



Mark Scheme (Results)

Summer 2025

Pearson Edexcel GCSE

In Religious Studies B

Paper 2: Area of Study 2 – Religion, Peace and
Conflict

Option 2G – Sikhism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 1: Religion, Peace and Conflict 2G - Sikhism Mark Scheme – 2025

Question number	Answer	Reject	Mark
Q1 (a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • A belief about mukti is it is the final goal to achieve (1) • Mukti is when Sikhs achieve freedom from rebirth (1) • Mukti gives Sikhs focus on becoming gurmukh (1) • Mukti gives Sikhs ultimate happiness (1) • Mukti helps Sikhs take charge of their life (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
1(b)	AO1 4 marks Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks. • A way Sikhs may try to achieve union with God is by continually remembering him (1). This is done through meditation on God's name (1) • Sikhs will try to lead a good life (1), by performing sewa (1) • Sikhs will avoid the five evils (1), by following the five khandas of effort, piety, knowledge, grace and truth (1). Accept any other valid response.	• Repeated way/development • Development that does not relate both to the way given and to the question	4

Question number	Answer	Reject	Mark
1(c)	AO1 5 marks 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. • A teaching found in the Guru Granth Sahib on equality of all as God's light is found in all (1). 'Recognise the Lord's Light within all' (Guru Granth Sahib 349) (1). Teaching that Sikhs should see the dignity of all (1) • Guru Granth Sahib teaches that no one should be rejected (1). Therefore, Sikhs must live in harmony with all (1). '...and do not consider class or status; there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) (1) • Guru Granth Sahib teaches that there should be no gender discrimination (1). 'God's Kingdom is steady, stable, and eternal. There is no second or third status; all are equal there.' (Guru Granth Sahib 345) (1). This shows that throughout a Sikh life all are treated with the same respect (1). Accept any other valid response.	• 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
1(d)	AO2 12 marks, SPaG 3 marks 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. AO2 Arguments for the statement: • The Mool Mantar is the best way for Sikhs to understand the characteristics of God as it is the opening words of the Guru Granth Sahib. It shows a clear and easy way to understand God's characteristics • The Mool Mantar is used daily in Sikh prayers, worship and in the ceremony of initiation, therefore, it continually reiterates the main characteristics of God • The Mool Mantar gives Sikhs a focus on God's characteristics. It clearly explains how God is the One Universal Creator 'Ik Onkar' (Guru Granth Sahib 1). Arguments against the statement: • Throughout the Guru Granth Sahib there are many teachings on God's characteristics, the Mool Mantar is not the only way to understand God • The Mool Mantar is a simplified version of God's characteristics. To get a full understanding of God's characteristics a Sikh must focus on worshipping God, meditate on his name and lead a good Sikh life • Sikhs believe that God is beyond human description. The Mool Mantar may explain some of God's characteristics but what is truly important for Sikhs is uniting with God. Accept any other valid response.	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
Level 3	7–9	A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.
Level 4	10–12	A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

SPaG

Marks		Descriptors
0 marks	No marks awarded	• 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	• 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	• 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	• 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.

	Answer	Reject	Mark
2(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. - Sikhs believe justice is important for the victims as it shows empathy (1) - Sikhs feel that justice can help to relieve the suffering of victims (1) - Justice reflects the concept of karma (1) - Sikhs believe that the victims of crime will feel safer if justice is administered (1) - It enables Sikhs to uphold the law of the country (1). Accept any other valid response.	Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
2(b)	AO1 4 marks Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks. - Many Sikhs believe that good actions show their faith (1). Performing sewa is one example of a good action (1) - Sikhs believe that good actions in this life are rewarded in the next (1), perhaps by being reborn as a human (1) - Sikhs believe that good actions result in a person becoming gurmukh (1), bringing them closer to uniting with God (1). Accept any other valid response.	- Repeated belief/development - Development that does not relate both to the belief given and to the question.	4

Question number	Answer	Reject	Mark
2(c)	AO1 5 marks 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. - Sikhs are taught that the punishment should be some kind of service to the community (1). When the decision had been made an appropriate prayer is performed (1) 'And finally an Ardas for correction should be performed.' (Rahit Maryada XXV) (1). - Sikhs are taught that the punishment should reform the offender (1). The court will decide what the punishment should be (1). '...who should ponder over the suppliant's fault and propose the chastisement.' (Rahit Maryada XXV) (1) - Sikhs believe that punishment should be proportionate to the crime committed (1). This reflects the belief in karma (1). 'Do not blame anyone else, blame instead your own actions' (Guru Granth Sahib 433) Accept any other valid response.	- 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
2(d)	A02 12 marks 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. A02 Arguments for the statement: • The Guru Granth Sahib emphasises the importance of forgiveness 'Where there is forgiveness, there is God Himself.' (Guru Granth Sahib 1372), therefore Sikhs should always forgive criminals. • Belief in practising forgiveness of criminals shows grace and mercy. 'To practise forgiveness is the true fast, good conduct and contentment' (Guru Granth Sahib 223) • Forgiving criminals allows Sikhs to practise the five virtues especially compassion. This shows a God-centred mind and enables a person to unite with God Arguments against the statement: • Some Sikhs would argue that criminals have to face the karmic consequences of their actions and that their life is better spent supporting the victims of crime • Some Sikhs would argue that one of the purposes of punishment is deterrence and that forgiveness would hinder the meaning of the punishment • Some Sikhs may believe that you cannot say that criminals should always be forgiven because some of them commit heinous crimes and show no repentance. If they don't wish to change their ways, forgiveness would be meaningless. Accept any other valid response.	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
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'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

Question number	Answer	Reject	Mark
3(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • One teaching is Nam Japna is one of the three responsibilities (1) • Nam Japna helps Sikhs focus on God (1) • Nam Japna brings the community together in meditation (1) • Nam Japna helps them to become gurmukh (1) • Nam Japna helps to re-focus the mind on Godly thoughts (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
3(b)	AO1 4 marks Award one mark for providing an historical event reason. Award a second mark for development of the event. Up to a maximum of four marks. • An historical event associated with langar was it was established by Guru Nanak (1), as a practical way of bringing all castes together (1) • An event associated with the langar is it was continued by the second Guru Angad and his wife (1), who continued develop its reputation for kindness (1) • It is mentioned by the tenth Guru on his death bed (1), 'to keep the langar ever open.' (1). Accept any other valid response.	• Repeated event/ development • Development that does not relate both to the event given and to the question.	4

Question number	Answer	Reject	Mark
3(c)	AO1 5 marks Award one mark for each 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. • A Sikh prays first thing in the morning (1), as it sets a positive routine for the day (1). 'One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's name.' (Guru Granth Sahib 305) (1) • Sikhs pray using a mala to help focus (1), as they pass the prayer beads through their fingers they repeat God's name (1). 'Those who have the treasure of the Lord's Name deep within their hearts- the Lord resolves their affairs.' (Guru Granth Sahib 305) (1) • Sikhs are asked to repeat the Japji (1), as it will help to achieve eternal bliss (1). 'Hearing the Word, the fathomless is fathomed. Says Nanak, the devout enjoy eternal bliss, Hearing the Word banishes all suffering and sin.'" (Japji prayer verse 11) (1). Accept any other valid response.	• 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
3(d)	AO2 12 marks, SPaG 3 marks 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. AO2 Arguments for this statement: • Some Sikhs believe visiting the Harmandir is necessary once in a lifetime as it is the centre of the Sikh faith. It represents the abode of God and is well respected. To visit is an act of devotion and pilgrimage • The Harmandir Sahib holds the Akal Takht which is the throne of authority so to visit the whole compound is one way to experience true faith and wisdom • By visiting the Harmandir Sahib once in a lifetime Sikhs can deepen their faith and understanding. A Sikh can bathe in the surrounding pool and have langar with Sikhs from around the globe. Arguments against this statement: • Some Sikhs may not be able to afford to visit the Harmandir Sahib in their lifetime. It does not make them any more or less of a Sikh. Partaking in daily worship, following the three responsibilities, and showing equality are the aims of all Sikhs. • All gurdwaras contain the Guru Granth Sahib. A Sikh can learn and gain spiritual wisdom by visiting any gurdwara so there is no need to visit the Harmandir Sahib • Guru Nanak taught that rituals such as pilgrimage have no value, as such Sikhs are under no obligation to visit the Harmandir Sahib. Accept any other valid response.	15

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Question number	Answer	Reject	Mark
4(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Sikhs work for peace today by showing forgiveness (1) • Sikhs pray for peace (1) • Sikhs attend peaceful protests for peace (1) • Sikhs write letters to their MPs to ask for peaceful resolutions (1) • Sikhs become involved in charity work associated with peace (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
4(b)	AO1 4 marks Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks. • Sikhs believe that conflict should be the last resort (1), as Guru Gobind Singh taught that it is only when all matters fail that Sikhs may take up arms (1) • Sikhs believe that the rules of conflict should be adhered to (1), as no innocent people should be hurt (1) • Sikhs believe that forgiveness is one way to avoid conflict (1). Where there is forgiveness there is Waheguru (1). Accept any other valid response.	• Repeated belief/development • Development that does not relate both to the belief given and to the question.	4

Question number	Answer	Reject	Mark
4(c)	AO1 5 marks 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. - Sikhs believe that they are required to be a saint-soldier (1). A Sikh will pray for peace but has the courage to fight for justice (1) 'Khalsa is the one that invades barbarians.' (Bhai Nand's Tankah Nama) (1) - Sikhs believe that being a saint-soldier is necessary to defend the faith (1), as the concept of 'Miri' is used to develop their physical skills for war (1). 'Khalsa is the one who is ever ready for a righteous war' (Bhai Nand's Tankah Nama) (1) - Sikhs will go to war to protect the innocent from aggressors (1), as Sikh teachings explain their role is to protect the weak (1). 'To uphold righteousness, to protect the worthy and to overcome and destroy evildoers' (Bachittar Natak) (1). Accept any other valid response.	- 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)	AO2 12 marks 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. AO2 Arguments for the statement: • Sikhs believe everyone has the right to life. Any country which uses these weapons shows a disregard for life and it is unacceptable to have them • The potential use of all weapons of mass destruction is wrong to Sikhs. They not only kill innocent civilians but damage the world that Waheguru created. If any country has these weapons there is a potential to use them • Weapons of mass destruction do not follow any Sikh theory of a Just War. Sikhs are concerned that if all countries have them, they can use them against each other. Arguments against the statement: • Some Sikhs believe that if countries had these weapons it could act as a deterrent and stop other countries from using them • Some countries believe they should have these weapons because they follow ethical theories that encourage the greatest good for the greatest number • If countries had weapons of mass destruction it could encourage a balance between foes. Utilitarians may argue it can be used as a form of protection. Accept any other valid response. Candidates who do not consider relevant ethical arguments (as instructed in the question) cannot achieve marks beyond Level 2.	12

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