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Edexcel

## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

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.

Question number	Answer	Reject	Mark
<b>Q1 (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>• God created everything (1)</li> <li>• God is the divine maker (1)</li> <li>• God sustains the universe (1)</li> <li>• God wills the universe to exist (1)</li> <li>• God gave order to everything (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>

Question number	Answer	Reject	Mark
<b>1(b)</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"> <li>• It is important for Sikhs to unite with God so they can lead a gurmukh life (1) so therefore, they will try to follow the five virtues (1)</li> <li>• It is important for Sikhs to unite with God because it is the aim of their spiritual path (1) they do this by avoiding the five evils (1)</li> <li>• It is important for Sikhs to unite with God so they then achieve mukti (1) and therefore escape from the cycle of samsara (1).</li> </ul> <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> </ul>	<b>(4)</b>

Question number	Answer	Reject	Mark
<b>1(c)</b>	<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"> <li>• Sikhs believe that the nature of rebirth depends on their behaviour in this life (1) for example, if they do not follow God’s words, they become manmukh (1) ‘The self-willed manmukh will wander forever in reincarnation.’ (Guru Granth Sahib 78) (1)</li> <li>• Sikhs believe in rebirth which will happen after this life (1) which means that when a human being dies their soul is reborn into another body or animal (1) ‘They go through the cycle of 8.4 million reincarnations, and they are reunited through death and birth.’ (Guru Granth Sahib 88) (1)</li> <li>• All lifeforms have the capability of being reborn (1); at death the soul changes its form of life depending on their karma (1) ‘By the karma of past actions the robe of this physical body is obtained.’ (Guru Granth Sahib 2) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development</li> <li>• Development that does not relate both to the belief given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the belief given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
1(d)	<p data-bbox="362 279 763 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 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="362 596 428 627"><b>AO2</b></p> <p data-bbox="362 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="362 676 1300 1142" style="list-style-type: none"> <li data-bbox="362 676 1289 827">• By performing sewa a Sikh focuses on compassion and patience, which is one of the best ways to become gurmukh. By being aware of the needs of others and helping them, a Sikh shows compassion in a practical way</li> <li data-bbox="362 835 1256 947">• By helping others Sikhs move away from pride, greed and self-centeredness. Sikhs will feel closer to God. 'Through selfless service eternal peace is found' (Guru Granth Sahib 125)</li> <li data-bbox="362 955 1300 1142">• It is important for a Sikh to become gurmukh and selfless service is an excellent way to show equality and the oneness of humanity. 'One who performs selfless service, without thought of reward shall attain the Lord and Master.' (Guru Granth Sahib 286).</li> </ul> <p data-bbox="362 1190 867 1222"><b>Arguments against the statement:</b></p> <ul data-bbox="362 1230 1297 1581" style="list-style-type: none"> <li data-bbox="362 1230 1297 1341">• There are other ways a Sikh can become gurmukh. Meditating on God's name is one of the key teachings to help a Sikh focus on the virtues and God</li> <li data-bbox="362 1350 1276 1461">• Living an honest life and truthful living are other ways for a Sikh to become gurmukh. They all should work in conjunction with each other through devotion and commitment</li> <li data-bbox="362 1470 1289 1581">• All human beings are born into the stage of piety and Sikhs believe that following the five khands of knowledge, piety, effort, grace and truth will enable Sikhs to meet with God.</li> </ul> <p data-bbox="362 1629 808 1661">Accept any other valid response.</p> <p data-bbox="362 1709 1260 1820">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 mark</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
<b>2(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>• Contraception should only be used when married (1)</li> <li>• Sikhs can decide for themselves whether to use contraception (1)</li> <li>• There is no guidance on contraception in the Rehit Maryada (1)</li> <li>• Contraception can be seen as a way to plan for a family (1)</li> <li>• Many Sikhs have no objection to artificial methods (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>

Question number	Answer	Reject	Mark
<b>2(b)</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 are taught that gender prejudice goes against equality (1) every person is treated equally regardless of race, caste, gender (1)</li> <li>• One teaching expresses that 'He Himself created all women and men; the Lord Himself plays every play.' (Guru Granth Sahib 304) (1) therefore Sikhs encourage equality between genders (1)</li> <li>• The Gurus taught against the practice of sati (1). This teaching encourages the protection of women (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>	<b>(4)</b>

Question number	Answer	Reject	Mark
<b>2(c)</b>	<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"> <li>• The Guru Granth Sahib sets out rules for the couple to follow so therefore it is important to observe (1). This is highlighted by the couple walking around the Guru Granth Sahib reciting the Lavan during the wedding ceremony (1) 'In the heart, Waheguru begins to emanate, at the core of the being, they walk on this path, on whose foreheads fortune shines.' (The Third Lav) (1)</li> <li>• Marriage gives two people the chance to experience God's light (1) as the Gurus taught that the life of the householder was the highest spiritual path (1) 'They alone are called husband and wife who have one light in two bodies.' (Guru Granth Sahib 788) (1)</li> <li>• Marriage is important as it highlights the importance of companionship (1) this is achieved by faithfulness, love, loyalty and equality (1) 'By the affair of this marriage truth, contentment, mercy and faith are produced....' (Guru Granth Sahib 351).</li> </ul> <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>	<b>(5)</b>

Question number	Indicative content	Mark
<p><b>2(d)</b></p>	<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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Sikhs are taught equality and acceptance of all as people are all from God. Sikhs may value the love and commitment of couples who marry, whatever their gender, so accept same sex relationships</li> <li>• Some Sikhs believe that the Gurus encouraged family life and this can be developed by two members of the same gender. Sikhs believe nurturing a family is important</li> <li>• Sikhs believe that love is a natural emotion and some believe it doesn't matter what gender you fall in love with, as long as you follow the Gurus teachings and be a good Sikh.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Sikh teachings make it clear that heterosexual marriage is intended by God, therefore it may suggest that same sex relationships are not acceptable. The only way to live and follow God is in a relationship between a man and a woman</li> <li>• Some Sikhs believe that same sex relationships are wrong and are opposed to the changes in law for same-sex marriage to be legal, as it goes against Sikh teachings</li> <li>• The Akal Takht spoke out against same sex marriage. 'The advice given by the highest Sikh temporal authority to every Sikh is saying that it (same-sex marriage) is unnatural and ungodly, and the Sikh religion cannot support it.' (Manjit Singh Kalkatta).</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>	<p style="text-align: right;"><b>(12)</b></p>

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
<b>3(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>• One feature is the reading of the Guru Granth Sahib (1)</li> <li>• Actively listening to the Guru Granth Sahib being read (1)</li> <li>• The darbar hall is prepared (1)</li> <li>• The karah parshad is shared (1)</li> <li>• Some Sikhs may work in the langar (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>

Question number	Answer	Reject	Mark
<b>3(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>• During the festival some may become a Khalsa Sikh (1) which remembers that Guru Gobind Singh chose to establish the Khalsa at Vaisakhi (1)</li> <li>• It is celebrated by a procession of the Panj Piare (1). These 5 represent the five volunteers who were first initiated into the Khalsa at the festival (1)</li> <li>• Vaisakhi is celebrated by holding an akhand path (1) which illustrates how important the festival is (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
<p><b>3(c)</b></p>	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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>• One purpose of langar is to provide food for all (1) which reflects the teachings of Guru Nanak on equality (1) 'The Langar - the Kitchen of the Guru's Shabad has been opened, and its supplies never run short.' (Guru Granth Sahib 967) (1)</li> <li>• The langar provides care for all (1). In the langar everyone is welcome and feels secure (1) '...Khivi, the Guru's wife... distributes the bounty of the Guru's Langar;' (Guru Granth Sahib 967) (1)</li> <li>• The langar's purpose is to provide Sikhs a place to perform sewa (1); through doing this a Sikh may unite with God (1) 'Through selfless service eternal peace is obtained.' (Guru Granth Sahib 125) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated purpose/ development</li> <li>• Development that does not relate both to the purpose given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the purpose given.</li> </ul>	<p style="text-align: right;"><b>(5)</b></p>

Question number	Indicative content	Mark
<b>3(d)</b>	<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 this statement:</b></p> <ul style="list-style-type: none"> <li>• Sikhs are truly following the faith through the Amrit sanskar with commitment and symbolism. Guru Gobind Singh gave Sikhs hope and strength to follow their religion, so it is a very important ceremony</li> <li>• The ceremony is a time where Sikhs can fully encompass the names of Singh and Kaur and wear the 5 Ks. All these are outward signs of their faith</li> <li>• The ceremony encourages Sikhs to follow the rules set out. It allows Sikhs to pledge their allegiance to the faith. This helps Sikhs focus on God and be on the ultimate path of becoming gurmukh.</li> </ul> <p><b>Arguments against this statement:</b></p> <ul style="list-style-type: none"> <li>• Some Sikhs believe that participating in the Amrit sanskar does not make a Sikh fully committed to the faith. This is just an outward sign and their daily actions are more important</li> <li>• Some Sikhs believe there are other ways to show their acceptance of faith: by following the virtues and avoiding the evils</li> <li>• Meditating on God’s name and focusing your thoughts on honest living, serving in the langar, etc. can show a Sikhs’ commitment to their faith.</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>	<b>(15)</b>

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 mark</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
<b>4(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 respond to non-religious arguments by saying there is evidence shown in the Sikh scriptures (1)</li> <li>• Sikhs respond by saying it is more than just comfort (1)</li> <li>• Sikhs respond by saying that life after death gives them focus (1)</li> <li>• Sikhs respond by saying the ultimate aim for them is to achieve mukti (1)</li> <li>• Sikhs respond by saying that if a Sikh leads a gurmukh life it will help them achieve life after death (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>

Question number	Answer	Reject	Mark
<b>4(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Sikhs believe that human life is holy because it is God given (1) therefore, human life is pre-eminent (1)</li> <li>• Sikhs believe the timing of life and death is decided by God (1) as the teachings explain 'Praise the Great Giver, who gives sustenance to all.' (Guru Granth Sahib 1239) (1)</li> <li>• Sikhs believe God lives within all (1) therefore to end life you are destroying God's light (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>

Question number	Answer	Reject	Mark
<b>4(c)</b>	<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>• Sikhs believe the world is priceless (1) because it was created by God and therefore is of value (1) 'By His Command the world was formed.' (Guru Granth Sahib 1037) (1)</li> <li>• Sikhs believe God's presence is within everything in the universe (1) as the universe operates with God's Hukam (1) 'The Hukam of His Command is the mythical bull which supports the burden of the earth...' (Guru Granth Sahib 1037) (1)</li> <li>• Sikhs believe God created every type of plant and animal (1) therefore Sikhs should respect God's nature and preserve it (1) 'Wonderful are the beings, wonderful are the species.' (Guru Granth Sahib 463) (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>	<b>(5)</b>

Question number	Indicative content	Mark
4(d)	<p data-bbox="363 279 558 310">AO2 12 marks</p> <p data-bbox="363 359 1292 552">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"><b>AO2</b></p> <p data-bbox="363 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="363 676 1292 1066" style="list-style-type: none"> <li data-bbox="363 676 1292 789">• Most Sikhs believe that euthanasia is going against God’s will. They believe there is a divine spark within all, and ending life is wrong as euthanasia is destroying God’s spark</li> <li data-bbox="363 798 1292 949">• Sikhs support the law of the land; euthanasia is going against the law in this country and is wrong. The law is there for a purpose, for example, to prevent family members persuading their loved ones to end their life, especially if they feel they are a burden</li> <li data-bbox="363 957 1292 1066">• The Gurus built hospitals for Sikhs and others who were dying. Many Sikhs work in hospices and encourage protective care for the dying, therefore they do not support euthanasia.</li> </ul> <p data-bbox="363 1115 862 1146"><b>Arguments against the statement</b></p> <ul data-bbox="363 1155 1305 1623" style="list-style-type: none"> <li data-bbox="363 1155 1305 1268">• Some Sikhs support euthanasia if life is artificially prolonged, for example if the person is in a vegetative state and life has effectively ended</li> <li data-bbox="363 1276 1305 1428">• Some Sikhs believe that keeping a person alive where there is no chance of recovery goes against God, as God decides when life ends. Therefore, they would support withdrawing of medical provision</li> <li data-bbox="363 1436 1305 1623">• Some non-religious people hold the view that everyone should be given the right to decide when they want their lives to end, especially if they are in great pain and there is no chance of a cure. The person may want to die in dignity and not prolong their suffering.</li> </ul> <p data-bbox="363 1671 808 1703">Accept any other valid response.</p> <p data-bbox="363 1751 1260 1864">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>