

GCSE

Religious Studies A: (World Religion(s))

Unit **B581**: Sikhism 1

(Beliefs, Special Days, Divisions and Interpretations)

General Certificate of Secondary Education

Mark Scheme for June 2016

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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.

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1. 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.

2. 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.

3. 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.

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, 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

<i>High performance 3 marks</i>
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.
<i>Intermediate performance 2 marks</i>
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.
<i>Threshold performance 1 mark</i>
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

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	No evidence submitted or response does not address the question.

AO2 part (e) question

Level 4 10-12	<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>	Level 2 4-6	<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>
Level 3 7-9	<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>	Level 1 1-3	<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>
		Level 0 0	No evidence submitted or response does not address the question.

MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Give the Sikh term for 'teacher'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Guru <p>One mark for response.</p>	1	
	(b)	<p>i) State ONE Sikh virtue</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Daya (compassion) • Nimarta /nimrata (humility) • Prem /pyar (love of God) • Sat (truthful living) • Santokh (contentment) <p>ii) Give ONE way a Sikh might practise this virtue</p> <ul style="list-style-type: none"> • Daya (compassion) –helping others/ charity/ being aware of the needs of others • Nimarta /nimrata (humility)- being modest about achievements and not boastful • Prem /pyar (love of God)-meditation/ repeating the name of Waheguru/ worship • Sat (truthful living)- being gurmurkh (or description) • Santokh (contentment)- accept life/ do not seek to satisfy personal desire act according to the will of Waheguru <p>One mark for each response.</p>	2	<p>Accept variations in spelling. Accept English translation</p> <p>ii) Must reference the virtue named in i)</p>
	(c)	<p>Give THREE facts about the Ik Onkar.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Definition –One God • Symbol of Sikh faith • Representation of the one supreme reality • Is the first phrase in the Mul Mantra • Can be found on religious scriptures • Can be seen in the gurdwara • Is a part of the Japji Sahib (morning prayer) <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Describe the importance of the 5 Ks for Sikhs.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Each of the 5Ks remind khalsa Sikhs about their obligations to: protect others, uphold and promote freedom of belief, fight for the faith. They also are an important reminder of a significant historical event. Candidates might also explain that the symbols are a physical reminder of their spiritual obligations. They might answer from the perspective of the 5Ks as a whole and the underlying significance of their meaning and what they represent or they might make specific reference to any three of the Five Ks and include some of the following: although it is not expected that candidates will explain all in detail:</p> <p>kesh - the uncut hair is important as it is a gift from God, Candidates might explain that uncut hair is a sign of unity for khalsa members and a symbol of their separateness.</p> <p>kangha -the comb is important as it signifies discipline and tidiness and can be seen as a symbol of khalsa members adhering to the discipline required</p> <p>kachera – the shorts -are an important reminder of the duty khalsa members have to others. They can also be seen as a reminder of the need for self-control at all times.</p> <p>kara –the bracelet is a circle without beginning or end and as such acts as an important reminder of the eternal nature of Waheguru. Circles are seen as a symbol of protection, whilst the steel of the bracelet signifies strength. This is also important as a sign of the obligation to protect others.</p> <p>kirpan – sword –this is important as a reminder of the Sikhs who fought for their faith in the past and the freedom enjoyed by Sikhs today. Two swords symbolise the spiritual and worldly authority of the Gurus. The sword is a reminder of the obligation of khalsa members to protect others.</p>	6	<p>Answers which only describe the Five Ks without describing why they are important will not enable a candidate to access higher levels of response</p>

Question	Answer	Mark	Guidance
(e)	<p>‘There is no point to nam japo without kirat karna’. Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Defining the terms might be a common starting point: Nam japo as meditation by repeating the name of Waheguru, and kirat karna as: earn honestly, with hard work, by physical and mental effort, while accepting God's gifts and blessing.</p> <p>Thus the discussion might centre around a debate on the relative merits of spiritual over physical path as a way of following the faith. Candidates might suggest that it is, in fact, impossible to follow their faith without practising meditation and prayer. They might give some detail about how this can be carried out by Sikhs. However, it might also be argued that physical action –honest hard work – is a necessity for personal spiritual growth as well as for the good of the family and the community.</p> <p>Candidates might discuss the different elements of sewa which aim to balance between Man –service, Tan –physical action and Dhan –service in the community and come to a number of different possible conclusions in relation to the statement.</p> <p>The balance between meditation and action is the central core of the question. Many will suggest that one without the other is to follow only one part of the Sikh faith and might give examples from the Gurus who were active in social reform as well as in spiritual development. It might be said that nam japo would help to guide the actions taken by Sikhs and enable them to live an ethical life according to the teachings of the faith.</p> <p>Although there are a number of possible outcomes to the discussion it is likely that candidates will argue for a balance between nam japo and kirat karna as the most gurmurkh response from a Sikh perspective.</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>Give the meaning of the term 'yatra'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • pilgrimage • religious journey <p>One mark for response.</p>	1	
	(b)	<p>State TWO actions of Guru Tegh Bahadur Dev Ji which make him important to Sikhs.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • encouraged Sikhs to live in peace • upheld the rights of other faiths • contributed hymns to the Guru Granth Sahib Ji • showed religious tolerance • refused to renounce his own faith • withstood torture • died for his faith (was a martyr) <p>One mark for each response.</p>	2	NB –must be actions
	(c)	<p>List THREE reasons Sikhs might visit the Harmandir Sahib.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • to take part in Sikh worship in what they consider to be a special place • to see the original Adi Granth • to be closer to Waheguru • to see Sikh artefacts in the museum • as a pilgrimage or religious journey • to pay respects at a site of Sikh massacre <p>One mark for each response.</p>	3	NOT generic activity

Question	Answer	Mark	Guidance
(d)	<p>Explain why observing Divali shows the importance of Guru Hargobind Dev Ji to Sikhs. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The release of Guru Hargobind from prison is commemorated on Bandi Shor (Shodh) Divas – the Day of Liberation, which is usually celebrated as part of the festival of Divali. The action of the Guru at the time of his release provides an important example for Sikhs. When the Emperor Jahangir agreed to release him after a year in captivity the Guru would only leave if other prisoners were freed as well.</p> <p>Observing Divali shows how Sikhs commemorate the actions of Guru Hargobind when he demonstrated that religious tolerance is a high priority –those in captivity with the Guru were Muslims. Sikhs endeavour to follow his example.</p> <p>By solving what seemed to be an impossible problem (only those who could be in physical contact with the Guru could leave, so the scarf of the Guru was used for over 50 Muslim princes to hold on to) Guru Hargobind Dev Ji is an important example of how Sikhs should seek to find ways to overcome difficulty and to keep to the tenets of their faith.</p>	6	
(e)	<p>‘Role models are essential in Sikhism’. Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>That all Gurus are considered to be role models for Sikhs. A discussion about the actions of any or some of the Sikhs, with examples, might be used to explain how followers today can be guided and influenced by role models from the past.</p> <p>Candidates might also suggest that role models might come from outside the faith – Sikhs have respected a number of people from other faiths -such as the Hindu and Muslim Bhagats. They might also give examples from their own community who they feel are role models, although those who give examples from media or sport without explaining how they help in the development and continuation of the faith are unlikely to access higher levels.</p>	12	

Question	Answer	Mark	Guidance
	<p>Candidates might debate whether role models are useful, necessary or essential. They might suggest that humans who provide examples of gurmurkh behaviour are helpful for followers to emulate, but are not essential.</p> <p>They might suggest and develop a view that personal prayer, meditation or study can provide support and understanding of how to live within the faith.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>State the name of the final Guru.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • the Guru Granth Sahib Ji. • A named human leader who is currently the living Guru for a group of Sikhs <p>One mark for response.</p>	1	Most candidates will name the holy book but there are some sects that recognise the continuing line of gurus
	(b)	<p>Give TWO facts about Jat/Zat Sikhs.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • originally a farming people • originally from the Punjab • significant in the early days of Sikhism as faithful and committed to the developing faith. <p>One mark for each response.</p>	2	'group' is not really the best word would 'the Jats' be enough?
	(c)	<p>Describe one way the Rahit Maryada might help a Sikh follow their faith.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • it acts as a manual for Sikhs to help them carry out their religious obligations <p>it gives guidance in matters of:</p> <ul style="list-style-type: none"> • business • marriage and family life • social interaction • ethical behaviour. <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why Sikhs might say that there should be no divisions within their faith. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The experiences of Guru Nanak when he disappeared in the river and had a vision at the Court of Heaven might be the basis of responses. The teaching from the vision implied that Guru Nanak should teach everyone without exception about the oneness of Waheguru and the equality of humankind. Thus Sikhs would say that there should be no divisions as the beliefs are universal. The proposition of equality is further reinforced by Guru Nanak's views on the inclusion of people from any social strata. These teachings were exemplified by other Gurus (details might be given) and also in the equality demonstrated by the various practices of sewa. Some candidates might explain that there are divisions in Sikhism although they are not considered to be mainstream. They might mention Namdhari Sikhs or those who identify themselves as jats.</p>	6	
(e)	<p>'Religions need human leaders'.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The teaching of Guru Gobind Singh Dev Ji clearly stated that the line of human gurus would end with him. The majority of Sikhs accepted this, although there are some groups who still maintain that the line has continued and nominate a human guru to follow from the death of a previous leader. Thus it might be said that Sikhs evidently do not need a living guru as most have continued in their faith since the death of Guru Gobind Singh Dev Ji in 1708. However, many would maintain that they do need a living guru and they do have a living guru. This is because Sikh teaching maintains that, with the death of Guru Gobind Singh, the living guru is manifest for all time in the holy book –the Guru Granth Sahib Ji.</p>	12	

Question	Answer	Mark	Guidance
	<p>The holy book is honoured as a living entity, being raised in the morning and put to bed in the evening in a room designated for the purpose. It is honoured as a living being and treated with the utmost respect. It is present at all services, festivals and ceremonies and consulted as if it were living. Examples might be given –such as the way in which the name of a new baby is chosen.</p> <p>There might be some discussion as to whether Waheguru might be seen to be the leader of the faith.</p> <p>It is likely that the discussion will conclude from a Sikh perspective that the followers do need a living guru and that they have one in the form of the Guru Granth Sahib Ji.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
	Total	51	

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