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## **Mark Scheme (Results)**

**Summer 2018**

**Pearson Edexcel GCSE**

**In Religious Studies (1RB0/2G)**

**Paper 2: Area of Study 2 – Religion, Peace and  
Conflict**

**Option 2G: Sikhism**

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Summer 2018

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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 2: Religion, Peace and Conflict 2G - Sikhism Mark Scheme – 2018**

<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 point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Sikhs believe in reincarnation (1)</li> <li>• They believe the soul moves from one living being into another (1)</li> <li>• Sikhs may escape the cycle and be united with God (1)</li> <li>• By gaining good karma a Sikh may achieve moksha (1)</li> <li>• By failing to gain good karma a Sikh will remain in the cycle of reincarnation (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Guru Nanak introduced the langar (1) where people of all groups can eat together (1)</li> <li>• Guru Amar Das said no one could see him unless they ate in the langar (1) showing that they were not above anyone else (1)</li> <li>• Guru Gobind Singh allowed both men and women to participate in the Khalsa (1) both men and women can keep the 5K's (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>A01 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"> <li>• The Mool Mantar describes God as one (1) explaining that there are no other gods (1) 'One Universal Creator God.' (Guru Granth Sahib 1) (1)</li> <li>• The Mool Mantar lists the characteristics of God (1) and forms the basis of Sikh belief about God (1) 'the Root Mantra, is the only cure for the mind; I have installed faith in God in my mind.' (Guru Granth Sahib 675) (1)</li> <li>• It is within the Mool Mantar that God is described as the creator (1) it describes God as 'karta purakh' (1) translated it means God is the creator and maker of all things (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ 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 way given.</li> </ul>	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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Part of haumai is ego, some feel that modern society encourages people to think of themselves first and thus 'The foulness of haumai will not be removed, though one may bathe at a hundred places of pilgrimage' (Guru Granth Sahib 39)</li> <li>• Some Sikhs may maintain that it is a natural condition and that it is very difficult to overcome, Guru Nanak said 'In haumai he comes and in haumai he goes' (Guru Granth Sahib 466)</li> <li>• Haumai stems from the idea that a person is a distinct individual, and as much of life is centred around individual action and reward, it can be argued that haumai can never be overcome.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Many Sikhs would maintain that by living a good Sikh life, including meditation, haumai may be removed 'Egotism and anger are wiped away when the Name of God dwells within the mind' (Guru Granth Sahib 33)</li> <li>• Most Sikhs would say that once a person learns that they are not simply an individual, they are part of the divine, then the person realises reality and overcomes haumai</li> <li>• Most Sikhs would teach that haumai is a human emotion, some maintain is one of the Five Thieves and although natural, can be overcome with training and true worship of the one God.</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>• All people were made by God so punishment must be fair (1)</li> <li>• The Guru Granth Sahib teaches that God will punish those who do wrong (1)</li> <li>• The law of karma means people will be punished for wrongdoing (1)</li> <li>• Punishment should be given to those who commit crime (1)</li> <li>• Punishment brings justice to victims (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 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 think criminals deserve fair treatment (1), as this respects their human rights (1)</li> <li>• Sikhs believe criminals will be judged by God (1), they will be punished for any actions after this life (1)</li> <li>• Sikh teachings about equality apply to criminals (1) criminals should be treated equally and with justice (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> </ul>	4

Question number	Answer	Reject	Mark
2(c)	<p>A01 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>• Many believe that the Five Thieves may cause crime (1), meaning that Sikhs should work to overcome the Five Thieves so there is no crime (1) 'The world is deceived and plundered by riches, youth, greed and egotism' (Guru Granth Sahib 61) (1)</li> <li>• Many Sikhs believe that greed is one of the causes of crime (1), it means people desire things which leads to criminal activity (1) 'The waves of greed rise within him and he does not remember God' (Guru Granth Sahib 77) (1)</li> <li>• Sikhs think that lust may cause crimes (1) people might act in a selfish way that harms others (1) 'Sexual desire and anger are the wounds of the soul' (Guru Granth Sahib 152) (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> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5

Question number	Indicative content	Mark
2(d)	<p>A02 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>• Sikhs think that victims deserve justice as everyone is part of the divine and should be treated accordingly, if someone is a victim of crime they should feel that something is done about it</li> <li>• Sikhs think that justice is inevitable as the offender will receive negative karma for their actions and be less likely to be united with God</li> <li>• Non-religious people might say that the only way for a victim to feel that they have been treated fairly is for them to see that justice is done through the criminal justice system</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Sikhs believe that the victim should trust God as the punishment that the offender will get will be given by God and thus just might not be visible to the victim</li> <li>• Some Sikhs would say justice should not be important to the victim, the victim should be more concerned with ensuring their own behaviour is that which is required for themselves to be united with God</li> <li>• Some non-religious people would say that justice is not important, that ensuring the offender is punished is far more important in order to protect others.</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>

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"> <li>• The birthday of Guru Gobind Singh (1)</li> <li>• The birthday of Guru Arjan (1)</li> <li>• The martyrdom of Guru Arjan (1)</li> <li>• The birth of Guru Nanak (1)</li> <li>• The installation of the Guru Granth Sahib (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
3(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"> <li>• Some may try to keep Nam Japna in their minds always (1) they offer everything in their daily life as worship of God (1)</li> <li>• Some may mediate on Nam Japna in the gurdwara (1) so not to be interrupted (1)</li> <li>• They may remember Nam Japna (1) by doing charitable work in God's name (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development</li> <li>• that does not relate both to the way given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
3(c)	<p>A01 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>• Personal meditation might help a Sikh's spiritual development (1) it might give them insight into a higher reality (1) 'meditate on the True Lord; without the True Lord, the ignorant rot away and putrefy to death' (Guru Granth Sahib 305) (1)</li> <li>• They might take part in an akhand path which joins them in community (1) this will lead to blessings on the whole sangat (1) 'Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased' (Guru Granth Sahib 305) (1)</li> <li>• They may say their daily prayers the remember the name of God throughout the day (1) the nitnem are required by the Sikh Code of Conduct (1) A Sikh's personal life should comprehend - (i) meditation on Nam (Divine Substance) and the scripture (Chapter 3 article 3) (1).</li> </ul> <p>Candidates who do not different Sikh prayers cannot be awarded more than three marks (with an appropriate source of wisdom and authority).</p> <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
3(d)	<p>A02 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 A02 descriptors.</p> <p><b>A02</b></p> <p><b>Arguments for this statement:</b></p> <ul style="list-style-type: none"> <li>• All Sikhs should go through the Amrit sanskar as baptised Sikhs visibly show their faith to others, which might support others, and show others the depth of their belief</li> <li>• They should go through the Amrit sanskar as it is was begun by Guru Gobind Singh when he founded the Khalsa and this shows that they are faithful Sikhs willing to live according to the rules the Gurus gave</li> <li>• Khalsa Sikhs feel that if they wish to escape the cycle of reincarnation they must go through certain ceremonies in their life especially the Amrit sanskar as it is at this point they promise to live a pure Sikh life.</li> </ul> <p><b>Arguments against this statement:</b></p> <ul style="list-style-type: none"> <li>• Non-khalsa Sikhs would say that it does not matter whether a Sikh is baptised or not, it matters that they have lived a good Sikh life and you do not have to publicly promise to do this</li> <li>• Some Sikhs might not want to take the Amrit sanskar as they then are obliged to wear the 5K's this could possibly cause problems of discrimination</li> <li>• Some Sikhs might say that in today's society the ceremony is unnecessary, that it causes division amongst the Sikh community that some might see it as elitist.</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
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"> <li>• Sikhs may work for organisations that promote peace (1)</li> <li>• Sikhs may pray to God for peace (1)</li> <li>• Sikhs help those who suffer because of conflict (1)</li> <li>• Sikhs may become politically involved to work for justice (1)</li> <li>• Sikhs might become involved in conflict resolution (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
4(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>• Guru Nanak taught Sikhism is a religion of peace (1), he said God is part of every Sikh and makes them incapable of hate (1)</li> <li>• Sikhs believe all humans were created by God therefore should be cared for (1), this means people should not to be killed they should be respected (1)</li> <li>• Sikhs acknowledge peaceful existence with humanity leads to good karma (1) but Guru Gobind Singh said in the Zafarnamah 'When all efforts to restore peace prove useless and no words avail, Lawful is the flash of steel, It is right to draw the sword' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teachings/ development</li> <li>• Development that does not relate both to the teachings given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
4(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>• Many Sikhs believe conflict when all other methods have been tried is acceptable (1) Guru Gobind Singh explained this when he wrote to Aurangzeb about his actions (1) that 'All modes of redressing the wrong having failed, raising the sword is pious and just' (Zafarnamah 22) (1)</li> <li>• Sikhs believe that they should act for peace and justice (1) that all people should be treated fairly (1) Guru Nanak said 'No one is my enemy' (Guru Granth Sahib 1299) (1)</li> <li>• Sikhs would also say that conflict is sometimes needed (1) there are situations when conflict is the only way such as protecting the oppressed (1) Guru Gobind Singh said his role was 'To uphold righteousness, to protect the worthy and to overcome and destroy evildoers' (Bachittar Natak) (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
4(d)	<p>A02 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>  <b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Weapons of mass destruction kill indiscriminately, if used they cannot meet the Sikh conditions for war which require that the innocent, unarmed and the weak are protected 'if a powerful tiger attacks a flock of sheep and kills them, then its master must answer for it' (Guru Granth Sahib 360)</li> <li>• All wars cause death and destruction which is not right in any circumstance, it goes against the hukum of God, moreover weapons of mass destruction cause devastation which lasts for generations</li> <li>• Weapons of mass destruction cost a lot of money, governments may buy them to protect themselves rather than investing in the country and providing for the people who live in it, in Sikh teaching this would not be morally justifiable.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Using utilitarian ethics, if other countries have these weapons it is safer to have them and protect the people within a country than to be perceived as a weaker country which might lead to conflict</li> <li>• Using situation ethics, which is accepted by some Sikhs, it can be argued that having WMD may protect a country and bring about a greater level of safety than not having them</li> <li>• Conflict is inevitable, and the use of WMD may end a war much more quickly and possibly with fewer casualties than traditional warfare, this would be morally justifiable using Sikh teaching.</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>