

Religious Studies A

General Certificate of Secondary Education

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

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

- a. *The Comments box*
The comments box will be used by your PE to explain their marking of the practice scripts for your information. Please refer to these comments when checking your practice scripts.
You should only type in the comments box yourself when you have an additional object of the type described in Appendix B of the Handbook for Assistant Examiners and Subject Markers.
Please do not use the comments box for any other reason.
Any questions or comments you have for your Team Leader should be communicated by phone, SCORIS messaging system or e-mail.
- b. Please send a brief report on the performance of the candidates to your Team Leader (Supervisor) by the end of the marking period. The Assistant Examiner's Report Form (AERF) can be found on the Cambridge Assessment Support Portal. This should contain notes on particular strengths displayed, as well as common errors or weaknesses. Constructive criticisms of the question paper/mark scheme are also appreciated.

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, 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

<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"> • A canopy over the Guru Granth Sahib Ji • A structure on which the Guru Granth Sahib Ji rests (sometimes the palki is used for the full structure). <p>1 mark for response.</p>	1	
	(b)	<p>(i) ragi</p> <p>(ii) granthi</p> <p>1 mark for response.</p>	2	
	(c)	<p>Responses might include:</p> <p>Nam simran is the practice of meditation on the name of Waheguru.</p> <p>Guru Nanak said that 'listening to the name gives truth, holy wisdom, contentment... by listening to the Name, sorrow and sin are destroyed.' (any description of meditation helping a Sikh to worship Waheguru and follow the teachings of their religion should be credited)</p> <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>Langar is generally served in the communal kitchen It provides an opportunity for Sikhs to demonstrate their faith through sewa (tan – physical service).</p> <p>Candidates might develop their answer by describing this in detail.</p> <p>Langar is an important demonstration of the teaching of the Gurus on equality as everyone is encouraged to eat together, irrespective of social status. Non Sikhs are also welcome to participate in the meal.</p> <p>Food is generally vegetarian so no one is excluded.</p>	6	

Question		Answer	Marks	Guidance
2	(a)	<ul style="list-style-type: none"> • Kaur <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • readings from the Guru Granth Sahib Ji • specific questions asked • prayers and hukam • preparation of amrit • Japji recited • Verses from Anand Sahib recited • Ardas said • Initiates drink amrit five times whilst reciting specific words • Mul Mantra is recited • Rules are explained to initiates • Karah Parshad is shared <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Milni (meeting of male members of the family) • Gifts from bride's side of family offered • Reception meal • Readings from Guru Granth Sahib Ji/teaching by granthi • Groom's scarf tied to bride's duppatta • Recitation of lavan (marriage hymn) • Couple walk clockwise around the Guru Granth Sahib Ji <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 may consider some of the following:</p> <p>Marriage is an important tradition. All except one of the Gurus were married.</p> <p>Sikhs rejected the Hindu stages of life but kept the householder stage as an important time in life.</p> <p>Arranged marriages are considered the traditional way of ensuring that the best match is made to secure family values.</p> <p>Marriage is considered as a stabilising factor for society. It is a joining of two people, and also the uniting of two families.</p> <p>Marriage is seen as the basis for bringing up a family, and for continuing the faith.</p> <p>Reference might be made to cultural variations.</p>	6	

Question		Answer	Marks	Guidance
3	(a)	<ul style="list-style-type: none"> Mul Mantra <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> on any religious scripture/on the cover of the Guru Granth Sahib Ji anywhere in the Gurdwara as a form of religious jewellery. <p>1 mark for each response.</p>	2	Accept on the Nishan Sahib
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> reading of the Akhand Path during any festival processed through the streets as a part of a festival reading of the Mul Mantra at the start of a festival specific teachings read during a specific festival <p>examples may be given 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>An explanation of the background to the elevation of the holy texts to the status of a living guru.</p> <p>An explanation that the holy book – the Adi Granth – was a compilation of writings, poems and hymns from the gurus as well as some Hindu and Muslim writings from bhagats and that no distinction was made between the different authors and that these are now believed to be the final living guru.</p> <p>Candidates might explain that the Adi Granth was given the title of "Guru of the Sikhs" by the tenth Guru, Guru Gobind Singh in 1708, (although the present Guru Granth Sahib Ji is not identical to the original Adi Granth).</p> <p>Guru Gobind Singh declared that there would be no further human gurus after his death and that the role of guru would be taken over by the holy texts in the Guru Granth therefore Sikhs feel it is important to give the holy book the respect that they gave to human gurus in the past and treat it as if it were living and is of the highest authority.</p> <p>Candidates might describe the treatment of the Guru Granth in the Gurdwara to demonstrate the belief that it is the highest authority; however description without explanation will not access higher levels.</p> <p>There might be mention of the groups of Sikhs who maintain a belief in a continuation of the human line of Gurus, with a discussion as to whether the human has higher authority than the text.</p>	6	

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