



Mark Scheme (Results)

Summer 2025

Pearson Edexcel GCSE

In Religious Studies B

Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice

Option 3G – Sikhism

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Summer 2025

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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

Question number	Answer	Reject	Mark
Q1 (a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. An example of man as a form of sewa is teaching the Guru Granth Sahib (1) • An example of man as a form of sewa is teaching Gurmukhi (1) • An example of man as a form of sewa is counselling others (1) • An example of man as a form of sewa is motivating others (1) • By teaching how to use the musical instruments in the gurdwara (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 try to become gurmukh is by following the five virtues (1), so that a Sikh can unite with Waheguru (1) • A way is by leading a good spiritual life (1), by following the teachings of the Gurus (1) • A way is meditating on the Naam (1), so they can focus on Waheguru (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 in the Mool Mantar is his name is Truth (1), expressed through 'Satnam' (Guru Granth Sahib 1) (1) God's eternal truth can be reached by Sikhs if they reflect on truth (1) • Sikhs teach that God is the Creator (1), he is the sustainer of the world (1), he is called 'Karta Purakh' (Guru Granth Sahib 1) (1) • A teaching is that Waheguru is eternal (1). Sikhs believe God is beyond time (1), expressed by 'Akal Murat.' (Guru Granth Sahib 1) (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: • Some Sikhs would agree that Karta Purakh is the most important belief about God as without God creating everything no one would exist. • Karta Purakh is important as it is one of the main teachings in the Guru Granth Sahib. It is part of the Mool Mantar and stipulates that God caused the universe and everything in it to exist, showing it is the most important belief • The words Karta Purakh symbolise all that is necessary to believe God is the only one universal creator and therefore a very important belief Arguments against the statement: • Although Karta Purakh is important there are many beliefs about God which are very significant to Sikhs. For example, there only being one God. • God is beyond human description as Sikhs believe that there are no words to fully describe the greatness of God. From this perspective the Mool Mantar is limited in its ability to capture his characteristics • There are other beliefs about Waheguru as shown in the Mool Mantar, which are just as important. All need to be understood to truly understand him. 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.

Question number	Answer	Reject	Mark
2(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • The cosmological argument shows that God changes things so he exists (1) • Only God could have been the first cause (1) • It shows that the world cannot exist without Waheguru (1) • It shows that God is beyond time and space (1) • Only God is not contingent (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 response. Award a second mark for development of the response. Up to a maximum of four marks. • Sikhs will respond to non-religious arguments against the existence of God by believing God is self-existent (1), not created by anyone or anything else (1) • Sikhs respond by saying God must exist as creation is well-ordered (1). It is complex so it must have been designed by God (1) • Sikhs respond by stating that they believe in the big bang theory (1), but the cause of the big bang is Waheguru (1) Accept any other valid response.	• Repeated response/ development • Development that does not relate both to the response given and to the question.	4

Question number	Answer	Reject	Mark
2(c)	AO1 5 marks Award one mark for a 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. • Guru Nanak did not work miracles on demand as he believed it could be used for the wrong reason (1), for example creating wealth (1). 'If I were to become a Siddha, and work miracles, summon wealth and become invisible...' (Guru Granth Sahib 14) • Guru Nanak felt that miracles may give him a higher status than God in people's eyes (1). 'So that people would hold me in awe.' (Guru Granth Sahib 14) (1). This goes against Sikh teaching of God being the ultimate being (1) • Guru Nanak believed that working miracles on demand may have made him move away from his purpose in life (1), to unite with God (1). "I might go astray and forget You, and Your Name would not enter into my mind.' (Guru Granth Sahib 14) (1). Accept any other valid response.	• Repeated reason/development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given.	5

Question number	Indicative content	Mark
2(d)	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: • Religious experiences are real as they can have an impact on those who receive them, changing their life forever. 'They are blessed with the Inner Vision to see God' (Guru Granth Sahib 1402) • Religious experiences can take many forms. Some Sikhs can feel God's presence in nature. For these Sikhs the natural world is a revelation of God and proves his existence • Sikhs believe that the religion began due to Guru Nanak's religious experience. The River Experience provided Sikhs with the knowledge that God is real. Arguments against the statement: • Some non-religious people may believe that religious experiences are not real as they are subjective and cannot be tested scientifically. • Non-religious people have other explanations for these experiences, which could be brought about by alcohol or drugs. The person could be so desperate to have a religious experience it could be classed as 'wishful thinking'. • A religious experience could be an hallucination or a mental health issue. They are not real, and do not reveal God's existence. Accept any other valid response. Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.	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
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- 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. • The names are given as instructed by Guru Gobind Singh (1) • Sikhs are given the names Singh or Kaur as it gives them an identity (1) • The names symbolise equality (1) • The names mean lion and princess (1) • The names give a sense of belonging to the Sikh community (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 a way. Award a second mark for development of the way. Up to a maximum of four marks. • A way sewa is shown in the langar is by providing food (1). This reiterates the belief in dhan (1) • Sewa is shown by preparing food in the langar (1), using one's physical service to help others (1) • Taking part in the langar by serving (1) shows that God is worshipped by helping others (1). Accept any other valid response.	• Repeated ways/ development • Development that does not relate both to the ways given and to the question.	4

Question number	Answer	Reject	Mark
3(c)	AO1 5 marks Award one mark for each event. Award further marks for each development of the event up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority. • One event in the history of the akhand path is it was started by Guru Gobind Singh (1). He declared that after his death instead of mourning Sikhs should do a continuous reading of the Guru Granth Sahib (1). 'The non-stop reading of the akhand path is carried on at hard times.' (Rahit Maryada Chapter 7) (1) • It is believed that when the Guru Granth Sahib was completed, Guru Gobind Singh had five members of the sangat read it (1). Food and water were provided, which is continued today (1). 'The reader should be served with food and clothing to the best of the host's means' (Rahit Maryada Chapter 7) (1) • Sikhs have continued the historic tradition of dedicating the akhand path at the end of various battles (1), helping them to focus on the importance of the Guru Granth Sahib's teachings (1). 'The non-stop reading of the akhand path is carried on at hard times.' (Rahit Maryada Chapter 7) (1). Accept any other valid response.	• Repeated event/ development • Development that does not relate both to the event given and to the question • Reference to a source of wisdom that does not relate to the event 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: • The practice of meditating on God's name is one of the best ways Sikhs can focus on God, because Nam Japna is one of the three key responsibilities in Sikhism • Nam Japna is the best way to focus on God because Sikhs are taught that "Those who have the treasure of the Lord's Name deep within their hearts- the Lord resolves their affairs." (Guru Granth Sahib 305) • Nam Japna is the best way to focus on God as it is used continually. It is an important prayer to help all Sikhs focus their mind on God especially if they are tempted by any harmful distractions. Arguments against this statement: • There are many prayers that can help a Sikh focus on God. It does not have to be just one prayer. Sikhs are taught to use different prayers to focus their minds at different times of the day, for example Japji • Reading the gutka is another way a Sikh can focus on God as it can help them focus on hymns which reminds them of the Gurus' teachings about Waheguru • There are many practices within Sikhism that help Sikhs to focus on God. Sewa, Kirat Karna and Vand Chakna are other ways a Sikh can focus their life on God. 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. • A reason religious freedom is important for Sikhs is that it shows equality for all (1) • Religious freedom is important for Sikhs as it shows respect to other faiths (1) • Religious freedom honours Sikhs' rights to worship how they want (1) • Religious freedom enables understanding between faiths (1) • Religious freedom follows the examples of the Gurus' lives (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 way. Award a second mark for development of the way. Up to a maximum of four marks. • A way Sikhs work to promote racial harmony is by teaching that everyone is equal (1), as all were created by God (1) • Sikhs promote racial harmony as they teach racism is wrong (1), as 'the clay is the same, but the fashioner has fashioned it in various ways.' (Guru Granth Sahib 1350) (1) • Sikhs invite all races to the langar (1), to promote a peaceful society (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
4(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 discrimination is wrong as it may promote hatred amongst people (1), for example, the Gurus taught that all religions are equal (1). 'I am not Hindu, nor am I a Muslim.' (Guru Granth Sahib 1136) (1) - Sikhs believe that discrimination promotes injustices (1), and all are entitled to freedom of expression (1). 'Do not say that the Vedas, the Bible and the Koran are false. Those who do not contemplate them are false.' (Guru Granth Sahib 1350) (1) - Sikhs may believe discrimination is due to lack of knowledge (1), people do not recognise 'the clay is the same, but the fashioner has fashioned it in various ways.' (Guru Granth Sahib 1350) (1). It is a person's responsibility to stand up against discrimination (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
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: • Some Sikhs believe that inequality will always exist due to human nature, cultural issues, and ignorance. Some people will abuse God's gift of free will or the way they have been brought up to believe that they are superior to others • Inequality continues to exist in society, especially in countries where people are seen as inferior. Even though Sikhism taught that everyone is equal, for some the practice of the caste system is still being upheld • Some Sikhs believe it is difficult to change people's views of inequality because it is ingrained in their upbringing. Peer pressure encourages people to act in an inappropriate way. Arguments against the statement: • Inequality can be stopped. Sikhism is founded on the belief that people are all equal in Waheguru's eyes. Guru Nanak established the langar, abolished the practice of sati and the caste system • Sikhs believe that if they play their part in teaching equality it may set a standard for others to follow. The key teaching of 'oneness of humanity' illustrates that Sikhs are expected to honour and protect the rights of all • Sikhs follow the laws established in the UK. The Equality Act 2010 is just one of the acts Sikhs will promote in society. It is a Sikh duty to uphold human rights on equality. Accept any other valid response.	12

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