

## **GCSE**

### **Religious Studies A**

Unit **B582**: Sikhism 2

(Worship, Community and Family, Sacred Writings)

General Certificate of Secondary Education

### **Mark Scheme for June 2014**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations: the following annotations are available on SCORIS.

L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	Too vague

Highlighting is also available to highlight any particular points on the script.

## INSTRUCTIONS TO EXAMINERS

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

**Specific points**

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

**Written communication**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

		Mark Scheme	Mark	Rationale/Additional Guidance
Answer any <b>two</b> questions, you must answer <b>all</b> parts (a-e) of the questions you choose.				
1	a	Responses might include: <ul style="list-style-type: none"> <li>• <i>Ik Onkar</i></li> <li>• <i>Khanda</i></li> </ul> 1 mark for response.	1	
1	b	Responses might include: <ul style="list-style-type: none"> <li>• <i>Semolina/flour</i></li> <li>• <i>Butter/ghee</i></li> <li>• <i>Sugar</i></li> <li>• <i>Water</i></li> </ul> 1 mark for each response.	2	
1	c	Responses might include: <ul style="list-style-type: none"> <li>• <i>To encourage everyone to share a meal together</i></li> <li>• <i>To provide an opportunity for sewa</i></li> <li>• <i>As a way of reinforcing the notion of equality</i></li> <li>• <i>To demonstrate community, inclusiveness and oneness of all humankind</i></li> <li>• <i>Following the example of Guru Nanak</i></li> </ul> 1 mark for each response.	3	Accept guidance of Amar Das  Although the langar can provide a free meal for the poor it is NOT a primary purpose

		Mark Scheme	Mark	Rationale/Additional Guidance
1	d	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The use of a variety of items which show that the Guru Granth Sahib Ji is treated with great respect, such as the placing of the Guru Granth Sahib Ji on a manji (stool) which is covered with a romalla (embroidered cloth), on the takht (raised platform) with the palki (arch) over it.</p> <p>The use of the chauri (fan) which signifies submission to the sovereignty of the Guru Granth Sahib Ji.</p> <p>The fact that worshippers bow in front of the Guru Granth Sahib Ji and do not turn their backs on it, showing it is more important than they are.</p> <p>The offerings that are made in front of the Guru Granth Sahib Ji. The different ways in which the Guru Granth Sahib Ji is an integral part of services, rites of passage. (examples may be given to support answer)</p> <p>Key concepts of royalty, authority and that it is a living Guru.</p>	6	
1	e	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>A discussion about the importance of symbols such as the Ik Onkar, khanda, (cross, star of David, Buddhist wheel, Om,) which can help a believer to focus on their faith in worship, providing identification of a Holy Building which is a central place for worship. Some candidates might suggest that these are not important or helpful and might, in some cases, lead to persecution (topical examples might be given) which will hinder a believer in their worship, possibly even preventing worship to take place. Specific examples for Sikhs, such as the 5Ks might be seen to be helpful in focussing a Sikh in their worship.</p> <p>Reference to the symbols of respect given as examples in 1 (d) might be used to support or disagree with the statement.</p> <p>Alternatively candidates might suggest that actions, such as sewa (tan -physical, or dhan –material) might be more helpful both for a believer and for others in worship. Examples might be given, including reference to the langar.</p>	12	

		Mark Scheme	Mark	Rationale/Additional Guidance
2	a	<p>Response</p> <ul style="list-style-type: none"> <li>• <i>Marriage</i></li> <li>• <i>Wedding ceremony</i></li> </ul> <p>1 mark for response.</p>	1	
2	b	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Kirtan Sohilla (evening prayer)</i></li> <li>• <i>Ardas</i></li> <li>• <i>Anand Sahib</i></li> </ul> <p>1 mark for each response.</p>	2	<p>Ardas can be readings or prayers Anand Sahib is recited at any ceremony</p>
2	c	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>romalla and /or money offered by parents</i></li> <li>• <i>baby presented in front of the GGS</i></li> <li>• <i>Ardas said</i></li> <li>• <i>Guru Granth Sahib Ji is opened at random</i></li> <li>• <i>Name chosen using first letter of first word on open page</i></li> <li>• <i>Name then announced to congregation</i></li> <li>• <i>Anand Sahib sung</i></li> <li>• <i>Prayers of thanksgiving recited</i></li> <li>• <i>Baby is given amrit by the granthi</i></li> <li>• <i>Opening of Japji is recited</i></li> <li>• <i>Langar shared(often provided by family)</i></li> </ul> <p>1 mark for each response.</p>	3	

		Mark Scheme	Mark	Rationale/Additional Guidance
2	d	<p><b>Explain the importance of the family for Sikhs.</b></p> <p>Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following: Guru Nanak felt that the life of a householder is the best institution to fulfil the ideal way Sikhs can contribute to the development of human society. Other Gurus (such as Amar Das) upheld the importance and function of the family as the best place to nurture and educate the next generation. Most of the Gurus were married with families and this was promoted over the alternative, ascetic, lifestyle of some religious believers of the time.</p> <p>The family is the place where young people are trained to practice their religion, perform sewa, maintain their cultural heritage. The wider family, through marriage, is the way in which Sikhs continue to keep their cultural identity. The Rahit Maryada states that a Sikh should promote the family way of life giving time to children in an active way so as to ensure their proper awareness of the Sikh way of life.</p>	6	'role of family life in spiritual development'
2	e	<p>Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following: Some ceremonies might be essential for maintaining the family –by naming a child in a faith there is an intention that the child will be educated in the faith which will help to keep the faith alive. However, it could be argued that this can happen without a public ceremony. Adult initiation can be said to reinforce the importance of belief and demonstrate that the faith is relevant and important. Specific reference might be made to Amrit Sanchar- the initiation ceremony which some Sikhs choose to go through. As this is not required of all Sikhs, candidates might discuss whether the statement is true or not. Marriage ceremonies show that families intend to continue to follow a faith and it might be suggested that marriage is the best way to begin family life. Alternatively it</p>	12	

		Mark Scheme	Mark	Rationale/Additional Guidance
		<p>might be argued that a ceremony of marriage is symbolic and not essential for a couple to start family life. Discussion about the ceremony of marriage for same sex couples might be considered in the light of a religious faith.</p> <p>Funerals might be considered essential to provide comfort followers during their bereavement and offer hope that the dead are still a part of the faith.</p> <p>Often ceremonies provide opportunities for celebrations which might add to the attractiveness of the faith and encourage followers to remain within a religion, although there may be some debate as to whether they are essential.</p> <p>Candidates might suggest that a religion can continue without outward ceremony and are therefore not essential –examples from any time of persecution, such as Judaism during the holocaust might be cited.</p> <p>Discussion about whether a believer remains active in their faith without ceremony might reflect views on personal and public belief.</p>		
3	a	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Guru Gobind Singh Ji</i></li> <li>• <i>the tenth Guru</i></li> </ul> <p>1 mark for response.</p>	1	Bai Mani Singh compiled it for publication but did not write it
3	b	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>is the only god</i></li> <li>• <i>his name is truth</i></li> <li>• <i>creator</i></li> <li>• <i>has no fear</i></li> <li>• <i>has no hate</i></li> <li>• <i>is immortal</i></li> <li>• <i>beyond birth and death</i></li> <li>• <i>self evident</i></li> </ul> <p>1 mark for each response.</p>	2	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	c	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Nanak</i></li> <li>• <i>Angad</i></li> <li>• <i>Amar Das</i></li> <li>• <i>Ram Das</i></li> <li>• <i>Arjan</i></li> <li>• <i>Hargobind</i></li> <li>• <i>Tegh Behadour</i></li> </ul> <p>1 mark for each response.</p>	3	
3	d	<p>The Bhagats whose bani (section of holy text) have been included in Guru Granth Sahib belong to the period stretching from twelfth century to the seventeenth century when Sikhism was still developing. Sikhs know that many of the Bhagats were initially idol worshippers who studied and meditated before turning to the worship of one God –Waheguru. They preached the Oneness of God and exhorted the people to worship Him alone. Very little is known about the lives of some of these Bhagats, but their contributions were recognised by Guru Arjan Dev Ji to be supportive of the beliefs and aspirations of the Sikh faith as it developed. The fact that these holy men changed their beliefs from idolatry to monotheism and then lived according to the teachings and beliefs of Sikhism might encourage a Sikh to follow their examples and become stronger in their faith. They might also recognise that members of other faiths are welcomed into Sikhism and that the notion of equality extends to those who become followers or who are holy in their own right.</p>	6	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	e	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The Guru Granth Sahib Ji is considered to be a living guru and as such will be seen to be intrinsically relevant and helpful. The fact that it must be present at all ceremonies and is often present during important events such as moving house, opening a business might reinforce this, although some candidates might suggest that this is symbolic rather than of any practical help.</p> <p>Many sacred writings offer generic guidance which may or may not be adapted for situations in the 21<sup>st</sup> century so they might be helpful. Examples might be given –on family life, on how to perform worship, on attitudes, on how to conduct business, which should reflect agreement or disagreement with the statement.</p> <p>Some material in sacred writings may be specific to a way of life that no longer exists, and so may not be helpful (such as some of the mitzvot in Judaism which refer to the Temple).</p> <p>Discussion about things that are not evident in sacred writings might also be included to show how the writings are not helpful –issues that simply did not exist when they were written might be given (e.g. medical issues).</p> <p>It might be suggested that writings can be helpful but need interpretation, which can lead to disagreement and split a faith community, which would not be helpful.</p>	12	
		<b>Total</b>	<b>[48]</b>	

### Awarding Spelling, Punctuation and Grammar to scripts with a scribe coversheet

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point a. above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet** **AND** a **scribe cover sheet** attached to it, see point a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at [specialrequirements@ocr.org.uk](mailto:specialrequirements@ocr.org.uk) who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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