

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 2013

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	Benefit of the doubt not given
	Tick
	Cross
	Unclear
	Accurate Language
	Attempts evaluation
	Development
	Significant amount of material that does not answer the question
	Too vague

For every additional object please insert a tick in the bottom right of the page to indicate that the material has been seen and considered.

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, 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.

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 0 0	No evidence submitted or response does not address the 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

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	<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"> • humility • being humble <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • giving 10% to the community • providing food for the langar • any giving to charity • helping others in need. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • by earning an honest, pure and dedicated living • using God-given skills, abilities, talents and hard labour in order to benefit and improve the individual, their family and society at large • by working with determination and focus through hard work and by not to being lazy or wasting time. • accept examples such as working as a teacher, working for the good of society etc • Credit will be given for any combination of statements, development and exemplification. 	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following:</p> <p>That even when young Nanak cared for the poor (example of when he gave money to the needy as a child) and that this provides an example for Sikhs–(Dhan).</p> <p>That Guru Nanak put service to others ahead of his own needs (eg by leaving his family and travelling to preach to others)</p> <p>Any of the events during Nanak’s travels might be described–such as when he gave food away from the store he worked in (although the food was miraculously replenished).</p> <p>Building a village for believers (Tan).</p> <p>That he was more interested in meditation than in trade–the spiritual experience of a near drowning might be used as an example.</p> <p>Nanak’s wish to learn about Waheguru from an early age and his teaching during his travels (Man).</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The balance between religious belief and faith in action is likely to be explored here. Candidates might evaluate the importance of belief in one God and the need to meditate on that God as well as the belief that the immanent and transcendent God leads to the belief in the equality of all. This might lead to a consideration of the ways in which this belief (equality) should be put into action.</p> <p>The practice of contemplative holy orders in some faiths might be used as an example of the emphasis on belief, although candidates might point out that some holy orders have practical responsibilities as well.</p> <p>The concept of sewa – service to others – might be explored</p> <p>Action through charity, tithing, alms, zakat, and tzedekah might be discussed.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.</p>	12	

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Golden Temple • Temple of God • Darbar Sahib (court of the Lord) • Temple in Amritsar. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • birth of one of the ten Gurus, especially Nanak and Gobind Singh • death of one of the ten gurus, especially Arjan and Tegh Bahadur (martyrs) • the installation of the Adi Granth in 1604. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • the founding of the khalsa • the massacre at Amritsar in 1919 • the renewal of the nishan sahib at all gurdwaras • street processions/Akhand Path • visit to Amritsar. • Mock martial arts <p>Event might mean a historical occasion or a specific activity which takes place during the festival.</p> <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following: Hola Mohalla was started by Guru Gobind Singh at a time of unrest and persecution. The festival was designed to give followers the opportunity to practise and improve their fighting skills, and to work together as a community for the good of the faith. It was also designed to give a sense of Sikh identity separate from Hindus who celebrate the festival of Holi at this time.</p> <p>The fact that it was initiated on the anniversary of the founding of the khalsa will also enable Sikhs to remember the underlying reasons for the khalsa and the importance for followers in the present. It is often the time when new khalsa members are initiated.</p> <p>Although the need for a fighting force is no longer relevant, the sporting activities and competitions that take place will support Sikhs in their community and reinforce their religious and cultural identity.</p>	6	

Question		Answer	Marks	Guidance
3	(a)	<ul style="list-style-type: none"> 9. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> any example of communal seating regardless of social status such as in the langar males and females can become members of the khalsa use of the names 'Kaur' and 'Singh' for all females and males males and females can lead worship inclusion of sacred texts in the Guru Granth Sahib Ji from other faiths. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> there were to be no more living Gurus, so Sikhism could develop according to written teachings leadership and teaching would be through the writings of the Gurus in the Guru Granth Sahib Sikhs used the version of the Guru Granth Sahib Ji which Guru Gobind Singh had revised and standardised. <p>Credit will be given for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The Rahit Maryada is seen as the key to Sikh spiritual development. Sikhs can find guidance on how to develop in their religious observation and how to practise their faith. They can learn how to practise meditation, sewa in all forms, what prayers to recite at specific times and events. The Rahit Maryada explains how to follow the teachings of the Gurus, to worship and to pray.</p> <p>NB the question refers to the religious aspect of life rather than the social context. However candidates might suggest that religious life is an aspect of daily life (for example in the performance of sewa) and this should be credited.</p>	6	

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