



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

Paper 2: Area of Study 2- Study of Second Religion

Option 2G 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 2: Study of Second Religion – Sikhism - 2G - 2020

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 marks.</p> <ul style="list-style-type: none"> • Sikhs achieve mukti by the grace of the true guru (1) • Taking part in worship (1) • Through meditation on God's name (1) • Through sewa, which is selfless service (1) • Through practising tan, dhan and man (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"> • In the Mool Mantar it says there is only one God (1) which is his most important characteristic (1) • Part of the Mool Mantar stresses that God is Beyond birth and death (1) therefore one of God's characteristics is that he is eternal (1) • God is shown to have no gender (1), for example, being without form, neither male or female (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 and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 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"> • Becoming gurmukh enables a Sikh to achieve mukti (1) through sewa (1) 'Through selfless service, eternal peace is obtained' (Guru Granth Sahib 125) (1) • It is important so that a Sikh can get rid of the 5 vices (1) as these make a person more manmukh (1) 'By actions done in egotism, selfishness and conceit, the true Lord is not obtained' (Guru Granth Sahib 226) (1) • It is important so a Sikh can choose a path that leads to discovery of truth (1) by meditating on God's name (1) 'through the Naam, greatness is obtained. It is received from the perfect Guru' (Guru Granth Sahib 125) (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 and to the question. • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="362 222 760 254">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 296 1354 489">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="362 537 428 569">AO2</p> <p data-bbox="362 579 805 611">Arguments for the statement:</p> <ul data-bbox="362 621 1354 1083" style="list-style-type: none"> <li data-bbox="362 621 1354 768">• Sikh Gurus preached 'Recognise the Lord's light within all, and do not consider social class or status....' (Guru Granth Sahib, 349) which teaches all Sikhs that God is within all, everyone is equal therefore men and women are completely equal in Sikh life today <li data-bbox="362 779 1354 968">• Guru Nanak established the Langar so that 'all' people are equal and deserve the same treatment- he was the lead advocate of equality 'From a woman man is born, man is conceived....' (Guru Granth Sahib, 473). This shows that in Sikhism today the equality of men and women are paramount <li data-bbox="362 978 1354 1083">• Men and women can become Khalsa Sikhs and become Granthis. They also take part equally in all services and have equal status in all forms of worship including the langar. <p data-bbox="362 1136 867 1167">Arguments against the statement:</p> <ul data-bbox="362 1178 1354 1640" style="list-style-type: none"> <li data-bbox="362 1178 1354 1325">• Traditionally in the Punjab (the home of Sikhism) the male is shown favour and preferential treatment. Also, the ratio of men and women is out of balance when related to worshipping in the Harimandir Sahib. <li data-bbox="362 1335 1354 1482">• Even today men and women sit separately during worship, so there is fundamental division. This could be seen as suggesting that women are not equal as they are the ones that have to sit and look after the children. <li data-bbox="362 1493 1354 1640">• Today Sikh women are not allowed to play Gurbani Kirtan in the Harimandir Sahib or certain sewas which are reserved for men only, therefore it does not show that men and women are completely equal in Sikhism. <p data-bbox="362 1692 805 1724">Accept any other valid response.</p> <p data-bbox="362 1776 1263 1875">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 marks.</p> <ul style="list-style-type: none"> • Sikhs read from the Guru Granth Sahib (1) • Sikhs will select a child's name from the Guru Granth Sahib (1) • They use it as a living guru (1) • The Guru Granth Sahib has its own bedroom when not being read (treated like a living Guru) (1) • The Guru Granth Sahib is carried on the head while transferring it from its room (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"> • The gurdwara is important for the Sikh community as it includes the Kirtan (1) the singing of hymns gives the community focus (1) • The Sikh community also has access to the Katha (1) which is the reading of the Guru Granth Sahib, giving its daily message and is important for the community to follow (1) • Everyone has access to the Langar including the Sikh community (1) which allows Sikhs to perform sewa and follow the teachings of the gurus, especially equality (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 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"> • Most Sikhs celebrate Diwali to remember religious freedom for Sikhs (1) a special shabad (hymn) is sung to remember this festival (1) The lamps of the night of Diwali eventually burn out. The stars of the night sky stop sparkling when dawn comes... the Gurmukh is blessed with the fruit of permanent joy through his Immersion in the Shabad' (Bhai Gurdas's Var 19 Pauree 6) (1) • Sikhs also remember Guru Hargobind's release (1) when he arrived in Amritsar there was a row of lamps (1) 'God's name is my lamp (to be lighted in the mind)' (Guru Granth Sahib 358) (1) • To celebrate that Sikhs are prepared to stand up for their faith (1) by worship and performing the akhand path (1) 'Worship and adore Him, and you shall be at peace forever' (Guru Granth Sahib 896). <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 and to the question. • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The langar promotes selfless service and helps the community, as it drops the mask of ego and performs a valuable service to humanity • Serving in the langar is a form of worship and reiterates the importance of equality. 'The Langar- the Kitchen of the Guru's Shabad has been opened...' (Guru Granth Sahib 967) • Guru Nanak instigated the langar as a form of free kitchen, to eliminate poverty in the world and it expresses the ethics of sharing, inclusiveness and oneness of all humankind 'the light of God is in all hearts' (Guru Granth Sahib 282)- therefore serving in the langar is the most important expression of sewa. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • There are other forms of sewa that are just as important as serving in the langar, for example Man (mental service)- using these abilities to help the community in education, communication, technology and inspiration • Sewa can be achieved by material (dhan) means- giving a tenth of one's income (dasvandh) to help others in the community therefore serving in the langar is not the most important aspect of sewa • It may be difficult to attend the langar or take part in sewa due to ill-health or not living near a gurdwara. A Sikh can express sewa with their body (tan) by other means, such as helping the sangat and volunteer work. <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.