

Religious Studies A

General Certificate of Secondary Education

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

Mark Scheme for June 2012

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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

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"> • singing • chanting devotional songs • hymns from the Guru Granth Sahib Ji • music which helps a Sikh to become gurmukh (God centred). <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Guru Granth Sahib Ji • chauri – fan • chanani – canopy over the palki • palki – canopy • takht – throne • musical instruments • pictures of the gurus • Golak – donation box <p>Accept other relevant examples and in any translation.</p> <p>1 mark for each response.</p> | 2 | Note – people (granthi, ragi) are not acceptable as the question specifies 'items'. |

| Question | | Answer | Marks | Guidance |
|----------|-----|--|-------|----------|
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • given the same respect as a human guru at all times • kept under a canopy (palki), on a throne (takht), covered with decorated cloth (rumala). Someone holds a fan (chauri) to keep the air pure • it is put to bed in a special room each night and processed in to the diwan hall each morning • it is never placed on the floor • read at all services • used to choose a name for a baby, read at other rites of passage. <p>One mark for a statement, two marks with development, three marks for a statement with detailed description. Or three statements, three marks.</p> | 3 | |

| Question | Answer | Marks | Guidance |
|----------|---|-------|----------|
| (d) | <p>Examiners should mark according to the AO1 level descriptors</p> <p>Candidates might consider some of the following:</p> <p>Candidates might describe how karah parshad is made and how it is used in the Gurdwara in order to explain its importance – Karah parshad is a sacred pudding made from equal quantities of semolina (or flour), water, butter and sugar (accept regional variations) as staple foods. It might be prepared at home or in the langar – those who prepare it bathe beforehand and recite hymns, reflecting the belief that ritual cleanliness is an important aspect of worship. Once prepared it is covered with a white cloth and sprinkled with water as a symbol of cleanliness. It is placed near the Guru Granth Sahib Ji during worship – as near to the word of Waheguru as possible. It is stirred with a kirpan – the symbol of truth. At the end of the service it is given to everyone as a sign of equality. Karah parshad shows the Sikh belief in equality – the fact that it is made of equal portions of the ingredients reflects this. It is given to everyone from a shared bowl and in equal amounts. Receiving karah parshad at the end of worship shows that the recipient accepts that all blessings come from the grace of Waheguru. The sweetness of the food represents the belief that life is sweet because it comes from Waheguru. The fact that everyone receives karah parshad during / at the end of worship shows that no one leaves the presence of Waheguru empty handed.</p> <p>Candidates might describe how it is used at the end of Amrit Sanskar to show its importance.</p> <p>All or some of the above can be used to explain the importance of karah parshad in worship.</p> | 6 | |

| Question | Answer | Marks | Guidance |
|----------|--|-------|----------|
| (e) | <p>Examiners should mark according to the AO2 level descriptors</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement by describing how langar is always served at the end of every event in the Gurdwara and thus becomes repetitive with no special significance. They might suggest that Sikhs – and others – simply use the opportunity to get free food, or to enjoy the chance to chat and socialise with people they might not have seen for a while.</p> <p>Candidates might disagree by giving an explanation of the origin of the langar – that it was originally a protest against the inequalities of the caste system at the time of Guru Nanak, and was developed as a way of promoting equality in all aspects – wealth, gender, faith.</p> <p>All food is available regardless of whether a person is a Sikh or not, male or female, and there is no difference between rich and poor.</p> <p>In almost all cases the food is vegetarian so everyone can eat it. Often the meal is eaten at simple tables or seated on the floor – again symbolising equality.</p> <p>Candidates might also discuss the opportunity for Sikhs to practice sewa by donating food or money, or by preparing and serving food to the community. They might also explain that there is an expectation that all members of the Sikh community take their turn in the langar and as such it is an obligation as well as a way of demonstrating selfless service in order to become gurmukh.</p> | 12 | |

| Question | | Answer | Marks | Guidance |
|----------|-----|---|-------|----------|
| 2 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • sugared water • sweetened water • sugar and water. <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • to follow the example of the Panj Pyare • to show their dedication to the faith • because they wish to be fully committed to the faith • as a public identification of faith. <p>1 mark for each response</p> | 2 | |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • going to the Gurdwara • respect for and reading the Guru Granth Sahib Ji • follow examples in the Rahit Maryada • taking part in festivals • reading / listening to stories of the Gurus. <p>1 mark for each response</p> | 3 | |

| Question | Answer | Marks | Guidance |
|----------|--|-------|----------|
| (d) | <p>Examiners should mark according to the AO1 level descriptors. Candidates might consider some of the following:</p> <p>Candidates might describe certain features of the ceremony in order to show how it helps a believer to commit to their faith:</p> <p>They might link the ceremony to the first initiation of the Panj Pyare in 1699, which showed the ultimate dedication of believers who were prepared to die for their faith.</p> <p>(Credit can be given for some detail but it is not expected that the full account be given)</p> <p>The questions they are asked to answer help them to reflect on important aspects of their faith –</p> <ul style="list-style-type: none"> • Are they willing to live according to Sikh teaching • Will they pray to Waheguru • Will they serve humanity. <p>Taking amrit prepared by existing Khalsa members might help them to feel they are joining a brotherhood of faith members who will support them.</p> <p>Reciting specific prayers such as the Ardas might encourage commitment as it is a request to Waheguru.</p> <p>The believers are expected to try to change their lifestyle to one which is gurmukh not manmukh which will help them to be committed to their faith as will the wearing of the 5Ks. (some description is likely here, but credit at higher levels will depend on answers which show an understanding of how the 5Ks help with commitment.</p> | 6 | |

| Question | Answer | Marks | Guidance |
|----------|---|-------|----------|
| (e) | <p>Examiners should mark according to the AO2 level descriptors. Candidates might consider some of the following:</p> <p>Candidates might relate this to the Amrit Sanchar or to one or more of the Sikh religious ceremonies which take place at key times (birth, marriage, death).</p> <p>They might agree with the statement and suggest that ritual has, in itself, no meaning and is often for other people rather than for the person taking part, especially birth and death ceremonies.</p> <p>They might suggest, however, that public acknowledgement of important events help to strengthen communities and unite individuals with a sense of shared purpose and belief. They might say that by having a public ceremony an individual is more likely to continue in the faith.</p> <p>Candidates may describe key events in amrit sanchar, anand karaj or funerals in order to develop their answers.</p> <p>They might elaborate on the idea that, although believers should not need special ceremonies, they might serve an important function in the development of faith, they do encourage believers to participate and might also serve an important social function which might help to strengthen the faith of individuals and the community.</p> | 12 | |

| Question | | Answer | Marks | Guidance |
|----------|-----|---|-------|----------|
| 3 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Large book • Big book • book. <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • writings of the Bhagats • writings of the Gurus • prayers such as the Mul Mantar • ragas • shabads <p>1 mark for each response.</p> | 2 | |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • during public worship • to choose the name of a baby • during a marriage ceremony • during a funeral ceremony • to bless a new home / business. • akhand path <p>1 mark for each response.</p> | 3 | |

| Question | Answer | Marks | Guidance |
|----------|--|-------|----------|
| (d) | <p>Examiners should mark according to the AO1 level descriptors</p> <p>Candidates might consider some of the following:</p> <p>Candidates might begin by explaining that the Guru Granth Sahib Ji was compiled by Guru Arjan Dev Ji from the writings of Gurus Arjan, Nanak, Amar Das, Ram Das and Angad Dev Ji with later additions by Guru Gobind Singh Dev Ji and Guru Tegh Bahadur. Alternatively they might answer using examples from the content of the Guru Granth Sahib Ji. They might also explain that the Guru Granth Sahib Ji is divided into three sections –</p> <p>An introduction which consists of prayers composed by Guru Nanak including the Mul Mantra, Japji and Sohila. These are prayers that may support a Sikh in their religious devotions, which will help them in their religious life. Candidates might give specific details for one or more of these prayers – for example the Mul Mantra is recited daily and reinforces belief in one eternal god, the Japji helps a Sikh to meditate on the name of god and the Sohila is recited at night. These prayers are also used at important times in the life of a Sikh – during rites of passage for example. All of these prayers help to support a Sikh to follow their faith.</p> <p>The Second section consists of writings of the Gurus which support the main beliefs of the Sikh faith and help a Sikh to live according to their faith, Candidates might choose to exemplify this by giving a number of examples of teachings to be found in the Guru Granth Sahib Ji such as: how to live in God's hukam, the equality of all, the importance of living a truthful life, the avoidance of the five vices and the promotion of virtues such as sewa, compassion, charity and humility.</p> <p>The third section contains writings of Guru Tegh Bahadur which were added later.</p> <p>Candidates might use quotations to support their answer although this is not required.</p> | 6 | |

| Question | Answer | Marks | Guidance |
|----------|---|-----------|----------|
| (e) | <p>Examiners should mark according to the AO2 level descriptors; Candidates might consider some of the following:</p> <p>Candidates might agree with this statement by reflecting on the number of contemporary alternative sources a believer might use in the present for support in their faith – such as family, religious leaders, private or personal worship, festivals, prayers and personal commitment (with development), influence of the media, social networking.</p> <p>They might suggest that all / some of the above ARE supportive but that many of them are directly associated with sacred texts. In Sikhism sacred texts (candidates will probably concentrate on the Guru Granth Sahib Ji) are used in all aspects of religious practice.</p> <p>Candidates might select examples from the following: It is used to select the name of a child.</p> <p>It is read during the marriage festival</p> <p>It contains the prayers that are said – including the Mul Mantar and the reading of the Akhand Path;</p> <p>It is read / processed during festivals;</p> <p>It is treated as the central focus and as a living guru at all times but especially during worship.</p> <p>It is likely that candidates will use some of the above to construct an argument against the statement although there might be some reflection on the degree of importance of the texts.</p> | 12 | |
| | Total | 48 | |

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