



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice

Option 3G: Sikhism

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Summer 2022

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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.

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 in reincarnation (1) • Sikhs believe karma will decide their rebirth (1) • Sikhs believe in mukti (1) • To achieve mukti a person has to go through several stages of death, life and rebirth (1) • Some Sikhs believe they will be judged after death (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"> • Uniting with God will help Sikhs become more virtuous (1), by leading a life that is truthful and patient (1) • To unite with God a Sikh must avoid the five evils (1), by trying to evade worldly attachment (1) • A Sikh will meditate on God's name to unite with God (1) this will be done every day so they can keep their mind on God (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 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"> • Sikhs believe that God created everything (1), and has sustained it since then (1). 'You Yourself are the Creator. Everything that happens is by Your Doing.' (Guru Granth Sahib 12) (1) • Sikhs teach that God is separate from the universe and was present before creation (1), therefore God is timeless and does not occupy space (1). 'Forever and ever. He is the One, the One Universal Creator... His limits are not known to anyone. Of Himself, and by Himself, O Nanak, God exists.' (Guru Granth Sahib 276) • God is shown through and in the universe (1); having created the world God continues to use his creative power in everything (1). 'He Himself is the earth and its support, He Himself abides in each and every heart.' (Guru Granth Sahib 1403). <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="365 279 763 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 359 1295 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="365 596 430 627">AO2</p> <p data-bbox="365 636 805 667">Arguments for the statement:</p> <ul data-bbox="365 676 1307 1119" style="list-style-type: none"> <li data-bbox="365 676 1222 800">• By performing sewa Sikhism demonstrates the qualities of equality, compassion and service. Sewa has always been an important part of Sikh life and leads them to unite with God <li data-bbox="365 808 1307 932">• Serving others is an essential part of Sikh life. The Sikh message is to serve the community in different ways, through tan, man and dhan <li data-bbox="365 940 1287 1119">• Sikhism will develop if every Sikh takes part in sewa. A Sikh does not serve others for their own gratification, and it lets others see the religion as caring and dedicated, especially in helping those less fortunate. <p data-bbox="365 1157 868 1188">Arguments against the statement:</p> <ul data-bbox="365 1197 1307 1598" style="list-style-type: none"> <li data-bbox="365 1197 1287 1320">• Sewa is not the only way that Sikhism has developed. Giving a good example and honest living shows others that it is a religion of truth and has attracted people to the Sikh faith <li data-bbox="365 1329 1268 1453">• The introduction of the sangat was more important to the development of Sikhism. The companionship and support help Sikhs to develop a common identity and community <li data-bbox="365 1461 1307 1598">• Sikhs will fight for justice and are known as great soldiers showing wisdom and courage. This is another facet of the religion that helped it develop. <p data-bbox="365 1675 808 1707">Accept any other valid response.</p> <p data-bbox="365 1755 1263 1864">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"> • Sikhism began with a special revelation to Guru Nanak (1) • It shows God to believers (1) • It is the main way people can know anything about God (1) • Revelation can change lives (1) • Revelation is shown through the words of the Gurus (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"> • Miracles are important as they show God's love (1) for example, Guru Nanak saved his companion Mardana through God's intervention (1) • Miracles prove God exists (1) as only God has the power to perform them (1) • Miracles help people find God (1) for example, when Guru Nanak emerged from the river, he began his life's work serving God (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • 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 a 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 design of the world shows that the designer is involved with his creations (1), this reflects the belief in Sikh scriptures that show God is still involved in human life (1). 'Whatever He has done, or will do, is all by His Own Will'. (Guru Granth Sahib 463) (1) • God is the only being intelligent enough to design the world (1). Only God knows the purpose of his design (1). 'Secondly, He fashioned creation; seated within the creation, He beholds it with delight.' (Guru Granth Sahib 463) (1) • God is the only being powerful enough to design the world (1); his power is shown within the complexity of the world (1). 'If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru.' (Guru Granth Sahib 463) (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
2(d)	<p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 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="365 596 430 627">AO2</p> <p data-bbox="365 636 803 667">Arguments for the statement:</p> <ul data-bbox="365 676 1300 1142" style="list-style-type: none"> <li data-bbox="365 676 1258 827">• Many Sikhs believe that the world must have a first cause therefore the only possible cause of the universe is the eternal God, which proves he exists. Sikhs believe he is 'Beyond Birth, Self-Existent' (Guru Granth Sahib 1) <li data-bbox="365 835 1273 987">• Many Sikhs believe God caused and made the world, and this is shown within the scriptures. They believe 'He created the Sun and the Moon; night and day, they move according to His Thought' (Guru Granth Sahib 580) <li data-bbox="365 995 1300 1142">• Sikhs believe God is an eternal being so does not need a cause. They think that the question of who caused God is not a valid objection because humans have no real knowledge of creation or of God. <p data-bbox="365 1190 868 1222">Arguments against the statement:</p> <ul data-bbox="365 1230 1273 1619" style="list-style-type: none"> <li data-bbox="365 1230 1247 1381">• Some Sikhs do not need the cosmological argument to prove that God exists. They accept scientific views that the universe was caused by the Big Bang. Sikhs are more interested in God and life's purpose <li data-bbox="365 1390 1252 1503">• Some non-religious people believe that the cosmological argument contradicts itself. They may argue that if everything that exists has a cause then something must have caused God <li data-bbox="365 1512 1273 1619">• Some non-religious people respond by saying that the Big Bang was not caused by God but a spontaneous action that was just random. <p data-bbox="365 1667 808 1698">Accept any other valid response.</p> <p data-bbox="365 1747 1263 1860">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.

Question number	Answer	Reject	Mark
3(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 ceremony is important for families as it shows a Sikh is fully committed to their faith (1) • It allows families to celebrate that a member is ready to take on extra responsibilities (1) • It shows that the family member is prepared to continue the Sikh religion (1) • The ceremony brings the family together in remembrance of the Khalsa and Guru Gobind Singh (1) • It gives all members of the family a sense of belonging (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
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a feature. Award a second mark for development of the feature. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The prayer hall is one feature of the gurdwara (Darbar Sahib) (1); this is where the Guru Granth Sahib is placed for worship (1) • The langar is a feature of the gurdwara (1); this is the area where food is prepared and served for everyone (1) • The Takht (throne) is a feature of the gurdwara (1); this is where the Guru Granth Sahib is placed to reflect the honour bestowed on the holy book (1). 	<ul style="list-style-type: none"> • Repeated feature/ development • Development that does not relate both to the feature given and to the question. 	(4)

	Accept any other valid response.		
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Question number	Answer	Reject	Mark
3(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"> Nam Japna is used on a daily basis within the gurdwara (1) so that Sikhs fully comprehend God's name and virtues (1). 'Repeating the Naam, the Name of the Lord, the mortal is exalted and glorified.' (Guru Granth Sahib 1142) (1) Nam Japna is recited by Sikhs in the gurdwara during festivals (1) which reminds them that God is present at all times (1). 'Repeating the Naam, all festivals are celebrated.' (Guru Granth Sahib 1142) (1) Nam Japna is recited with the sangat in the gurdwara (1) meditating together to gain a sense of God (1). 'Repeating the Naam, the Divine Light blazes forth.' (Guru Granth Sahib 1142) (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
3(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="363 636 808 667">Arguments for this statement:</p> <ul data-bbox="363 676 1308 1104" style="list-style-type: none"> <li data-bbox="363 676 1308 827">• The best place for Sikhs to pray is in the comfort of the home. 'One who calls himself a Sikh of the Guru, The True Guru, shall rise in the early morning hours and meditate on the Lord's Name' (Guru Granth Sahib 305) <li data-bbox="363 835 1308 947">• In the home a Sikh can pray with their family, this helps the family focus on what is important and to start the day well. They may feel less self-conscious if all the family are praying together <li data-bbox="363 955 1308 1104">• Sikhs may be able to concentrate more on prayer as they are alone and in their own room. There are no distractions. The Sohila prayer encourages praying at home 'If there be a home for praise and thoughts of the Creator.' (Kirtan Sohila). <p data-bbox="363 1152 873 1184">Arguments against this statement:</p> <ul data-bbox="363 1192 1308 1583" style="list-style-type: none"> <li data-bbox="363 1192 1308 1304">• Not all Sikhs stay at home all day. They are encouraged to remember God at all times so prayer can be performed anywhere, whether that be at school or in work <li data-bbox="363 1312 1308 1423">• Praying together at the gurdwara could give Sikhs a sense of spiritual development, as they are praying together in the sangat and can offer help to each other <li data-bbox="363 1432 1308 1583">• Sikhs hold special reverence for the gurdwara and places of pilgrimage. Praying at these places shows respect for their religion. The gurdwara is where the Guru Granth Sahib is kept and is regarded as the Eternal Living Guru. <p data-bbox="363 1631 808 1663">Accept any other valid response.</p> <p data-bbox="363 1711 1260 1822">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
4(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 are taught to protect human rights (1) • Sikhs are taught to work towards the common good (1) • Serving all humanity is an expression of dedication to God (1) • Sikhs are taught to promote respect for all life (1) • Sikhs are encouraged to respect other faiths (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
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Sikhs believe racial discrimination causes problems in society (1) because there is no peace with God (1) • Sikhs respond by trying to prevent racial discrimination (1) by opening up the langar to all (1) • Sikhs would describe racial discrimination as egotism (1) this is one of the Five Thieves (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response given and to the question. 	(4)

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each attitude. Award further marks for each development of the attitude 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"> • Sikhs' attitude to wealth is they should redistribute their riches (1) so that there is more equality in the world (1). 'God's pre-ordained plan cannot be erased.' (Guru Granth Sahib 1159) • A Sikh attitude towards wealth is that it is not permanent (1) it cannot be taken to the next life (1). 'No one has brought this wealth with him, and no one will take it with him when he goes.' (Guru Granth Sahib 1251) • Wealth must be earned honestly (1). Sikhs must do this by avoiding maya (1). 'Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours.' (Guru Grant Sahib 510) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development • Development that does not relate both to the attitude given and to the question • Reference to a source of wisdom that does not relate to the attitude given. 	(5)

Question number	Indicative content	Mark
<p>4(d)</p>	<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 Arguments for the statement:</p> <ul style="list-style-type: none"> • A multi-faith society allows Sikhs and those who are not Sikhs to live and work closely together, hopefully reducing prejudice and discrimination as they become familiar with practices and customs of each other • For Sikhs, learning about other religions is exciting as they can share experiences such as festivals. This they would not get in a single faith society • Sikhs follow the Human Rights act which encourages religious freedom and gives protection to all to worship freely and without fear. All faiths feel comfortable in their country which benefits all <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • A multi faith society can make Sikhs think about and question their faith; this may lead to conversion to another faith and leave people feeling rejected. It could cause conflict within families and the community • Bringing up Sikh children in a multi-faith society may put added pressure on them, as they see others dress and act differently and will question their faith. For example, a Sikh child may want their hair cut • Interfaith marriages are more likely; this may cause conflict between the families, for example whether the child should be brought up as a Sikh. This is not a benefit but more of a concern of living in a multi-faith society. <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>	<p style="text-align: right;">(12)</p>

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.