



Mark Scheme (Results)

Summer 2023

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.

Paper 1: Religion and Ethics 1G - Sikhism Mark Scheme – 2023

Question number	Answer	Reject	Mark
Q1 (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 Mool Mantar is important as it is the first teaching of Guru Nanak (1) • The Mool Mantar helps Sikhs develop understanding of God (1) • The Mool Mantar is the most important part of the Guru Granth Sahib (1) • It summarises the nature of God (1) • It is used for all important times of a Sikh life (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"> • Haumai can be eliminated by focusing on the five virtues (1). This will enable a Sikh to become more gurmukh (1) • Haumai can be eliminated by always remembering God (1). This can be done by meditating on God's name throughout the day (1) • Haumai can be eliminated by obeying God (1), by listening to the Guru Granth Sahib (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/development • Reject development that does not relate both to the way 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"> • A Sikh may believe the sangat can help the community become God-centred (1) by helping each other to embrace the five virtues (1). 'The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied (Guru Granth Sahib 1316) (1) • The sangat is important as it helps the community become closer to God (1) through study and meditation (1). 'Join the Sat Sangat, the True Congregation, and find the Lord. The Gurmukh embraces love for the Lord' (Guru Granth Sahib 22) (1) • The sangat may help Sikhs through difficult times (1) by helping each other develop spiritually by chanting hymns (1). 'Sitting in the Sangat, the True Congregation, the mind is comforted and consoled by the True Name.' (Guru Granth Sahib 69) (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="362 279 760 310">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">AO2</p> <p data-bbox="362 636 802 667">Arguments for the statement:</p> <ul data-bbox="362 676 1300 1102" style="list-style-type: none"> <li data-bbox="362 676 1300 865">• The main purpose of life is to unite with God through the cycle of birth, death and rebirth and through this Sikhs will become one with God. It may take many lifetimes to unite with God, but Sikhs believe that they can make good spiritual progress through a lifetime <li data-bbox="362 873 1300 984">• God is truth, so in order to get close to God a Sikh needs to live a truthful life. 'Truth is higher than everything; but higher still is truthful living.' (Guru Granth Sahib 62) <li data-bbox="362 993 1300 1102">• Sikhs can achieve a union with God if they lead a gurmukh life, avoiding the evils and showing compassion, contentment and wisdom to all <p data-bbox="362 1150 867 1182">Arguments against the statement:</p> <ul data-bbox="362 1190 1300 1581" style="list-style-type: none"> <li data-bbox="362 1190 1300 1346">• Some Sikhs may argue against the statement as a Sikh cannot unite with God in one lifetime, it takes many lifetimes. During their life they must focus on what is important to them, for example honest living <li data-bbox="362 1354 1300 1465">• Some Sikhs may believe building a strong family and taking care of them is one of the most important purposes of life. Educating the children in the Sikh faith is just as vital <li data-bbox="362 1474 1300 1581">• Treating all humans as equal is one of the main teachings of Sikhism, therefore a Sikh's purpose is to uphold this teaching throughout their life. <p data-bbox="362 1629 808 1661">Accept any other valid response.</p> <p data-bbox="362 1709 1263 1816">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"> • One purpose of Sikh marriage is for companionship (1) • Marriage unites two people to experience God's love within their relationship (1) • It is the place for the procreation of children (1) • To enjoy a sexual relationship as God intended (1) • To raise a Sikh family (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Sikhs strive to prevent divorce (1), because the Rahit Maryada teaches that no Sikh should marry a second time (1) • Most Sikhs believe divorce is unacceptable (1) because marriage is 'one spirit in two bodies' (1) • Sikhs may accept civil divorce (1) on the grounds of adultery, cruelty, desertion and change of religion (1). <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Reject development that does not relate both to the teaching given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each attitude. Award further marks for each development of the attitude 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"> • Some Sikhs believe that couples can decide for themselves whether to use contraception (1), for example for the sake of health of the mother (1). 'Sikhism accepts the common-sense approach to family planning....' (Sikh Missionary Society, Introduction to Sikhism Section VII Q124) (1) • Some Sikhs prefer to use natural methods of contraception (1) because they are less disruptive to the natural cycle of procreation (1). 'However natural methods of contraception are preferred to artificial methods and devices' (Sikh Missionary Society, Introduction to Sikhism Section VII Q124) (1) • Some Sikhs disagree with the use of contraceptives (1) because it may lead to misuse of sex and sensual pleasures (1). 'Those who are deluded by sensual pleasures, who are tempted by sexual delights.... are corrupt' (Guru Granth Sahib 335) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development • Development that does not relate both to the attitude given and to the question • Reference to a source of wisdom that does not relate to the attitude given. 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The Sikh community has a pivotal role to support Sikh families as set out in the Rahit Maryada, for example 'it is a Sikh's duty to get his children educated in Sikhism' (Rahit Maryada Section Four Article XVI Chapter 10). Therefore, the sangat needs to help in this process as the family may not have all the knowledge necessary • The Sikh community may have a vast amount of expertise on different issues, therefore it is vital that they support the families in any issue that may occur, for example marriage counselling, financial issues • The sangat can support the families during the various stages of a Sikh life, such as birth rituals, preparing the Sikh for his/her Amrit Sanskar ceremony, marriage. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Sikhs may argue against this statement as there are times when the Sikh community may not have the resources to support the family, for example if there are any employment issues • Some Sikhs may point out that there are services in the community that are there to support families whenever they need it, for example the police, social services, health services • There may be times where the sangat is not easily accessible or the family live too far away from the community. <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 gurdwara is important for the Sikh community as it is the main place of worship (1) • The gurdwara gives the community a place to perform sewa (1) • The gurdwara is a place for the Sikh community to meet together (1) • The gurdwara helps Sikhs to serve the community through langar (1) • The gurdwara helps the Sikh community through education (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"> • The names Singh and Kaur are important for Sikhs as they promote equality (1). They prevent discrimination based on caste (1) • They are significant as they give all Sikhs a sense of identity (1), for example the name Singh (lion) represents strength and protection (1) • They ensure Sikhs uphold the tradition set out by Guru Gobind Singh (1), through the Amrit ceremony (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject 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 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"> • One teaching of the importance of Nam Japna is it helps to focus on God (1) by meditating on God's name at all times (1). 'Repeating the Naam, sin is banished from the body' (Guru Granth Sahib 1142) (1) • The more a Sikh thinks about God the more gurmukh they become (1). Reciting the Nam Japna helps to remove selfish thoughts (1). 'Repeating the Naam, the Name of the Lord, the mortal is exalted and glorified' (Guru Granth Sahib 1142) (1) • Nam Japna is very important during festivals (1) for example, during Vaisakhi the Naam is recited (1). 'Repeating the Naam, all festivals are celebrated' (Guru Granth Sahib 1142) (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
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 1276 1144" style="list-style-type: none"> <li data-bbox="363 676 1276 905">• The gurdwara should include all the main features as these reflect the importance of worship to all Sikhs, for example a cot to place the Guru Granth Sahib on at night. 'The Guru Granth Sahib should be placed on a cot measuring up to its size and overlaid with absolutely clean mattress and sheets.' (Rahit Maryada 4) <li data-bbox="363 913 1276 1024">• A purpose built gurdwara reflects all the features needed, for example the four doors into the building, emphasising that all are welcome from all corners of the world <li data-bbox="363 1033 1276 1144">• A gurdwara should have specific features because they reflect Sikh worship. These features are usually found in gurdwaras and reflect the features of the Golden Temple in Amritsar <p data-bbox="363 1192 873 1224">Arguments against this statement:</p> <ul data-bbox="363 1232 1276 1619" style="list-style-type: none"> <li data-bbox="363 1232 1276 1344">• Some Sikhs may point out that as long as the gurdwara has the holy book installed and taken care of, it does not matter if all the features are not present, for example the four doors <li data-bbox="363 1352 1276 1501">• In the UK today Sikhs have bought buildings that had been built for other purposes and adapted them to suit their needs for worship. This is just as acceptable even though they may not have all the recognisable features <li data-bbox="363 1509 1276 1619">• If the Nishan Sahib is placed outside the gurdwara, no matter if the gurdwara is not purpose-built. This feature shows that this building is a gurdwara and is recognised by this symbol. <p data-bbox="363 1667 808 1698">Accept any other valid response.</p> <p data-bbox="363 1747 1260 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 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 value the universe because it was created by God (1) • Sikhs are expected to care for the universe (1) • They believe the universe shows the wonders of God (1) • They believe God is within everything in the universe (1) • They will gain good karma by looking after the universe (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The use of euthanasia is wrong (1) as Sikhs are taught that life is sacred (1) • Sikhs believe euthanasia will result in more suffering in the next life (1) as a result of the rejection of life (1) • Sikhs are taught euthanasia is not a way to escape suffering (1). They should pray for the courage to endure suffering (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Reject development that does not relate both to the teaching given and to the question 	4

Question number	Answer	Reject	Mark
4(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 the Guru Granth Sahib teaches that there is an afterlife (1), suggesting there may be suffering after death (1). 'In the world hereafter, being false, you shall suffer' (Guru Granth Sahib 19) (1) • Sikhs are taught that if they become gurmukh they can escape reincarnation (1). They do this by following God over many lifetimes (1). 'By true actions, the True Lord is met and the Guru's teachings are found. Then, they are not subject to birth and death, they do not come and go in reincarnation' (Guru Granth Sahib 19) (1) • Sikhs believe there is an afterlife created by God (1), where karma is fulfilled (1). 'Then, they are not subject to birth and death, they do not come and go in reincarnation' (Guru Granth Sahib 19) (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
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 1300 1102" style="list-style-type: none"> <li data-bbox="363 676 1300 787">• Sikhs are taught that life begins at conception and is precious as it is God given, therefore it is not acceptable to have an abortion as all life is holy and should be respected. God is within all <li data-bbox="363 795 1300 947">• Sikhs believe that even if the child is physically or mentally handicapped, an abortion should not take place. Sikhs are taught that God placed the child in the womb. ‘...you were cast into the womb, by the Lord’s Command’. (Guru Granth Sahib 74) <li data-bbox="363 955 1300 1102">• Sikhs believe that karma will be affected in the next life if someone has an abortion. The goal for a Sikh is to unite with God and this cannot be achieved if someone actively kills one of God’s creations. <p data-bbox="363 1150 859 1182">Arguments against the statement</p> <ul data-bbox="363 1190 1300 1581" style="list-style-type: none"> <li data-bbox="363 1190 1300 1302">• Some Sikhs believe that an abortion may be regarded as acceptable if the pregnancy is a result of rape or the mother’s life is in danger <li data-bbox="363 1310 1300 1421">• Some non-religious views believe that an abortion is a woman’s right. It is the choice of the woman to decide what happens to her body and will accept abortion as they are pro-choice <li data-bbox="363 1430 1300 1581">• Some Sikhs may argue that it is the quality of life that is important. If the child may be full of suffering or live in an environment that they cannot enjoy happiness and freedom, then an abortion could be acceptable. <p data-bbox="363 1629 807 1661">Accept any other valid response.</p> <p data-bbox="363 1709 1260 1816">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.
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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.