

## **GCSE**

### **Religious Studies A**

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

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.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
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 3  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</p> <p>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 2  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</p> <p>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>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question. A small amount of relevant information may be included</p> <p>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	No evidence submitted or response does not address the question.

## 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>

		<b>Answer</b>	<b>Mark</b>	<b>Guidance</b>
<b>1</b>	<b>a</b>	<p><b>Give one way in which Sikhs use the Ik Onkar symbol.</b></p> <ul style="list-style-type: none"> <li>• On the Sikh flag to designate a Sikh building</li> <li>• In a Sikh home/ gurdwara as decoration.</li> <li>• To identify their place of worship (e.g. outside the gurdwara)</li> <li>• On badges/ car stickers/ lapel pins</li> <li>• As a reminder of Waheguru</li> </ul>	1	Only credit <b>use</b> rather than simply where it might be found
	<b>b</b>	<p><b>State two things used in a gurdwara to show respect for the Guru Granth Sahib Ji.</b></p> <ul style="list-style-type: none"> <li>• Palki</li> <li>• Chanani</li> <li>• Chauri</li> <li>• Takht</li> <li>• Manji</li> <li>• Rumala</li> </ul> <p><b>One mark for each correct response</b></p>	2	Accept responses using English terms
	<b>c</b>	<p><b>Describe how the langar shows that Sikhs try to help everyone in the community.</b></p> <ul style="list-style-type: none"> <li>• Langar is seen as an obligation –sewa – whereby Sikhs can serve others both physically in service and by providing the food that is served</li> <li>• Everyone is welcome to take part in the langar, whether Sikh , a member of another faith or of none</li> <li>• Sikhs often seek out those who are in need of food and invite them to share in the langar</li> <li>• It is considered to be a privilege to be able to offer service in the langar.</li> <li>• Sikhs who provide the service feel that they are showing commitment and dedication to their faith and to the community</li> </ul> <p><b>Marks will be awarded for any combination of points, development and exemplification</b></p>	3	
	<b>d</b>	<p><b>Explain how different forms of worship in the gurdwara might help a Sikh spiritually.</b></p> <p><b>Examiners should mark according to the AO1 descriptors</b></p> <p>Candidates might consider some of the following:</p>	6	

	<p>There are a variety of different forms of worship which take place in the gurdwara. It is likely that candidates will choose two or more from:  nam simran (meditating on the name of Waheguru); Paath (reading and reciting holy texts); kirtan (devotional singing), and outline how they might be beneficial in the spiritual development of a believer. For example, meditation, whilst essentially an individual occupation, will give a feeling of common purpose when conducted within the environment of a group of worshippers. Reading and reciting sacred texts with others might also help a Sikh to have a greater understanding of the meaning and importance of a text when read and discussed with other members of the sangat. Kirtan, when performed with ragi and members of the sangat might be uplifting and lead to increased devotion. Candidates might suggest that some forms of sewa are seen as a form of worship and this is creditable in context.</p>		
e	<p><b>‘Personal devotion by Sikhs is more important to their community than public worship.’</b></p> <p><b>Examiners should mark according to the AO2 descriptors.</b></p> <p><b>Candidates might consider some of the following:</b>  An overview of what the candidate understands about the nature and form of worship. Specifically for Sikhs this might include a discussion about how sewa is considered to be an act of worship and a form of personal devotion. Candidates might describe the three main types of sewa (tan, man and dan) and suggest that one or more are forms of worship, or, indeed that all are as they are carried out to glorify and praise Waheguru. They might say that as all Sikhs are expected to perform sewa, then they are all worshipping at some times, and that the overlap between personal devotion and public worship is blurred and variable. They might suggest that each is important at different times, or that it is sometimes impossible to differentiate, as by performing a personal devotion, one might also be participating in a public act of worship.  Other forms of worship might be considered –most likely this could be a discussion about public and private worship. Candidates might suggest that private worship, by its very nature, is likely to be individual and therefore, as private worship is acceptable for a Sikh (even expected), then a Sikh would agree with the statement.  Some forms of public worship do require communal participation, but even so, what a Sikh contributes to different aspects of worship within the sangat will be varied. So it could be said that both personal and public worship are important for a Sikh.  Candidates might suggest that an accepted format (through kirtan or Paath for example) is both beneficial for a follower and will help to strengthen the community.</p>	12	
	<p><b>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.</b></p>	SPaG 3	
<b>Answer</b>		<b>Mark</b>	<b>Guidance</b>

2	a	<p><b>State the name of the Sikh marriage ceremony.</b></p> <ul style="list-style-type: none"> <li>• Anand karaj</li> </ul> <p><b>One mark for response.</b></p>	1	
	b	<p><b>Give two ways in which the Guru Granth Sahib Ji is central to the Sikh marriage ceremony.</b></p> <ul style="list-style-type: none"> <li>• The Guru Granth Sahib Ji acts as a witness to the ceremony</li> <li>• It has to be present for the marriage to be acceptable</li> <li>• The couple bow to it during the service</li> <li>• They sit in front of it during the service</li> <li>• Lessons are read from it</li> <li>• The Lavan is read from it</li> <li>• The couple walk around it on several occasions</li> </ul> <p><b>One mark each for any two responses.</b></p>	2	
	c	<p><b>Describe how marriage is important for a Sikh community</b></p> <ul style="list-style-type: none"> <li>• Marriage is seen as a joining of two family groups</li> <li>• The Milni (ceremony in which the male members of the two families meet) reinforces this</li> <li>• It is seen as a way for a couple to acknowledge their responsibilities to their families and to the faith</li> <li>• It serves to strengthen the sangat</li> <li>• Marriage, as it is seen as the correct way to bring new life into the world, is the way to help the Sikh community to increase in numbers</li> </ul> <p><b>Marks will be awarded for any combination of points, development and exemplification</b></p>	3	
	d	<p><b>Explain the importance of Amrit Sanchar for a Sikh.</b></p> <p><b>Examiners should mark according to the AO1 descriptors.</b></p> <p><b>Candidates might consider some of the following:</b></p> <p>Not all Sikhs choose to become members of the khalsa, so by deciding to go through the ceremony a Sikh is showing their commitment to the faith. By agreeing to the conditions of the ceremony, Sikhs are acknowledging a lifetime of service and responsibilities to the faith and the members of their religious community. The fact that a positive choice is being made makes this an important stage in the life of a Sikh.</p> <p>The ceremony links them to the first panj pyares , who were willing to give up their lives for their</p>	6	

		leader and their religion, (some description to show how this was an important event is likely) and this is what could be expected of an initiate.		
	<b>e</b>	<p><b>‘Religious ceremonies are just for show.’</b>  <b>Examiners should mark according to the AO2 descriptors.</b></p> <p><b>Candidates might consider some of the following:</b>  Ceremonies that celebrate and/or commemorate special events in the life of a believer are important not just for the individual, but also for the family and the wider community. They serve to highlight the continuation of a faith, the passage of a follower through their lives, and the ongoing relationship with Waheguru. As such, a candidate might suggest that ceremonies are not just for show but have a vital part to play in the religious and social interaction of the community. They might suggest that some ceremonies are more significant than others. Arguments for any of the key ceremonies (birth, initiation, marriage and death) could be made with supporting evidence: Birth ceremonies acknowledge that new life has come into the community, offering hope for a larger and stronger religious group. It also ratifies the marriage of a couple and reinforces the importance of family life.  Initiation is not an obligatory process for Sikhs and the ceremony itself is conducted in front of initiates rather than in public. It is the fact that the initiate has made a choice and the effects of that choice on their future that is important to the community. It might be suggested that the ceremony is not for show as it is more private.  Marriage celebrates the uniting of families within a faith community and, for Sikhs, is a declared intention to bring children into the world and the faith, and is therefore likely to be seen as an important statement for all participants.  Rituals around the death of a person could be said to be ‘for show’ to demonstrate the respect the family and community have for the deceased. Some might suggest that, as the dead person does not know what is happening, the ceremonies are for show to those left behind. Others might say that they are a way of showing respect and help with the process of grieving. Death rituals in Sikhism are generally quite simple and short. Candidates might choose to compare with other faiths, such as Judaism, where the rituals are longer and much more public.</p> <p>It could be argued that all of these are true without a public ceremony, and that the ceremonies only serve to show others how important/ special/ interesting the life events are for the persons concerned.</p>	12	NB. Ceremonies not festivals although some generic points might be creditable
		<b>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.</b>	SPaG 3	

		Answer	Mark	Guidance
3	a	<p>Give the name for the parts of the Guru Granth Sahib Ji that were not written by Sikhs.</p> <ul style="list-style-type: none"> <li>• Bhagats</li> </ul> <p>One mark for response.</p>	1	
	b	<p>Name two religions other than Sikhism that have writings in the Guru Granth Sahib Ji.</p> <ul style="list-style-type: none"> <li>• Hindu</li> <li>• Islam</li> </ul> <p>Two marks for response.</p>	2	
	c	<p>Describe how the Adi Granth has been used as an important part of the Sikh holy writings.</p> <ul style="list-style-type: none"> <li>• The original was placed in the Haramandir in Amritsar to show the importance of the building as a centre of the faith.</li> <li>• The original has been preserved carefully to show that the content is important and worthy of care</li> <li>• It provided a bench mark against which copies could be checked for accuracy, thus preserving the integrity of the inspired words of the gurus</li> <li>• It provided a framework for Sikh religious life which still exists, thus ensuring continuity within time and between different groups of Sikhs globally</li> </ul> <p>Marks will be awarded for any combination of points, development and exemplification</p>	3	
	d	<p>Explain how the content of the Guru Granth Sahib Ji might support the Sikh faith.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p><b>Candidates might consider some of the following:</b>            That the inspired words from the gurus contained in the Guru Granth Sahib Ji provide guidance and help a Sikh to understand their faith, which, in turn might strengthen it. It is likely that candidates will develop this by outlining some of the key teachings, such as those by Guru Nanak Dev Ji, the founder, and by Guru Arjan Dev Ji, who collated the early writings into the Adi Granth. However, specific examples of texts are not required in their response.            The Guru Granth Sahib Ji contains shabads (hymns) which are used in worship, repeated regularly during services and in private devotions, which can aid in the development of a strong faith. It is also a universal text, so Sikhs will feel strengthened knowing that the content they are using is the same for believers everywhere.</p>	6	

e	<p><b>'A living guru would be more helpful for a Sikh than a book.'</b></p> <p><b>Examiners should mark according to the AO2 descriptors.</b></p> <p><b>Candidates might consider some of the following:</b></p> <p>A discussion about the definition of 'living' might form a basis of the response. Candidates might suggest that 'living' does (or does not) necessarily imply human, and might develop this by suggesting that only a human can provide the support, guidance and inspiration required for a believer to follow their faith. Alternatively they might say that inspiration from a Holy Book has provided guidance for many different faiths, such as the Bible for Christians, the Torah for Jews, the Qur'an for Muslims, and that inspired writings provide more consistency of teaching than a human, who might contradict themselves, or previous leaders.</p> <p>Many Sikhs believe that the line of human leadership ended with Guru Gobind Singh, who taught that all a believer needed would be found in the pages of the last living guru –the Guru Granth Sahib Ji.</p> <p>Candidates might explore what is meant by 'more helpful'. They could argue that something can be helpful in different ways in order for it to be useful, or effective and that the Sikh holy Book provides guidance and inspiration in a different way from how a human leader might do so, but that this is not necessarily a bad thing. Again, arguments about consistency and continuity might be given.</p> <p>Some candidates might explain that there are Sikhs who maintain a line of living human gurus to the present time, for reasons given above, and they would agree with the statement.</p>	12	
	<b>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.</b>	3	

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