

Religious Studies A

General Certificate of Secondary Education

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

Mark Scheme for June 2011

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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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INSTRUCTIONS TO EXAMINERS

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

| | |
|----------------|---|
| Level 0 0 | No evidence submitted or response does not address the question. |
| 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 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 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 and 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 |

AO2 part (e) question

| | |
|------------------|--|
| Level 0 0 | No evidence submitted or response does not address the question. |
| 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 • Errors of grammar, punctuation and spelling may be intrusive |
| 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 • There may be errors in spelling, grammar and punctuation |
| 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 • There may be occasional errors in spelling, grammar and punctuation |
| 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 • Few, if any errors in spelling, grammar and punctuation |

| Question | | Expected Answer | Mark | Rationale/Additional Guidance |
|--|-----|--|------|---|
| Answer any two questions, you must answer all parts (a-e) of the questions you choose. | | | | |
| 1 | (a) | <p>What is a 'ragi'?</p> <p>Responses might include one of the following:</p> <ul style="list-style-type: none"> • Musician/singer • Someone who sings hymns from the Guru Granth Sahib Ji. | [1] | |
| | (b) | <p>State <u>two</u> things the granthi might do in a Sikh place of worship.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Read from the Guru Granth Sahib Ji • Care for the Guru Granth Sahib Ji • Lead an akhand path • Help to run a gurdwara • Officiate at a wedding • Explain the faith to visiting groups <p>1 mark for each response</p> | [2] | |
| | (c) | <p>Give <u>three</u> ways in which Sikhs show that the Guru Granth Sahib Ji is important.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Diwan hall • Palki – it is kept under a canopy • Manji – it is kept on a platform above the people. • Takht – it has a throne or special place it is placed on. • Chauri – a fan is waved over it to show that it is a symbol of authority • Specific room for the GGS to be kept at night | [3] | <p>Accept personal preparation -washing removing shoes.</p> <p>Hold classes/learn about teachings in the GGS.</p> |

| Question | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|---|------|---|
| | <ul style="list-style-type: none"> • It is used in religious services and rites of passage – eg naming and marriage • It is used in everyday life <p>1 mark for each response</p> | | |
| (d) | <p>Explain why the langar is an important part of a gurdwara.</p> <p>Examiners should mark according to AO1 Level Descriptors:</p> <p>Responses might include:</p> <p>It is a feature of every gurdwara and was first set up by Guru Nanak Dev Ji, so Sikhs are following a tradition. The langar is a place where all people can go to share a meal together, thus symbolising equality. The langar is open to people of all faiths. Volunteers prepare food in the langar as a form of sewa. Candidates might explain how the langar enables Sikhs to perform tan [physical service] – sewa.</p> | [6] | |
| (e) | <p>‘All Sikhs should worship together.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 Level Descriptors:</p> <p>Candidates might suggest that communal worship is an important part of the faith. Sikhs are able to learn about their religion and to repeat the Name of God and to meditate upon it.</p> | [12] | Credit response which considers equality. |

| Question | | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|--|---|-------------|-------------------------------|
| | | <p>Worshipping together enables a Sikh to concentrate on Waheguru.</p> <p>It also takes place in front of the Guru Granth Sahib Ji, which is regarded as the living Guru.</p> <p>Candidates may say that worshipping together enables a Sikh to hear the shabads accompanied by Kirtan, which encourages worshippers to become gurmukh [god centred].</p> <p>On the other hand, candidates might say that private worship is equally important, and develop this response to explain their views.</p> | | |
| | | Total | [24] | |

| Question | | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|-----|--|------|-------------------------------|
| 2 | (a) | <p>What is a 'rite'?</p> <p>Responses might include any one of:</p> <ul style="list-style-type: none"> • A religious ritual • A custom • A religious celebration | [1] | |
| | (b) | <p>State <u>two</u> key religious ceremonies in the life of a Sikh.</p> <p>Responses might include any two of:</p> <ul style="list-style-type: none"> • Birth/naming • Amrit Sanchar [initiation] • Anand Karaj [marriage] • Death/funeral <p>1 mark for each response.</p> | [2] | |
| | (c) | <p>Describe <u>three</u> things that take place at a Sikh funeral.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The body of the deceased is washed and dressed in clean clothes to symbolise purity. • If the deceased was a Khalsa Sikh then the Five Ks will be worn to show membership. • Ideally a body is cremated and the ashes might be put into flowing water, although this may not be possible. • The funeral pyre will be lit by the son or a close relative, signifying respect • Ardas are said, and the Kirtan Sohilla [evening prayer] is recited [the end of life]. • Mourners will then take a bath or wash their hands and faces to cleanse themselves. | [3] | |

| Question | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|---|------|-------------------------------|
| | <ul style="list-style-type: none"> • Candidates might include that mourning lasts up to 10 days with additional detail the form this might take <p>1 mark for each response.</p> | | |
| (d) | <p>Explain how a Sikh funeral reflects Sikh religious beliefs</p> <p>Examiners should mark according to AO1 Level Descriptors:</p> <p>Responses might include: The belief that every person is a part of Waheguru and will return to him, as is reflected in the cremation with the ashes being placed in flowing water. That the soul never dies. The reading of the Sohila reflects the belief that it is the aim of Sikhs to return to Waheguru rather than being reborn That returning to Waheguru is dependent upon a combination of good works and religious devotion.</p> | [6] | |
| (e) | <p>‘Religious people should not be afraid of death.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 Level Descriptors: Candidates might suggest that anything unknown can cause fear, and that this is inevitable. However, they might say that a Sikh may not be afraid, as they believe that all life will eventually reunite with Waheguru.</p> | [12] | |

| Question | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|--|-------------|-------------------------------|
| | <p>As this is dependent on actions and beliefs in this life, candidates might suggest that a Sikh might be more likely to fear that they have not done sufficient good deeds, or demonstrated a strong enough belief to effect this reuniting, and that this will result in rebirth.</p> <p>Some candidates might suggest that there is nothing after death and therefore there is nothing to be afraid of.</p> <p>Others might talk about the element of judgement.</p> | | |
| | Total | [24] | |

| Question | | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|-----|---|------|---|
| 3 | (a) | <p>What is the Mul Mantra?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The statement of belief at the beginning of the Guru Granth Sahib Ji • The basic statement of belief for Sikhs • Beliefs about the nature of Waheguru | [1] | |
| | (b) | <p>What is a Bhagat?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy men whose teachings are included in the Guru Granth Sahib Ji. • Any one of the 15 holy men whose writings are included as a part of the Sikh scriptures <p>A statement =1 mark, with development =2 marks</p> | [2] | Holy man who leads humanity towards Waheguru. |
| | (c) | <p>State <u>three</u> occasions when the Mul Mantra might be used.</p> <p>Responses might include the following:</p> <ul style="list-style-type: none"> • On a daily basis at the recitation of the Japji • During initiation into the khalsa • To mark the beginning and end of the 31 ragas • At the reading of every section of the Guru Granth Sahib Ji • During private or public worship • During the recitation of an Akhand Path <p>1 mark for each response</p> | [3] | |

| Question | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|--|------|---|
| (d) | <p>Explain why the Dasam Granth is important to Sikhs in public worship.</p> <p>Examiners should mark according to AO1 Level Descriptors:</p> <p>Responses might include:</p> <p>Because it is used as a part of daily prayers as it contains the Japji which is recited every morning Candidates might explain how the Dasam Granth is honoured and the teachings are studied during worship. It is important because it is likely to be used in conjunction with the Swayyas or Chaupai which are recited during Amrit Sanskar [candidates might give details of the ceremony to demonstrate how the Dasam Granth is used]. Candidates might explain that the Dasam Granth may not be used in procession and that only certain key passages are used regularly.</p> | [6] | <p>Candidates might refer to the teachings of Guru Gobind Singh with reference to the concept of the saint soldier.</p> |
| (e) | <p>‘Sacred writings do not help a Sikh to follow their faith.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 Level Descriptors:</p> <p>Candidates might explain that the sacred writings such as the Guru Granth Sahib Ji are essential to enable Sikhs to follow their faith. Examples to support this might include the way in which a baby’s name is chosen using the GGS, that prayers from sacred writings are said every day in morning and evening prayers, that during festival the GGS is carried in procession.</p> | [12] | |

| Question | | | Expected Answer | Mark | Rationale/Additional Guidance |
|----------|--|--|--|-------------|-------------------------------|
| | | | <p>Sikhs use sacred writings as they meditate on the name of Waheguru [nam simran]</p> <p>Other relevant examples might be given.</p> <p>On the other hand candidates might suggest that Sikhs can worship without reference to the sacred writings in personal or communal worship, using the examples of the lives of the Gurus for inspiration.</p> | | |
| | | | Total | [24] | |

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