

GCSE

Religious Studies A

Unit **B582**: Sikhism 2
(Worship, Community and Family, Sacred Writings)

General Certificate of Secondary Education

Mark Scheme for June 2015

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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.

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Annotations



Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. 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:
 - a. 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.
 - b. 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.
 - c. 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

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.

3. If a script has a **word processor cover sheet** AND a **scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

AO1 part (d) question

Level 3 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range/depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation
Level 2 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 1 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
Level 0 0	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

<p>Level 4 10-12</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly <p>Few, if any errors in spelling, grammar and punctuation</p>	<p>Level 2 4-6</p>	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately <p>There may be errors in spelling, grammar and punctuation</p>
<p>Level 3 7-9</p>	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p>Level 1 1-3</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

Question		Answer	Mark	Guidance
1	(a)	<p>What is the meaning of the term Sangat?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • community of men and women who meet for religious purposes • community • Sikh brotherhood • company • fellowship • congregation <p>One mark for response.</p>	1	
	(b)	<p>List TWO things that take place in a langar hall.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • preparation of communal meal • preparation of karah parshad • serving communal meal • sharing food after a service • sewa • celebrating an important event in the community <p>One mark for each response.</p>	2	
	(c)	<p>Describe the role of the granthi in the gurdwara.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • presiding over ceremonies such as naming, anand karaj • caring for the Guru Granth Sahib Ji (examples may be given such as protecting it, putting it to bed and returning it to the takht in the morning) • reading from the Guru Granth Sahib Ji • reciting prayers • pastoral care for community <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how sewa can be seen as a form of worship. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following: The way of life for Sikhs can be seen as a life of service to Waheguru. Thus every action is a part of worship for a Sikh. Candidates might comment on all or some of the three aspects of sewa (tan, man or dan) suggesting that worship can take the form of physical service to Waheguru through helping in the community-langar, helping to maintain the gurdwara; worshipping Waheguru through studying scriptures or helping others to learn; or through material worship –charity. Candidates might suggest that sewa is a part of worship in conjunction with nam simran (meditation).</p>	6	
(e)	<p>‘Nam simran is the best way to worship.’ Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhs believe in the importance of nam simran in connecting with God and developing spiritual awareness. The process brings calmness to the mind and allows a Sikh to concentrate on the "image" or "qualities" of God. The process is to allow Sikhs to "connect" to the Creator and "realise" His qualities. Like Hindus and Buddhists, Sikhs also believe in the cycle of life - of birth, life and then rebirth - and that each of our 'lives' is subject to karma. A believer can only break out of this difficult cycle, with its suffering and pain, by understanding the truth of God and this liberation –known as mukti - can best be achieved through nam (meditation on the name of Waheguru through the scriptures). Candidates might consider that communal worship (diwan) in the gurdwara is a more beneficial way to worship Waheguru and might consider the various activities, such as kirtan, study and sharing of karah parshad that take place with an evaluation of their importance as a form of worship. They might also suggest that observing festivals and/ or taking part in rites of passage could be the best way to worship. Practising sewa in any of the recognised forms might be considered as the best way to worship. Candidates might discuss the importance of meditation in other faiths and assess whether it is ever the best way to worship as opposed to more practical actions such as charity work, caring for the sick, the poor or working for the community or attending</p>	12	

Question	Answer	Mark	Guidance
	<p>services. The concept of worship through deeds or prayer might be considered. Candidates might discuss the issue of 'best way to worship/ by suggesting that in the eyes of some Sikhs there are other equally important ways of worship, such as serving the community, observing festivals and rites of passage.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.</p>	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>What is the term for the ceremony which takes place when a person has died?</p> <p>Response:</p> <ul style="list-style-type: none"> • funeral <p>One mark for response.</p>	1	
	(b)	<p>State TWO ways the Guru Granth Sahib Ji is used during the ceremony of anand karaj.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • lesson/ reading from Guru Granth Sahib Ji (often Page 91) • recitation of shabads • recitation of lavan • couple walk around Guru Granth Sahib Ji • Ardas sung • As a witness <p>One mark for each response.</p>	2	
	(c)	<p>Give three rites that might take place when a Sikh has died.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • accept preparation of body • body cremated when possible • recitation of Sukhmani (shabad of peace) • variation according to custom in the West or in Punjab –coffin or bier. • recitation of Kirtan Sohilla (evening prayer), Ardas • mourners wash symbolically • scriptures read at home • karah parshad is shared • septah or dissehra (7 or 10 day) reading of scriptures • ashes dispersed in running water when possible <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain the importance of anand karaj for the Sikh community. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Anand karaj is conducted in the presence of the Guru Granth Sahib Ji and it is a sacred ceremony that binds a man and woman in a spiritual union. The couple become companions and life partners in following the Sikh faith. Marriage is seen to be both a social and religious occasion.</p> <p>For Sikhs, married status is the norm and the ideal; through it, according to their belief, come the best opportunities for serving God's purpose and the well-being of humanity. Within marriage Sikhs believe they have the chance to fulfil their individual potential and attain bliss.</p> <p>Marriage is seen as the best starting point for family life and the most secure place in which to bring up the next generation and continue to expand the community. In the past anand karaj was usually arranged by parents but it is more common now for a couple to have made their own choice, subject to agreement with family members, so this also helps to involve the community.</p>	6	
(e)	<p>'Joining a faith in a public ceremony shows you are a true believer.' Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There might be a description of initiation ceremonies in a number of faiths in support or disagreement of his statement.</p> <p>Candidates might also discuss the meaning of 'true belief'. Possibly stating that there is no valid outward sign of this, or that it is demonstrated more in action (sewa for example) than in any other way.</p> <p>For Sikhs the most likely ceremony will be the Amrit Sanchar. Candidates might point out that there is no obligation for a Sikh to become a member of the khalsa and that many actively decide not to go through the ceremony, therefore supporting the view that a public ceremony is NOT evidence of true belief.</p> <p>They might consider the additional responsibilities and requirements which a Sikh is expected to take on once they are initiated and evaluate the personal burden that the initiate will carry. Some might suggest that this is entirely worthwhile and the highest aspiration for a Sikh, and demonstrates true dedication and belief, whilst others might say that it is an unnecessary requirement.</p>	12	

Question	Answer	Mark	Guidance
	<p>It might be argued that the ceremony cannot show 'true belief' in itself if it is a matter of choice for the follower.</p> <p>Reference to bar mitzvah for Jews (which is 'automatic' at a specific age even without a ceremony), the sacred thread for Hindus (which does not happen at a specific time), confirmation for some Christians, or the belief of some Christians to have adult rather than infant baptism might be made to support or refute the idea that initiation ceremonies show that a follower is a true believer, although some justification may be given to support the idea that it is an outward demonstration of true belief.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.</p>	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>What is the Ik Onkar?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sikh symbol • opening letters of the Mul Mantra <p>One mark for response.</p>	1	Definition not acceptable on its own
	(b)	<p>List TWO faiths whose writings are included in the Bhagats.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Hinduism • Islam 	2	
	(c)	<p>State THREE examples of how the Guru Granth Sahib Ji is shown respect in the gurdwara</p> <p>Responses might include:</p> <p>Using ceremonial objects in the following ways:</p> <ul style="list-style-type: none"> • place on a takht • under a palki • rests on a manji • protected by waving a chauri • put to bed at end of day in a special room • worshippers remove shoes and cover heads before entering presence of the Guru Granth Sahib Ji • worshippers will bow before it and not turn their back or point feet at it • always ensure it is present at ceremonies, festivals and other important events • Carry above head • Cover with a cloth/ wrap in a romalla <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why Sikhs might think the Adi Granth is an important part of the Guru Granth Sahib Ji. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Adi Granth was the first version of the Sikh scriptures and is therefore viewed with great respect. It contains hymns from the first four gurus and is seen to reflect some of the earliest teaching and beliefs of the faiths. The inclusion of writings from other (non Sikh) holy men also reflects the importance of the teaching of Guru Nanak about other faiths.</p> <p>The installation of the original Adi Granth in the Harmandir is still considered to be an important event in the development of Sikhism.</p> <p>The Adi Granth was the first attempt to provide a definitive version for all copies of holy writings as well as a point of reference for Sikhs about how to live within their faith community.</p>	6	
(e)	<p>‘The only thing Sikhs need for their religious life is the Mul Mantra.’ Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Mul Mantra is considered to be the most important composition contained within the Guru Granth Sahib Ji, and that it is the basis of Sikhism.</p> <p>They might suggest that the rest of the Guru Granth Sahib is an elaboration of the Mul Mantra and that this Mantra itself is an explanation and amplification of the single phrase – Ik Onkar, which is the first entry in the holy Granth, and as such provides all that is needed for a Sikh to believe in Waheguru and to follow the faith. They might quote from any part of the Mul Mantra and explain why it is/is not ‘all a Sikh needs for their religious life’.</p> <p>Alternatively (or as well) candidates might suggest that there are others things that are needed in order to promote a religious way of life for a Sikh. These might include the need to practise any of the three types of sewa (elaboration might be included here), the practice of nam simran, congregational worship, reading the Guru Granth Sahib Ji, learning from other Sikhs (including or specifically members of the khalsa)</p>	12	

Question			Answer	Mark	Guidance
			Candidates might totally agree with the statement, refute it entirely or say that whilst the Mul Mantra is important, it is not all that is needed in this context.		
			Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
			Total	51	

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