



**Pearson
Edexcel**

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (3RB0/1G)
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 – 2018 (Short Course)

| 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"> • Sikhs may serve in the langar (1) • They may work in the gurdwara (1) • Sikhs may give money to charity (1) • They may use their talents to help others (1) • Sikhs might build shelters for the homeless (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Sikhs believe in reincarnation (1) they believe the soul moves from one living being into another (1) • Sikhs who do good actions gain good karma (1) by gaining good karma a Sikh may achieve mukti (1) • Sikhs who do bad actions fail to gain good karma (1) by failing to gain good karma a Sikh will remain in the cycle of reincarnation (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|--|----------|
| 1(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"> • Human life gives the opportunity to escape the cycle of reincarnation (1) as only humans have the capacity to choose to do good (1) 'This human body has been given to you. This is your chance to meet the Lord of the Universe' (Guru Granth Sahib 12) (1) • The purpose of human life is to unite with God (1) this can be done by obeying the commands of God (1) 'you shall obey the Hukam of His Command, and walk in the Way of His Will' (Guru Granth Sahib 1) (1) • To unite with God, Sikhs must eliminate haumai (1) this is ego or pride and causes selfishness (1) 'who eliminates mental wickedness from within the mind, and casts out emotional attachment and egotistical pride, comes to recognise the All-pervading Soul, and is intuitively absorbed into the Naam' (Guru Granth Sahib 39) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief given and to the question • Reference to a source of wisdom that does not relate to the belief given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|--|------|
| 1(d) | <p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • God is described as the Creator as part of the Mool Mantar, Guru Granth Sahib 1 says 'One Universal Creator God. The Name Is Truth. Creative Being Personified', thus Sikhs believe God is creation and in creation • God is described as Karta Purakh this means he is the 'creator being' therefore Sikhs believe that he could create from nothing except himself • Creator is a good title for God as it shows not only what God is capable of, it shows his omnipotence, his omniscience and his benevolence, so Sikhs accept this. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • God is not best described as the Creator as this limits God, God is Ik Onkar which means he cannot be limited using one characteristic, that of the maker or Creator • God is best described by using the entire Mool Mantar, this lists more characteristics than just Creator, it does not deny God as Creator it also records that God is truth, not fear, beyond birth and self-existent • God is best described in terms that can be understood by Sikhs and as humans have no experience of being Creator and Sustainer of the universe, it is a poor description to use. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 15 |

| Level | Mark | Descriptor |
|--------------|-------------|--|
| | 0 | No rewardable response. |
| Level 1 | 1-3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4-6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7-9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10-12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |

SPaG

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

| Question number | Answer | Reject | Mark |
|------------------------|--|---|-------------|
| 2(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • All souls are of the same value (1) • All people were made by God (1) • 'Woman is our life-long friend and keeps the race going. Why should we despise her?' (Guru Granth Sahib 473) (1) • Sikhs accept all people are equal regardless of gender (1) • There should be no gender specific roles (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"> • Sikh teachings say it should be for the couple to decide what is best for their family (1) it might be best for the parents and the existing children (1) • Some Sikhs think it allows a higher standard of living for the family (1), as they may not have so many children to provide for (1) • It might protect the health of the mother (1), consecutive pregnancies might lead to health issues (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 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"> • Marriage is a holy bond (1), it joins the two souls with God (1) the fourth round of the Lavan says 'I have merged with the One in every one and all my desires are fulfilled' (1) • Marriage bonds the extended families as well (1), meaning the couple will have support in their marriage (1) this is shown as they accompany the bride and groom to the gurdwara and on entry say 'Friends have come to our home' (1) • The couple's souls bond eternally (1) they become 'one spirit in two bodies' (1) as explained in the Lavan 'All your desires will be fulfilled and the Souls will blend with Waheguru and only Naam will occupy your heart' (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>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 A02 descriptors.</p> <p>A02</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Divorce is frowned upon and some Sikhs would say that it is not allowed because marriage is described as the joining of two souls to become one • Divorce is not described in the Guru Granth Sahib, there is, however, teaching about how families are important and, as divorce will affect a family, some would say Sikhs should not divorce • There is no guidance about divorce in the Rahit Maryada, as it is not expected to take place, if it were to be allowed, it would be in the Sikh Code of Conduct or scriptures at some point. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Although divorce is frowned upon most non-religious people would accept that it is better a couple divorce than live together unhappily, that an unhappy marriage brings more suffering than a divorce • Some Sikhs would use their freewill and would say that if Sikhs have carefully thought through the marital situation and have had advice from the sangat then they should divorce • In some gurdwaras once a couple have divorced they can remarry, if divorce were not allowed then remarriage would not be possible, Sikhs will follow the accepted procedures put in place by the sangat. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 12 |

| Level | Mark | Descriptor |
|--------------|-------------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |