

## **GCSE**

### **Religious Studies A**

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

General Certificate of Secondary Education

### **Mark Scheme for June 2016**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2016



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.

<b>SPaG mark awarded</b>	<b>Mark if candidate eligible for one third (eg grammar only)</b>	<b>Mark if candidate eligible for two thirds (eg grammar and punctuation only)</b>
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.

### Subject-specific Marking Instructions

#### 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.

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, Spelling, Punctuation and Grammar**

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.

**SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<b><i>Intermediate performance 2 marks</i></b>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<b><i>Threshold performance 1 mark</i></b>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

## AO1 part (d) question

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


## AO2 part (e) question

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

MARK SCHEME




Question		Answer	Mark	Guidance
1	(a)	<p><b>What symbol can be seen on the nishan sahib?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• khanda</li> </ul> <p>One mark for response.</p>	1	Must be a <b>symbol</b>
	(b)	<p><b>List TWO things that a ragi might do in the gurdwara.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• plays musical instrument</li> <li>• Sings during a service in the gurdwara</li> <li>• performs kirtan</li> <li>• recites kirtan</li> </ul> <p>One mark for each response.</p>	2	
	(c)	<p><b>Describe how the Guru Granth Sahib Ji is treated in the gurdwara.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• with respect</li> <li>• as a living guru</li> <li>• given a special room at night</li> <li>• processed at the beginning/ end of the day</li> <li>• raised up on a manji (platform)</li> <li>• rested on the takht (throne)</li> <li>• covered by the palki (canopy)</li> <li>• placed on a romalla (cover or cloth)</li> <li>• fanned by a chauri (fan)</li> <li>• shoes removed</li> <li>• kneel down in front of it</li> </ul> <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	This might be answered from a physical perspective –artefacts etc, or from a human perspective


Question	Answer	Mark	Guidance
(d)	<p><b>Explain how karah parshad might help a Sikh to learn about their faith.</b> Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following: The significance of the composition of karah parshad –it is made with equal amounts of flour or semolina, butter and sugar –demonstrating the equality of all followers It is offered in equal amounts to everyone at the end of a service, again showing the equality of all those present, regardless of age, gender or faith. It is considered to be a food blessed by Waheguru and should never be refused- showing that followers should accept the gifts from Waheguru. It is accepted whilst seated on the floor as a sign of respect and humility. It provides an opportunity to complete actions of sewa in both Dhan (material by providing the ingredients) and Tan (physical service to others when serving). It is also an integral part of Amrit Sanchar and Anand Karaj.</p>	6	
(e)	<p><b>Langar is central to Sikh belief.</b> Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Langar provides the opportunity for Sikhs to perform different aspects of sewa. They can serve buy food, make meals, serve others, and clean up afterwards, thus fulfilling both Dhan and Tan. It encourages a sense of community as all are encouraged to participate and share the meal after a service. Historically langar was started to show a rejection of caste and an acknowledgement of equality. It actively welcomes those of other faiths, or none, and is a place where those who are homeless or hungry can be fed and enjoy hospitality. Providing langar is a way Sikhs can actively demonstrate their faith and their wish to lead a gurmurkh life. Langar is also the room (langar hall) as well as the service, showing the centrality of community and hospitality to the Sikh faith All of these might be used to show that langar – the place and the action, are central to the faith and therefore show the core belief of the Sikh faith. However alternative views could be discussed. Candidates might suggest that nam japo is the core of Sikh belief and explain the importance of repetition of the name of Waheguru with the associated reasons to back up their views. Other things, such as prayer or sewa in different forms might be considered to be central to the faith and should be accepted if they are explained.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p><b>What name is given to all male babies at their naming ceremony?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Singh</li> </ul> <p>One mark for response.</p>	1	
	(b)	<p><b>Give TWO reasons why a Sikh might decide NOT to go through an Amrit Sanchar ceremony.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• it is a voluntary decision</li> <li>• it requires considerable self-sacrifice</li> <li>• an initiate is bound more strictly by rules of behaviour</li> <li>• a Sikh might not feel able to fulfil the role as an example to others</li> <li>• a Sikh might feel that additional ceremony is not necessary for them to follow their faith fully.</li> </ul> <p>One mark for each response.</p>	2	
	(c)	<p><b>State THREE things that take place during Amrit Sanchar.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• introductory explanation from 5 respected khalsa members</li> <li>• prayers and preparation of Amrit</li> <li>• recitation of Japji, Jap, Swayyas, Chaupi and Anand prayers</li> <li>• sprinkling of amrit</li> <li>• recitation of Mul Mantra</li> <li>• readings from the Guru Granth Sahib Ji</li> <li>• sharing of karah parshad.</li> </ul> <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p><b>Explain how a naming ceremony reflects Sikh beliefs.</b> Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following: A baby is taken to the gurdwara for a naming ceremony soon after birth. This could demonstrate the importance for Sikhs to hear the words of the Guru Granth Sahib Ji, and to have the blessing of Waheguru bestowed on the baby Family often take gifts of food and romallas to show that they are giving thanks for the birth and to acknowledge the importance of the community through new life. The naming ceremony takes place in a normal service to show the new life is a part of the community from birth. The universal male name ‘Singh’ means lion and reflects directive from Guru Gobind Singh that Sikh males should protect the faith and believers The universal female name ‘Kaur’ means princess and reflects the directive from Guru Gobind Singh that there is equality of gender and that females should have self respect. The name of the baby is chosen using the words from the Guru Granth Sahib Ji –the first letter of the first word when the holy book is opened at random becomes the first letter of the baby’s name. This shows that Sikhs believe they are guided by the living Guru at all stages of their life, including birth. At the naming ceremony boys are given the name Singh and girls the name Kaur – lion and princess. All Sikhs have these names showing their Sikh identity and equality. Technically Sikhs do not add a family ‘surname’.</p>	6	
(e)	<p><b>Marriage should involve the whole family</b> Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following: That marriage is an agreement freely made between two people. However a discussion about Sikh marriage practice might include the fact that Sikhs have a strong belief in the concept of society and place a high priority on the needs of the entire extended family, as illustrated by the number of older Sikhs who live either with or very near their sons or daughters providing a two way support infrastructure benefiting everyone. Therefore, for Sikhs, marriage is an occasion involving two families including the couple. It might be suggested that Sikh couples who find their partners through a guided route do so willingly and are at least as likely find long lasting happiness as</p>		

Question	Answer	Mark	Guidance
	<p>those who make their own decisions with no guidance from the extended family.</p> <p>Consideration of family background and education as well as personal appearance and characteristics might be seen to be of equal importance, and family discussion and consideration of compatibility could be more likely to lead to a successful marriage than a reliance on less tangible emotional response.</p> <p>Candidates might also point out that Sikhs believe it is important that a marriage is blessed by Waheguru –spiritually introducing an additional entity into the relationship. This might also be mentioned in the context of most religious marriage ceremonies.</p> <p>On the other hand candidates might suggest that marriage is the joining of two people and the decision should be made between those two rather than any members of the extended family.</p> <p>There may be an acknowledgement that a marriage might have a greater chance of success if the extended families get on. The importance of the community and the continuation of the Sikh faith through the next generations will also be a consideration that is possibly greater than the wishes of two people alone, as is the Sikh tradition of sexual relationships being conducted solely within marriage.</p> <p>Discussion about ‘arranged’ or ‘forced’ marriage is likely to be largely irrelevant as in general this is not a Sikh practice.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p><b>Name the Guru who made the Sikh holy book the last 'living guru'</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Guru Gobind Singh Dev Ji</li> </ul> <p>One mark for response.</p>	1	
	(b)	<p><b>State TWO ceremonies when the Guru Granth Sahib Ji might be present.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Naming / birth</li> <li>• Amrit Sanchar</li> <li>• Anand Karaj</li> <li>• funeral</li> <li>• blessing new home/ business</li> </ul> <p>One mark for each response.</p>	2	Do not accept festivals
	(c)	<p><b>Describe how the Dasam Granth is used by some Sikhs.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• some prayers are used each morning (such as the Jap) as prescribed by the Rahit Maryada.</li> <li>• Jap –during daily prayers and during meditation</li> <li>• Swayyas during Amrit Sanchar</li> <li>• as part of a service in the gurdwara</li> <li>• studied by Sikhs learning about their faith</li> </ul> <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p><b>Explain how the way the Mul Mantra is used to help a Sikh follow their faith.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:            The Mul Mantra (accept alternative spellings) might be described as the basic creed or statement of belief for Sikhs. As such it might help a Sikh to follow their faith, concentrate on their beliefs and by repeating it regularly they can strengthen their faith.            The Mul Mantra teaches Sikhs about the nature of Waheguru which is a fundamental tenet of faith.            It is the introduction to the Japji which is the most important writing of Guru Nanak Dev Ji, so will help a Sikh to recognise the importance of this teaching.            It is also repeated multiple times on certain occasions and during ceremonies such as the Amrit Sanchar            Every section of the Guru Granth Sahib Ji starts with the Mul Mantra, thus reinforcing the important statements of belief for Sikhs and helping them throughout their religious experiences to maintain and develop their faith.</p>	6	
(e)	<p><b>‘Religions need a Holy Book to guide believers</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider the centrality of the Guru Granth Sahib Ji to the lives and worship for Sikhs. They might give a variety of examples – that the holy book is treated as a living guru with authority over all aspects of Sikh life, including the naming of a baby, the marriage and funeral rites, as well as being present at the dedication of a new home or business enterprise.            They might suggest that the respect accorded to the holy book shows that it is crucial as a guide and source of authority.            Some candidates might suggest that, conversely, is available from members of their community, especially khalsa Sikhs, or from the example of the lives of earlier gurus. However, it is likely that they might then consider that these, in their turn, were guided by the holy book, so it IS important to have one in order for the faith to remain constant. Examples from other faiths might include the rules laid down in the Old Testament/ Torah for Christians and Jews.            There might be a consideration of whether religions need a holy book, or the followers of the religion need one.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
	<b>Total</b>	<b>51</b>	

**OCR (Oxford Cambridge and RSA Examinations)**  
1 Hills Road  
Cambridge  
CB1 2EU

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

**Oxford Cambridge and RSA Examinations**  
is a Company Limited by Guarantee  
Registered in England  
Registered Office; 1 Hills Road, Cambridge, CB1 2EU  
Registered Company Number: 3484466  
OCR is an exempt Charity

**OCR (Oxford Cambridge and RSA Examinations)**  
Head office  
Telephone: 01223 552552  
Facsimile: 01223 552553

© OCR 2016

