

Religious Studies A: (World Religion(s))

General Certificate of Secondary Education

Unit **B581**: Sikhism 1 (Beliefs, Special Days, Divisions and Interpretations)

Mark Scheme for June 2012

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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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



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Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	No benefit of doubt given
	Correct point
	Incorrect point
	Unclear
	Accurate language
	Attempts evaluation
	Development
	Irrelevant, a significant amount of material that does not answer the question
	Too vague

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

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, ie 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.

AO1 part (d) question

<p>Level 3 5 – 6</p>	<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
<p>Level 2 3 – 4</p>	<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
<p>Level 1 1 – 2</p>	<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
<p>Level 0 0</p>	<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	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pure community • Community of initiated Sikhs <p>Accept answers which reflect the above</p> <p>1 mark for response.</p>	1	Accept 'brotherhood'
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • kesh – uncut hair • kangha – comb • kachera – shorts • kara – steel bracelet • kirpan – sword <p>accept any two in any translation</p> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Guru Gobind Singh Dev Ji asked for volunteers willing to sacrifice their life • One by one five men went into the tent • Each time the Guru appeared with a blood stained sword • Afterwards all five reappeared unharmed • The Panj Pyares (beloved ones) were the first members of the khalsa • They were initiated with amrit <p>One mark for each response.</p>	3	Founding not present day. Accept 5Ks given to the Panj Pyares

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might respond by using some of the information below to explain Sikh beliefs about protecting others, freedom of belief, fighting for the faith, as well as a reminder of an important historical event. Candidates might also explain that the symbols are a physical reminder of their spiritual obligations</p> <p>Candidates might answer this by explaining the significance of each of the Five Ks, although it is not expected that candidates will explain all in detail:</p> <p>kesh – the uncut hair is seen as a gift from God, cutting it can be seen as a sign of vanity. 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 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 a 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. In the past the shorts also signified that khalsa members were always prepared to fight for their faith.</p> <p>kara – the bracelet is a circle without beginning or end and as such acts as a 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 a sign of the obligation to protect others.</p> <p>kirpan – sword –this is 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> <p>Answers which only describe the Five Ks without making links to the way in which they reflect belief will not enable a candidate to access higher levels of response</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 levels of response.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might suggest that symbols are both outward signs of religious commitment and personal reminders of spiritual belief, and therefore may be worn in public to demonstrate belief to others. It might be suggested that by wearing symbolic items such as the symbols of the khalsa a believer feels that they have something to live up to in front of other people and so will be more likely to fulfil religious obligations and therefore they may be worn in public to assist believers to uphold their faith. On a personal level they might explain that symbols might help a believer to concentrate on their faith and derive support from them, so may be worn in public for their own benefit.</p> <p>Some candidates might discuss the fundamental rights of the individual as outlined in the Universal Declaration of Human Rights which states that everyone has the right to express themselves and have freedom of belief.</p> <p>The Declaration could also be used to support the statement as candidates might suggest that the wearing of religious symbols contravenes the rights and freedom of other people who do not share the faith and do not wish to see symbols, or who feel that the symbols of one faith demonstrate a belief that is contrary to their own.</p> <p>Candidates might use examples from Sikhism such as the 5Ks, as well as symbols from other faiths including religious jewellery, items of dress to support or oppose the statement.</p> <p>Candidates might disagree with the statement by suggesting that wearing symbols has little effect on other people with supporting arguments.</p>	12	

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> Guru / teacher/ holiday <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include</p> <p>i) Guru Arjan Dev Ji ii) Guru Tegh Bahadur Dev Ji</p> <p>1 mark for each response.</p>	2	Accept Guru Gobind Singh as he died in religious battle.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> it is the Golden Temple doors on all four sides it is on an island in a lake any description of decoration a Guru Granth Sahib which is continually read hall of mirrors <p>1 mark for each response</p>	3	Must be specific to Harminder Sahib not generic to all gurudwaras Accept 'step down to lower level'.

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark accordingly to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Candidates might start their answer with an overview of the practice of pilgrimage in Sikhism – that is, that according to the Guru Granth Sahib Ji, the practice of going on a journey to any place for its' own sake is undesirable and of no use spiritually.</p> <p>Having said this, candidates might explain that many Sikhs do go to places, such as Amritsar, to remember important historical events and to worship at a place that they feel has particular significance. The ritual of the journey is not the core of the pilgrimage, rather the recitation of the divine name (reciting the Japji) is what makes the event important spiritually.</p> <p>Candidates might use a description of possible activities whilst at the Golden Temple. These might include:</p> <p>Participating in kirtan Eating in the langar Visiting the museum Seeing the decoration, holy writings to be found in the building to explain how their faith might be strengthened by participating in religious rituals at a religiously significant place.</p>	6	Answers must go beyond a descriptive list to access higher levels.

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark accordingly to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Candidates might discuss the reasons why a believer might consider that it is worth dying for their faith. They might use examples from Sikhism and describe Sikh figures who became martyrs for their faith such as Guru Arjan Dev Ji and Guru Tegh Bahadur Dev Ji. They might describe the formation of the Panj Pyare by Guru Gobind Singh Dev Ji as an example of believers who were willing to die for their faith to argue that religion is worth dying for.</p> <p>Candidates are likely to disagree with the statement from a Sikh perspective as Sikhs generally believe that the faith is worth dying for. However, candidates might suggest that martyrdom is the last resort and give examples of Sikhs who endeavoured to find peaceful ways to maintain their faith –for example Guru Hargobind Dev Ji who not only negotiated with Moghul leaders for release from imprisonment but insisted that the Hindus who were held with him were also released. They might also explain that the kirpan is a symbol of the willingness to uphold justice by fighting and dying if required.</p> <p>Candidates might agree with the statement by suggesting that there are times when it is possible to use peaceful means to maintain religious integrity and give examples of this.</p>	12	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • conduct/ discipline <p>1 mark for response.</p>	1	Accept rules.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • To ensure children are educated • Not to cut children's' hair • No piercing • Information about rites of passage (any) <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Any general statements about the respect shown to the Guru Granth Sahib Ji • Separate and exclusive place for the Guru Granth Sahib Ji in the home • Only a Sikh (male or female) should be in attendance of the Guru Granth Sahib Ji during a reading • It should be read daily and completely over a period of 1-2 months • It should not be read in conjunction with any other scripture <p>A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 levels of response Candidates might consider some of the following:</p> <p>Candidates might explain that the Guru Granth Sahib Ji was appointed as the final Guru for the Sikhs by the tenth Guru –Gobind Singh.</p> <p>They might explain how there had been a number of Gurus following Guru Nanak Dev Ji and give a brief overview of the succession of Gurus culminating in the announcement of the elevation of the Holy Book to the status of Guru.</p> <p>Candidates might show understanding of how the Guru Granth Sahib Ji is considered by nearly all Sikhs to be the supreme spiritual authority and head of the Sikh religion. It is the final but ‘living’ guru of the Sikhs and this book is held in great reverence by the Sikhs and treated with the utmost respect.</p> <p>They might explain that all Guru Granths are exactly the same, and all writings are in the same order in each copy.</p> <p>Some candidates might mention that there is a group of Sikhs who do have continued to have a living Guru to the present day.</p>	6	

Question		Answer	Marks	Guidance
	(e)	<p>Mark according to AO2 levels of response Candidates might consider some of the following:</p> <p>Candidates might use a number of different examples to answer this question. They might suggest that Khalsa Sikhs follow a number of rules which help them to adhere to their faith, or cite examples from the Rahit Maryada which help to direct a Sikh to behave in a way that is considered acceptable.</p> <p>Candidates might choose to use examples from other faiths, such as Judaism (the mitzvot), Christianity (the Ten Commandments, the two Great Commandments) with an explanation as to how the rules enable followers to know what is expected of them and how to practice their religion.</p> <p>Candidates might disagree with the statement and suggest that rules simply force followers to keep to a list of rules which get in the way of their beliefs. They might say that rules cause disagreements and lead to fighting within as religion as well as between faiths.</p>	12	
		Total	48	

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