

**GCSE**

**Religious Studies A: (World Religion(s))**

Unit **B581**: Sikhism 1

(Beliefs, Special Days, Divisions and Interpretations)

General Certificate of Secondary Education

**Mark Scheme for June 2017**

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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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**Annotations**

Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

**Subject-specific Marking Instructions**

We do not annotate Religious Studies scripts.

**Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
  - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

<b>SPaG mark awarded</b>	<b>Mark if candidate eligible for one third (eg grammar only)</b>	<b>Mark if candidate eligible for two thirds (eg grammar and punctuation only)</b>
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.


## AO1 part (d) question

Level 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question. A fairly complete and full description/explanation/analysis A comprehensive account of the range and / or 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 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question. 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 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question. 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	<p>No evidence submitted or response does not address the question.</p>

## AO2 part (e) question

<p><b>Level 4</b> <b>10-12</b></p>	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question. 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</p>	<p><b>Level 2</b> <b>4-6</b></p>	<p>A <b>limited</b> answer to the question. Candidates will demonstrate some understanding of the question. 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</p>
<p><b>Level 3</b> <b>7-9</b></p>	<p>A <b>competent</b> answer to the question. Candidates will demonstrate a sound understanding of the question. 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</p>	<p><b>Level 1</b> <b>1-3</b></p>	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question. 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</p>
		<p><b>Level 0</b> <b>0</b></p>	<p><b>No evidence submitted or response does not address the question.</b></p>


Question		Answer	Mark	Guidance
1	a	<p>State the name of God in Sikhism.</p> <ul style="list-style-type: none"> <li>• Waheguru</li> </ul> <p>One mark for response.</p>	1	
	b	<p>i) State the name given to the first members of the khalsa.</p> <ul style="list-style-type: none"> <li>• Panj Pyares</li> <li>• The beloved ones</li> <li>• The five beloved ones</li> </ul> <p>One mark for response.</p> <p>ii) What did the first members of the khalsa have to prove before they could join?</p> <ul style="list-style-type: none"> <li>• Be <b>willing</b> to die for beliefs</li> <li>• Be <b>willing</b> to die for the Guru</li> </ul> <p>One mark for response.</p>	2	
	c	<p>Describe how a Sikh might practise prem (pyare).</p> <ul style="list-style-type: none"> <li>• Be full of compassion</li> <li>• Be full of kindness towards others</li> <li>• Accept others</li> <li>• Forgive others</li> <li>• Do not hate</li> <li>• Practise truth and charity</li> <li>• Develop positive qualities associated with Waheguru</li> </ul> <p>Marks will be awarded for any combination of points, development and exemplification</p>	3	<p>Specification uses the term prem, but more commonly referred to as pyare in texts</p> <p>Accept sewa or daswanda in context</p>
	d	<p>Explain how the 5ks reflect the values of the khalsa.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following: A general overview of the items, showing some of the desired attributes, such as</p>	6	

		<p>saintliness, a lack of vanity, the eternal nature of Waheguru, the unity of the khalsa, the need to protect their own religious freedom as well as that of others (not only of the Sikh faith), the need for self-control, the willingness to fight and die for the faith.</p> <p>This might be broken down into several specific examples of the 5 ks:</p> <p>kesh – uncut hair  , kangha – comb  Kara – plain steel bangle  kachha - shorts  kirpan – sword</p> <p>with an explanation of how the chosen items reflect the values (see list above)</p>		
	e	<p>Belief is worthless unless it is put into practice.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Sikh perspective this might be a consideration of the relative merits of kirat karna, vand chhakna and some forms of sewa over that of nam japo. Candidates might suggest that a balance is the best a Sikh should aim for, and that putting belief into action can take a variety of forms, such as hard physical work, giving to charity, serving others in many different ways and that all of these are considered desirable in Sikh religious practice. Some examples might be given with development of the considered worth in each case cited.</p> <p>They might also suggest that without nam japo the physical aspects of faith are likely to be unfocussed and lacking in a spiritual motivation.</p> <p>Sikhs do not often subscribe to the view that meditation alone is desirable but might stress that it has an important part in the religious development of a follower.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	SPaG 3	
<b>TOTAL</b>			<b>51</b>	




Question		Answer	Mark	Guidance
2	a	Name a Sikh Guru who was martyred. <ul style="list-style-type: none"> <li>• Guru Arjan Dev Ji</li> <li>• Guru Tegh Bahadur</li> </ul> <p>One mark for response.</p>	1	
	b	Give <b>two</b> reasons why a Sikh might think a pilgrimage could strengthen their faith. <ul style="list-style-type: none"> <li>• Visiting the site of an important historical event in the religion or place associated with a religious leader will help to associate belief with the religion</li> <li>• It might help regenerate or revive faith which has lost touch with the religion</li> <li>• Sharing in a religious event will help build faith as a part of the community</li> <li>• Sharing a common purpose might raise awareness of the beliefs and thus strengthen faith</li> <li>• Seeing where role models of the faith lived and taught might strengthen faith</li> </ul> <p>Two marks for response.</p>	2	
	c	List <b>three</b> things a Sikh might see during a visit to the Haramandir Sahib. <ul style="list-style-type: none"> <li>• The Golden Dome on the Temple</li> <li>• The original Adi Granth</li> <li>• Continual worship taking place with ragis chanting</li> <li>• Continual reading of the Guru Granth Sahib Ji</li> <li>• The Holy Pool</li> <li>• The Hall of Mirrors</li> <li>• Pilgrims paying their respects</li> </ul> <p>Three marks for response</p>	3	credit reference to people on pilgrimage in context as they will be seen Also the worship/ devotional aspects can be seen (as well as heard) so these should be creditable
	d	Explain how the festival of Baisakhi/Vaisakhi might help Sikhs to show courage in following their faith. <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following: The origins of the festival when Sikhs were persecuted and the actions of the first of the Panj Pyares who were willing to die for their faith might encourage Sikhs today to be strong and courageous. They might make links between the persecution of the past and perceived victimisation in the present, and might suggest how they can gain strength</p>	6	

		<p>from the examples set them from the past.</p> <p>Reference might be made to the 1919 massacre at Amritsar and it might be suggested that remembering this event could also help Sikhs to show courage.</p> <p>The ceremony of the washing and renewal of the Nishan Sahib might give Sikhs strength to identify themselves with their faith with pride and encourage a strong sense of identity.</p> <p>The street processions which take place might also give Sikhs a feeling of faith and solidarity which could help them to be strong</p> <p>It is not essential that candidates limit their response to courage in the face of adversity. Personal courage in developing and being strong in the beliefs would also provide a valid response</p>		
	e	<p>Festivals are a good way to educate children about their faith.’</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The overall purpose of festivals which might include any or some of the following-to celebrate an important event, to remember/ commemorate something in the history of the faith, to bring a community together, and to educate children.</p> <p>They might suggest that festivals provide the opportunity for a child to learn about the faith and say that they provide a valuable opportunity to educate younger members of the faith, which will strengthen religious belief and involve religious activity which teaches about faith in a more accessible way than learning from texts.</p> <p>Candidates might describe some specific activities that take place during festivals in order to support their views, such as the remembrance of the events that led to the start of the Khalsa that is celebrated during Baisakhi; the commemoration of the freeing of Guru Hargobind Dev Ji during the festival of Divali; or the sporting events that take place during Hola Mohalla. And explain how any of these can teach children about the important events themselves as well as the lessons that can be learnt from them.</p> <p>The festival of Baisakhi /Vaisakhi might be discussed with an understanding of the way in which it has formed the basis of the development of the Panj Pyares and the origins of the khalsa. There might be some discussion about how much Sikhs value the events which took place, and how important it is to teach children about the Sikh characteristics of courage, strength and unity.</p> <p>The festival of Divali might be considered to be important as it teaches the importance of religious tolerance and strong faith as demonstrated by Guru Hargobind Dev Ji.</p> <p>Holla Mohalla might be considered but most will suggest that this is a minor festival.</p>	12	

		<p>The common characteristics of a Sikh festival –the reading of an Akhand Path, processing the Guru Granth Sahib Ji, sharing food, kirtan and devotions might be cited by candidates to show that festivals all share important rituals which can be used as teaching aids to educate children</p> <p>Some candidates might suggest that educational opportunities of festivals are offset by the fun, food and frivolity of the events and say that this leads to children seeing festivals as simply a way to have a good time. However, it might be that a balance between the two views is given and candidates will show an awareness of the value of educating children through festivals that Sikhs encourage.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	SPaG 3	
		Total	51	

Question		Answer	Mark	Guidance
3	a	<p>Give the name of the tenth human guru.</p> <ul style="list-style-type: none"> <li>• Guru Gobind Singh Dev Ji</li> </ul> <p>One mark for response.</p>	1	Should this be 'official'? or 'accepted' or similar?
	b	<p>State <b>two</b> things the tenth human guru said about how Sikhs would be led after his death.</p> <ul style="list-style-type: none"> <li>• There would be no more human gurus to lead them</li> <li>• They would refer to the Guru Granth Sahib Ji</li> <li>• The Guru Granth Sahib Ji was to be seen as a living guru</li> <li>• The Guru Granth Sahib Ji would contain guidance and inspiration</li> </ul> <p>Two marks for response.</p>	2	Not sure whether to accept the first point as it is more or less given in the question
	c	<p>Give <b>three</b> reasons why some Sikhs follow a human guru today.</p> <ul style="list-style-type: none"> <li>• They believe that they cannot find the guidance they need from a book</li> <li>• A book cannot respond in the same way as a human leader</li> <li>• They feel that an inspired human is more likely to inspire followers</li> <li>• They do not accept the ruling of Guru Gobind Singh</li> <li>• They accept a continuing line of Gurus</li> </ul> <p>Three marks for response</p>	3	
	d	<p>Explain the importance of the Rahit Maryada for Sikhs. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following: The Rahit Maryada –Sikh Code of Conduct was written to put an end to disagreements about the expectations of behaviour. It clearly explains how a Sikh should behave in various different situations, how worship should be conducted, how families should behave and interact, how to maintain integrity as a good Sikh. As such, it is important to encourage unity and to counteract any dissent within the faith. Sikhs generally feel that it is important to achieve a high religious and ethical standard in their lives and thus the Rahit provides clear guidance and encourages them to follow their faith in every aspect of their lives.</p>	6	

e	<p>' Rules are not the most important part of a religion.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>A discussion about the nature of what is important in a religion –with examples such as faith, belief, spiritual development, any of which might be developed. The emphasis for Sikhs on sewa in all forms, with examples, suggesting that religious obligations are an integral part of the faith and practice. The nature of the khalsa with the associated rules and regulations, although it is likely that this can be used either to support the discussion ( in that Sikhs can choose whether to become members of the khalsa with the associated rules) or against it ( as some might consider khalsa Sikhs to embody the highest forms of the religion)</p> <p>Candidates might consider the use and importance of the rules and regulations in the Rahit as well as any examples from the Guru Granth Sahib Ji. There are a considerable number of possible examples and all relevant ones should be credited with appropriate points for or against the need for rules. They might point out that the Rahit Maryada is a relatively new addition to the faith and that for a long time Sikhs managed their faith without it, so perhaps the rules in it are not the best part of the faith. Alternatively they might suggest that by making these rules more or less required that the faith is now more unified and observance is more clear cut.</p> <p>Some candidates might consider that rules are the basic structure of a religion, whilst others might suggest that faith and belief are sufficient without rules. Some might differentiate between man made rules and those they suggest are direct from God. Candidates might consider rules of a number of different faiths –these might include the 10 commandments (J &amp; C) the mitzvot (J), the 8 fold path (B), all of which attempt to guide and structure behaviour as well as religious practice.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	SPaG 3	
Total		51	

**OCR (Oxford Cambridge and RSA Examinations)**  
**1 Hills Road**  
**Cambridge**  
**CB1 2EU**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

**[www.ocr.org.uk](http://www.ocr.org.uk)**

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**OCR (Oxford Cambridge and RSA Examinations)**  
**Head office**  
**Telephone: 01223 552552**  
**Facsimile: 01223 552553**

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