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Mark Scheme (Results)

November 2020

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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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 3: Religion, Philosophy and Social Justice 3G- Sikhism Mark Scheme – 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.</p> <ul style="list-style-type: none"> • Sikhs should live a good life (1) • Sikhs should perform good deeds (1) • Sikhs should meditate on God's name (1) • Sikhs should aim to gain good karma (1) • Sikhs should avoid the Five Thieves (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"> • Sikhs may help in the gurdwara (1) which is physical service (1) • Sikhs may teach in the gurdwara (1) which is mental service (1) • Sikhs may perform dasvand (1) by giving to charity (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated ways/ development • Development that does not relate both to the ways 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"> • Sikhs believe their karma affects a person's fate after death (1) therefore they aim to build up good karma (1) 'By the karma of past actions, the robe of this physical body is obtained.' (Guru Granth Sahib 2) (1) • Through rebirth the soul enters a new body (1) it will continue being reborn until it achieves mukti (1) 'Those who do not serve the True Guru... go through the cycle of 8.4 million reincarnations' (Guru Granth Sahib 88) (1) • Sikhs believe in mukti which is the ultimate goal of human life (1) to achieve mukti a person must rid themselves of all that stands in the way of getting close to God (1) 'Says Nanak, the devotees look beautiful in the Court of the Lord; the self-willed manmukhs wander forever in reincarnation' (Guru Granth Sahib 78) (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 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="363 636 802 667">Arguments for the statement:</p> <ul data-bbox="363 676 1292 1062" style="list-style-type: none"> <li data-bbox="363 676 1292 827">• In the Mool Mantar Sikhs can read about God’s nature, it summarises beliefs and is therefore vital to develop understanding, and is clear and precise ‘One universal Creator God, The Name is Truth.....’ (Guru Granth Sahib 1) <li data-bbox="363 835 1292 947">• The aim of life is to unite with God, reading the Mool Mantar and meditating on God’s name helps a Sikh to become focused, disciplined and facilitate true understanding of God <li data-bbox="363 955 1292 1062">• The Mool Mantar is repeated regularly reinforcing belief in God. It helps Sikhs to experience God through words that are easier to understand. <p data-bbox="363 1113 867 1144">Arguments against the statement:</p> <ul data-bbox="363 1152 1292 1539" style="list-style-type: none"> <li data-bbox="363 1152 1292 1304">• Studying the Mool Mantar tells a person about God and may help them to understand God, however Sikhs need to read more of the Guru Granth Sahib or could speak to learned scholars for a fuller understanding <li data-bbox="363 1312 1292 1423">• Sikhs believe God is beyond human description, so Sikhs find difficulty understanding God by only reading the Mool Mantar which limits the description of God <li data-bbox="363 1432 1292 1539">• God is best understood by living a personal relationship with God which can be gained by meditation on God’s name and leading a God-centred life. <p data-bbox="363 1589 808 1621">Accept any other valid response.</p> <p data-bbox="363 1671 1260 1782">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"> • Sikhs believe everything needs a cause (1) • Sikhs believe the universe needs a cause (1) • Sikhs believe God is the cause of the universe (1) • God is the eternal cause (1) • God is the ultimate cause of everything (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 an example. Award a second mark for development of the example. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • One example of a miracle in Sikhism is Guru Nanak's River Experience (1) the miracle where Nanak went into the water and disappeared for 3 days (1) • Guru Nanak saved the people below (1) by stopping a boulder with an outstretched hand (1) • The cobra shielding Guru Nanak (1) from the hot sun when he was sleeping (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated example/ development • Development that does not relate both to the example 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"> • The revelation of God to Guru Nanak is important to Sikhs as the basis of Sikhism (1). Guru Nanak communed with God (1) 'O Nanak it is written that you shall obey the Hukam of His command, and walk in the Way of his Will' (Guru Granth Sahib 1) (1) • The natural world is an important revelation of God (1) Sikhs believe God is within all creation (1) 'He is the Master who has made the world bloom; He makes the universe blossom forth, fresh and green, He holds the water and the land in bondage, Hail to the Creator Lord' (Guru Granth Sahib 24) (1) • God is revealed to the Sikhs through scriptures (1) therefore it is important as it helps them become people of truth by meditation on God's name (1) 'Remembering the Lord in meditation, all fears are dispelled' (Guru Granth Sahib 189) (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 • 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"> • Sikhs believe that God designed the universe, 'He Himself created Himself; He Himself assumed His name, Secondly He fashioned the creation, seated within creation. He beholds it with delight.' (Guru Granth Sahib 463) • Sikhs believe that the world is so well-ordered to sustain life and so complex right down to the most basic cells that it could not have come about by chance and must have been designed • Many Sikhs believe that DNA gives precise instructions to cells to act in a certain way and such precision does not come about unintentionally but by an all-knowing designer, God. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some non-religious people believe that the process of natural selection happens by chance and species have adapted to their environment over time, therefore living things were not designed • Evolution shows that there was no designer present. The development of land animals over eons of time are used as an example to point out that there was no design • The Big Bang is classed as a logical process that makes sense to how the world began, it is a random process that makes more sense in the modern world than the world being designed. <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.

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 Guru Granth Sahib is placed in its own bedroom (1) • It is placed on a throne (1) • They sing shabads from it (1) • The daily Hukam is read from it (1) • It is read during services (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is the centre of the Sikh faith (1) as it is the location of the Akal Takht (1) • Guru Arjan was martyred there (1) and is where stories are told about Arjan's courage and faith (1) • It is where the Adi Granth is kept (1) and Sikhs spend time reflecting in front of the holy scripture (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
3(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"> • Prayer is important as it is a way of spending time with God (1) Guru Ram Das set-out instructions that a Sikh should start each day in prayer (1) '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) (1) • Sikhs must focus on prayer to clear the mind and uplift their soul (1) for it to be effective a Sikh must try to empty themselves of everything of this world (1) Guru Arjan wrote 'Within my conscious mind is the constant longing for the Lord. How can I behold Blessed Vision of Your Darshan, Lord?' (Guru Granth Sahib 167) (1) • It is important as prayer helps Sikhs become more gurmukh (1) life will flow more naturally once God is at the centre of a Sikh's life (1) 'Those who have the treasure of the Lord's Name deep with their hearts - the Lord resolves their affairs' (Guru Granth Sahib 305) (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 • Reference to a source of wisdom that does not relate to the reason 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 1235 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 1273 1066" style="list-style-type: none"> <li data-bbox="363 676 1240 785">• It is a Sikh duty to take the Amrit sanskar as it shows true commitment and a sense of belonging, they promise to wear the Five Ks and follow the laws of khalsa <li data-bbox="363 793 1240 903">• It shows that the Sikhs continue in their faith and recognise a key event in the history of Sikhism, it was created on Vaisakhi Day by Guru Gobind Singh <li data-bbox="363 911 1273 1066">• Sikhs who have taken the Amrit sanskar wear outward symbols of their faith e.g. Kesh – uncut hair - reminds Sikhs to behave like Gurus and is a mark of true dedication and therefore is the most important duty. <p data-bbox="363 1115 873 1146">Arguments against this statement:</p> <ul data-bbox="363 1155 1284 1503" style="list-style-type: none"> <li data-bbox="363 1155 1284 1264">• There are other ways that show true commitment. Honest living and giving to charity enable a Sikh to perform their duty in other ways and can be seen as just as important <li data-bbox="363 1272 1273 1381">• Outward symbols do not necessarily show true commitment, it is how one acts that is most important duty, becoming gurmurkh is the way to achieve mukti <li data-bbox="363 1390 1273 1503">• Non-khalsa Sikhs would not regard taking Amrit sanskar as an important religious duty, they may see it as divisive which could lead to conflict within the Sikh community. <p data-bbox="363 1551 808 1583">Accept any other valid response.</p> <p data-bbox="363 1631 1263 1740">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 teach racism is wrong (1) • The spark of God is within everyone (1) • All people have been created by God (1) • Everyone has the right to work toward liberation (1) • Sikhs teach racial discrimination leads to inequality (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Human rights support the Sikh values of working towards the common good (1) therefore support the right to life and liberty (1) • Human rights are in line with Sikh teachings about the freedom of religion (1) Guru Tegh Bahadur supported Kashmiri Hindus, to protect their way of life (1) • Sikhism and human rights promote equality for all (1) Guru Nanak spoke out against the caste system (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
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teachings 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 everyone is equal (1), as part of social justice they perform sewa (1) 'Voluntary service is a prominent part of Sikh religion' (Rehit Maryada Chapter 12) (1) • Sikhs believe people should earn an honest living (1) therefore they should share with those in need (1) 'Recognise the Lord's Light with all, and do not consider social class or status, there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) (1) • Sikhs are encouraged to fight for justice and fairness (1), a Sikh must place equal status on their spiritual goal as well as their duty to society (1) 'The Sikhs are a people who value human rights who have defended India against scores of invaders throughout the centuries' (Sikhs Fighting for Justice, Sikh Dharma Secretariat 1984) (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
4(d)	<p data-bbox="363 279 558 310">AO2 12 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="363 636 802 667">Arguments for the statement:</p> <ul data-bbox="363 676 1284 1024" style="list-style-type: none"> <li data-bbox="363 676 1284 785">• Sikhs are encouraged to give to the poor as they are taught wealth is not permanent and can lead to becoming greedy. 'The greedy mind is enticed by greed.' (Guru Granth Sahib 1172) <li data-bbox="363 793 1284 903">• Sikhs follow Guru Nanak's ideal of the Langar, which provides a free meal to everyone, therefore it is a privilege to provide food for the poor and is an important belief and part of their worship <li data-bbox="363 911 1284 1024">• Sikhs have established Sikh Aid International and Khalsa Aid for the purpose of helping those in need; helping those at times of crisis relieves the suffering of the poor in the world. <p data-bbox="363 1073 867 1104">Arguments against the statement:</p> <ul data-bbox="363 1113 1308 1541" style="list-style-type: none"> <li data-bbox="363 1113 1308 1222">• There are other people that need help for example the sick. A Sikh may have a relative that has cancer who may need their support <li data-bbox="363 1230 1308 1377">• Giving to the poor must be for a genuine reason and not for the glory or a tax escape. Sikhs are taught to live an honest life and to give money in a dishonest way may cause them to become manmukh <li data-bbox="363 1386 1308 1541">• Utilitarian ethics would suggest that the use of money may help more people if used in another way than helping the poor, for example investing in energy sources that will reduce climate change. <p data-bbox="363 1589 808 1621">Accept any other valid response.</p> <p data-bbox="363 1669 1263 1778">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 data-bbox="1334 1789 1373 1820">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.