</p> <p data-bbox="362 1713 1263 1816">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

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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 mark</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 way identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• The community can support the family in children's groups to learn Gurmukhi (1)</li> <li>• The community can support the family through worship (1)</li> <li>• The community can support the family through the rites of passage (1)</li> <li>• They provide classes for parents (1)</li> <li>• They provide counselling (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>

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"> <li>• Sikhs are taught that they both have a vital role in the family to inspire all, (1) 'the faithful uplift and redeem their family and relations '(Guru Granth Sahib 3)</li> <li>• Both men and women have equal roles in all aspects of the family (1) for example they can both teach their children right from wrong (1)</li> <li>• Both parents are expected to love and care for their children (1) therefore both play a part in household duties and work (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief 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>• Sikhs believe remarriage is acceptable in some circumstances (1), for example, a Sikh can divorce and remarry if there is known adultery or cruelty (1) 'The marriage must be solemnised in the same manner as the Anand marriage' (Rahit Maryada chapter 11)</li> <li>• Widowed Sikhs can remarry (1) if they find a suitable partner of the same faith (1) 'if a women's husband has died, she may if so wishes find a match suitable for her to remarry. For a Sikh man whose wife has died, similar ordinance obtains' (Rahit Maryada chapter 11) (1)</li> <li>• Some Sikhs are against marrying a second time if their first spouse is alive (1), therefore, remarriage in this circumstance is totally forbidden (1) 'No Sikh should marry a second wife if the first wife is alive' (Rahit Maryada chapter 11) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development</li> <li>• Development that does not relate both to the belief given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the belief 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>• The Gurus taught that the family is the highest path to spirituality and is where a Sikh child prospers through the values taught ‘Gazing upon his family, he blossoms forth like a lotus flower’ (Guru Granth Sahib 92)</li> <li>• The family is the place where the emotional, economic and physical needs of its members are provided for, through education. It is where the Sikh beliefs are passed on ‘it is a Sikh’s duty to get his children educated in Sikhism’ (Rahit Maryada Chapter 10)</li> <li>• The main purpose of the family is teaching the children about all the festivals and rites of passage. This is learnt from the extended family, and is where the children feel most comfortable.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The purpose of the family is to procreate and continue the existence of society. A strong family life ensures safety and stability for the Sikh community</li> <li>• Education can be through the Sikh community; the community are a family. Here a Sikh can learn about brotherhood for all, to love one another and the welfare of all</li> <li>• Another purpose of the family is to create stability, protection and to safeguard the family from harm. It is not solely for education.</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>