



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCE
In Religious Studies (9RS0/4F)
Paper 4: Study of Religion
Option 4F: 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 4: Study of Religion, Option 4F: Sikhism – Mark Scheme

Question number	Answer	Mark
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question. Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • The Guru Granth Sahib is read continuously in a time called the akhand path. • It is raised and shown respect to, at the front of the Gurdwara. • Important services and rites such as weddings take place in its presence. • It is the focal point of all worship and its hymns are recited as an act of devotion. • During festivals such as Vaisakhi the Guru Granth Sahib is processed through the streets. 	(8)

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • The Rehat Maryada codifies Sikh practice. • The Rehat Maryada was published with the authority of the Akal Takht. • The Rehat Maryada is accepted by most Sikh communities around the world. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • The Rehat Maryada is the only codified version of Sikh belief authorised by the Akal Takht, the seat of supreme temporal authority for Sikhs, therefore its significance should be accepted by all Sikhs as a guide for practice. • Since its writing its implementation has successfully achieved a high level of uniformity in the religious and social practices of Sikhism; therefore its significance for unifying the sangat cannot be over stated. • It is the latest in a long line of attempts to codify Sikhism, however, while it may have held pre-eminence since its writings there are some Sikhs who suggest that its significance will be rejected in time as Sikhs become more disparate suggesting its authority is temporary. • It has been suggested that 'this work should take precedence over any sectional beliefs and preferences,' therefore its 'edicts' apply in all places of the Sikh diaspora and it has significance and is accepted by all Sikhs. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgments are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgments of a limited range of elements in the question are made (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgments of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist knowledge and terminology when responding to the question.</p> <p>Candidates may refer to the following:</p> <ul style="list-style-type: none"> • Women can take on religious roles, for example they 'have the right to become granthis'. • There is no ideological barrier to their involvement in ceremonies and they may 'become one of the 'beloved five' in the local Sikh gurdwara'. • Aspects of Sikh culture may not reflect equality in practice. • There can be limitations placed on their service for example in some gurdwaras 'a married Sikh woman is not allowed to partake in the Amrit (initiation) ceremony, unless she is accompanied by her husband'. • They may be asked to assume traditional roles and in the gurdwara will often be 'encouraged to cook, clean, and wash dishes for the Sikh communal meal.' • Women are equal in Sikhism in every way and in every aspect of life.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is basic (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial and/or underdeveloped (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • Some have focused on the historical exploration and the equality shown in Guru Nanak’s life. • Some have focused on the scriptural injunction and examples of equality. • Some have looked at the cultural expressions of attitudes to women in Sikh communities. <p>AO2 requires candidates to develop their answers showing analytical and evaluation skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • In exploring historical examples such as Mai Bhago writers have emphasised the rich tradition of ‘feminist’ figures within Sikh history and therefore have used these to exemplify the equality of women. • In exploring cultural expressions of Sikhism, authors such as Jakobsh have shown that while the ideal is taught, the reality is very different as few women become granthis. • In scriptural expressions of feminism the equality expressed through the Guru Granth Sahib is developed and this therefore leads to a call to a scripturally based feminism. • In asserting equality in practice, Sikh feminist approaches are able to draw on many different examples and authorities to express a Sikhism that recognises no difference in the treatment of women. • With many examples in history and today, some Sikh approaches have rejected the need for any recognition of feminism as people are fulfilling the roles that they want, and best serve the community; therefore feminism may be seen as challenging something that does not need challenging. • Sikh women often assert the rights outlined by Guru Nanak, and therefore scriptural and historical approaches may be the most effective way to address the question of feminism to justify a greater role for women in the sangat. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements within the question (AO2). • Judgments are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements within the question (AO2). • Judgments of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgments of a limited range of elements in the question are made which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgments of many but not all of elements in the question which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgments of the full range of elements in the question which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • The revelation to Guru Nanak was independent of all other traditions. • The Sants of the 15th to the 17th centuries are seen to have had large influence over certain theological faiths of the eras including Sikhism • Some suggest the concept of mystical union with God taught by Guru Nanak had their origins in the Sant tradition. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • The spiritual poetry of Kabir and the writings of other non-Sikhs are included in the Guru Granth Sahib, suggesting that the movements at least share a common outlook, and are therefore compatible with each other; using this as a basis it is possible to suggest that the early Gurus drew on existing teachings about God. • The writings of Guru Nanak in the Guru Granth Sahib show that there is considerable common ground in the concept of union with the divine and mukti as the goal of life and therefore there is a common spirituality between them. • Guru Nanak's teaching about the benefits of openness and the hazards of exclusivism does also chime with the same trends in the wider sant movement, which may suggest that he drew on existing religious thought to articulate the concept of the divine. • Some aspects of the wider sant movement, and its traditional association with Bhakti, suggest that Guru Nanak drew inspiration from a wide range of religious traditions, including other Hindu and Islamic sources. Therefore any suggestion that Guru Nanak relied solely on one spiritual path on which to proclaim his teaching is unlikely to be accurate. • Guru Nanak was heavily influenced by the practices prevalent in the society at the time as he rejected them, for example his teachings on equality was in direct contradiction to caste. • Guru Nanak's view and description of God was based purely on his religious experience rather than the writings and teachings of others which shows Guru Nanak was not afraid to deviate and contradict other religious teachings (this shows links with Philosophy of Religion). • Guru Nanak's ethics show a rejection of artificial separation of people by any distinction or gender; in most ways this was rejecting existing religious thought and charting his own way with reference to the equality of humanity (this shows links with Religion and Ethics). • There are debates about the reliance on existing religious thought within Nanak's teaching in a similar way to aspects of Jesus' teaching such as a reliance on Hillel or delivering a message independent of all others (this shows links with New Testament Studies). <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements within the question (AO2). • Judgments are supported by generic arguments (AO2). • Judgments made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements within the question (AO2). • Judgments of a limited range of elements in the question are made (AO2). • Judgments made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgments of a limited range of elements in the question are made (AO2). • Judgments are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgments of many but not all of elements in the question (AO2). • Reasoned judgments are supported by the appraisal of some evidence (AO2) • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgments of the full range of elements in the question (AO2). • Reasoned judgments are fully supported by the comprehensive appraisal of evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).

