



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies B (1RB0/3G)

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 – 2019

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"> • Creation helps Sikhs understand what God is like (1) • It shows God is all powerful (1) • It shows God is part of everything in creation (1) • It allows Sikhs to have a relationship with God (1) • Because he is the Creator he himself has no creator (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 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 might make worship more difficult (1). The sangat provides a community to worship within (1) • It might make worship less effective (1) as scriptures show that worshipping as part of the sangat is pleasing to God (1) • It may mean they cannot take part in the akhand path (1) as it needs several Sikhs to perform it (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
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"> • The Mool Mantar lists the characteristics of God (1) and as such it is the basis of Sikh belief about God (1). It explains he is 'One Universal Creator God. The Name Is Truth' (Guru Granth Sahib 1) • It explains that God is beyond human understanding (1), that understanding can only come about through God's grace (1). It says 'Beyond Birth, Self-Existent. By Guru's Grace' (Guru Granth Sahib 1) (1) • All Sikhs learning about their faith will learn this first (1), the Granth explains if a Sikh has learnt this mantra they have faith (1), 'I have installed faith in God in my mind' (Guru Granth Sahib 675) (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
1(d)	<p data-bbox="363 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1295 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="363 596 431 627">AO2</p> <p data-bbox="363 638 805 669">Arguments for the statement:</p> <ul data-bbox="412 680 1300 1104" style="list-style-type: none"> <li data-bbox="412 680 1284 827">• In Sikhism men and women are both regarded as part of the divine and so are capable of unity with God, 'The Beloved Himself enjoys every heart; He is contained within every woman and man' (Guru Granth Sahib 605) <li data-bbox="412 837 1284 947">• In Sikhism men and women are regarded as equal, with neither viewed as superior, thus both sexes can be educated and both have access to inheriting property <li data-bbox="412 957 1300 1104">• Men and women are both considered holy because 'He Himself created all women and men' (Guru Granth Sahib 304) and thus one should not be treated in any way differently to the other, both can achieve mukti. <p data-bbox="363 1157 870 1188">Arguments against the statement:</p> <ul data-bbox="412 1199 1292 1623" style="list-style-type: none"> <li data-bbox="412 1199 1292 1346">• It can be argued that the Sikh concept of equality is the ideal, however in reality men and women are not always equal because they are physically different and this leads to differences in things they are able to do <li data-bbox="412 1356 1292 1465">• Culture also has a large part to play in how women are treated and it may be unacceptable in some traditional areas for a woman to be treated as a full member of the Khalsa <li data-bbox="412 1476 1276 1623">• In the Golden Temple, although women are supposed to be equal, there are roles that they are not allowed to carry out illustrating inequality, for example, a woman cannot play Gurbani Kirtan in the Temple. <p data-bbox="363 1675 813 1707">Accept any other valid response.</p> <p data-bbox="363 1749 1263 1858">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

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

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • A child will emulate its parents' Sikh beliefs (1) • If a child is taken to the gurdwara from a young age this will naturally become part of their life (1) • They will make friends with children who support their Sikh beliefs (1) • They will have Sikh beliefs as they know no different (1) • They will be set an example which makes sense to them as it has been taught to them (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 thing. Award a second mark for development of the thing. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The cosmological argument shows that God is an eternal being (1) because the world requires a first cause (1) • The cause of the world had to be an all-powerful being (1), God is the only being powerful enough to cause the world (1) • Sikh scriptures show that God planned all life (1) as the cause of the world had to have a plan (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated thing/ development • Development that does not relate both to the point given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for way. Award further marks for each development of the way 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"> • Many Sikhs believe that visions provide knowledge of God (1), which provides understanding of his true nature (1) 'By His Grace, He Himself bestows understanding. O Nanak, the Gurmukh attains the remembrance of the Lord' (Guru Granth Sahib 263) (1) • The Japji describes Guru Nanak's vision of God (1), it explains that God cannot be described (1) 'Even knowing Him, I cannot describe Him; He is beyond description in words' (Japji Hymn 5) (1) • Guru Ram Das described his vision of God (1) he met with God during meditation (1) 'Guru Ram Das was blessed with the Throne of Raja Yoga' (Guru Granth Sahib 1399) (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 given and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="362 279 561 310">AO2 12 marks</p> <p data-bbox="362 359 1295 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="362 596 431 627">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="362 680 1305 1066" style="list-style-type: none"> <li data-bbox="362 680 1305 785">• God revealed himself to Guru Nanak during the River Experience, Nanak was able to speak with great confidence about God after he had met with God in this miracle <li data-bbox="362 795 1305 947">• After the River Experience those around him doubted his experience but he continued his preaching and explained 'The Wine of Truth is not fermented from molasses. The True Name is contained within it' (Guru Granth Sahib 15) <li data-bbox="362 957 1305 1066">• Sikhs believe that God is within everything, so it is to be expected that God can reveal himself through creation to creation, thus the River Experience should be accepted as proof that God exists. <p data-bbox="362 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="362 1157 1305 1543" style="list-style-type: none"> <li data-bbox="362 1157 1305 1262">• Some would say that Nanak was a holy man and was able to feel the presence of God, but that the River Experience as such was only a personal revelation <li data-bbox="362 1272 1305 1423">• Some point out that a religious experience might not always seem to be as it is, in this case it might be that Nanak was able to reveal profound truth, rather than seeking to prove God's existence <li data-bbox="362 1434 1305 1543">• Others might say that Nanak may have met with God during his River Experience, but there are better arguments to prove that God exists, such as reading the Guru Granth Sahib. <p data-bbox="362 1591 812 1623">Accept any other valid response.</p> <p data-bbox="362 1671 1266 1776">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 akhand path gives blessings (1) • It brings peace to those involved (1) • It marks special occasions (1) • It brings Sikhs closer to God (1) • It may be completed as sewa (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 worship of God (1) Sikhs are expected to do this every day (1) • It helps a Sikh achieve unity with God (1) by dedicating time to meditate on the name (1) • It helps them become more like God (1) because they spend time meditating on the characteristics of God (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"> • It makes them a member of the Khalsa (1) which may bring them closer to God (1) 'You have become the pure Khalsa' (Rahit Maryada XIII) (1) • It is a public statement of their faith (1) it involves participation of the sangat (1) 'Also present should be six committed baptised Sikhs, one of whom should sit in attendance of the Guru Granth Sahib and other five should be there to administer the ambrosial baptism' (Rahit Maryada XIII) (1) • It is a commitment to their faith (1) they then wear the 5 Ks (1) 'The person to be baptised must have taken bath and washed the hair and must wear all five Ks' (Rahit Maryada XIII) (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="362 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 1295 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="362 596 431 627">AO2</p> <p data-bbox="362 638 813 669">Arguments for this statement:</p> <ul data-bbox="362 680 1300 989" style="list-style-type: none"> <li data-bbox="362 680 1300 789">• Langar provides opportunities for all Sikhs to perform sewa, they can cook or serve, if they are unable to do these physically they can pay for the food which is served, so it can be done by anyone <li data-bbox="362 800 1300 869">• Langar is the best form of service as it shows the underlying Sikh teaching of equality, everyone can be served in the gurdwara <li data-bbox="362 879 1300 989">• It is good service as it was commanded by the gurus, indeed Guru Amar Das refused to meet with anyone unless they had participated in the langar. <p data-bbox="362 1037 878 1068">Arguments against this statement:</p> <ul data-bbox="362 1079 1300 1423" style="list-style-type: none"> <li data-bbox="362 1079 1300 1188">• Some Sikhs would say that it does not matter whether a Sikh serves in the langar or not, it matters that they have lived a good Sikh life and can do service in other ways <li data-bbox="362 1199 1300 1308">• Some Sikhs might not want to take part in the langar as they believe there are better ways of performing sewa such as teaching others how to meditate <li data-bbox="362 1318 1300 1423">• Some Sikhs might say that the langar is unnecessary that it wastes money and that people take advantage of it and so it may not serve its original purpose. <p data-bbox="362 1472 813 1503">Accept any other valid response.</p> <p data-bbox="362 1551 1268 1661">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

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

SPaG

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

Question number	Answer	Reject	Mark
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 believe it may create a more peaceful world (1) • They believe that all races may have equal access to education (1) • They believe that people may have access to job opportunities regardless of race (1) • They may gain knowledge about other cultures (1) • Community cohesion may improve (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
4(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"> • Sikhs believe they have a responsibility to fight for all human rights (1), this includes religious freedom because they believe it is wrong to force belief on a person (1) • It follows the teachings of the Guru Tegh Bahadur (1) who fought for religious freedom during the Moghul reign (1) • Lack of religious freedom does not show equality (1) this leads to resentment and conflict (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 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"> • Sikhs believe that wealth should be shared equally (1) it is part of sewa that no one person should have more wealth than another (1) 'The philosophy behind the Guru's kitchen-come-eating house is twofold: to provide training to the Sikhs in voluntary service and to help banish all distinction of high and low' (Rahit Maryada XII) (1) • They want equality of wealth because inequality ignores that all are part of the divine (1), wealth and desire leads people away from God so it should be shared (1) 'Maya is false capital; in an instant, its false covering falls off' (Guru Granth Sahib 510) (1) • Equality of wealth overcomes discrimination (1) and thus it shows love for others (1) Sikhs should 'Recognise the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) (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="362 279 561 310">AO2 12 marks</p> <p data-bbox="362 359 1295 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="362 596 431 627">AO2</p> <p data-bbox="362 636 805 667">Arguments for the statement:</p> <ul data-bbox="362 716 1300 1104" style="list-style-type: none"> <li data-bbox="362 716 1300 827">• In history Sikhs have been the victims of prejudice and discrimination, one group of people have always disliked another irrationally and this is unlikely to change <li data-bbox="362 835 1300 947">• Sikhs believe that people may become manmukh and therefore prejudice and discrimination then occur, the weak are often picked on by others <li data-bbox="362 955 1300 1104">• Situation ethics might suggest that there could be a purpose to discrimination, a group might feel that they are doing the most loving thing for their group by acting in a way that encourages self-preservation, ignoring the wider picture. <p data-bbox="362 1152 870 1184">Arguments against the statement:</p> <ul data-bbox="362 1192 1289 1623" style="list-style-type: none"> <li data-bbox="362 1192 1289 1346">• Sikhs would maintain that prejudice and discrimination does not always have to exist. If people follow the teachings of the Gurus they will teach equality and recognise that all have the divine light within <li data-bbox="362 1354 1289 1507">• Sikhs would believe that it can be ended because all people are created by God, and all people need to recognise another's worth in God's eyes, 'The entire creation came from God' (Guru Granth Sahib 294) <li data-bbox="362 1516 1289 1623">• Some Sikhs would apply situation ethics and say that ending prejudice and discrimination would be the most loving thing to do for all of creation as it might end conflict. <p data-bbox="362 1707 812 1738">Accept any other valid response.</p> <p data-bbox="362 1787 1265 1896">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="1336 1864 1373 1896">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.
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