

**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 2015**

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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 <b>must</b> 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. |
|---|--|

## 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

|                              |  |
|------------------------------|--|
| <b>Level 3</b><br><b>5-6</b> | <p>A <b>good</b> answer to the question.<br/> Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• A fairly complete and full description/explanation/analysis</li> <li>• A comprehensive account of the range/depth of relevant material.</li> <li>• The information will be presented in a structured format</li> <li>• There will be significant, appropriate and correct use of specialist terms.</li> <li>• There will be few if any errors in spelling, grammar and punctuation</li> </ul>  |
| <b>Level 2</b><br><b>3-4</b> | <p>A <b>satisfactory</b> answer to the question.<br/> Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Information will be relevant but may lack specific detail</li> <li>• There will be some description/explanation/analysis although this may not be fully developed</li> <li>• The information will be presented for the most part in a structured format</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> <li>• There may be errors in spelling, grammar and punctuation</li> </ul> |
| <b>Level 1</b><br><b>1-2</b> | <p>A <b>weak</b> attempt to answer the question.<br/> Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• A small amount of relevant information may be included</li> <li>• Answers may be in the form of a list with little or no description/explanation/analysis</li> <li>• There will be little or no use of specialist terms</li> <li>• Answers may be ambiguous or disorganised</li> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>  |
| <b>Level 0</b><br><b>0</b>   | <p><b>No evidence submitted or response does not address the question.</b></p>   |

## AO2 part (e) question

|                                |   |                              |   |
|--------------------------------|---|------------------------------|---|
| <b>Level 4</b><br><b>10-12</b> | <p>A <b>good</b> answer to the question.<br/> Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>Answers will reflect the significance of the issue(s) raised</li> <li>Clear evidence of an appropriate personal response, fully supported</li> <li>A range of points of view supported by justified arguments/discussion</li> <li>The information will be presented in a clear and organised way</li> <li>Clear reference to the religion studied</li> <li>Specialist terms will be used appropriately and correctly</li> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>                  | <b>Level 2</b><br><b>4-6</b> | <p>A <b>limited</b> answer to the question.<br/> Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>Some information will be relevant, although may lack specific detail.</li> <li>Only one view might be offered and developed</li> <li>Viewpoints might be stated and supported with limited argument/discussion</li> <li>The information will show some organisation</li> <li>Reference to the religion studied may be vague</li> <li>Some use of specialist terms, although these may not always be used appropriately</li> </ul> <p>There may be errors in spelling, grammar and punctuation</p> |
| <b>Level 3</b><br><b>7-9</b>   | <p>A <b>competent</b> answer to the question.<br/> Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> <li>Selection of relevant material with appropriate development</li> <li>Evidence of appropriate personal response</li> <li>Justified arguments/different points of view supported by some discussion</li> <li>The information will be presented in a structured format</li> <li>Some appropriate reference to the religion studied</li> <li>Specialist terms will be used appropriately and for the most part correctly</li> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p> | <b>Level 1</b><br><b>1-3</b> | <p>A <b>weak</b> attempt to answer the question.<br/> Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>Answers may be simplistic with little or no relevant information</li> <li>Viewpoints may not be supported or appropriate</li> <li>Answers may be ambiguous or disorganised</li> <li>There will be little or no use of specialist terms</li> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>  |
|                                |   | <b>Level 0</b><br><b>0</b>   | <b>No evidence submitted or response does not address the question.</b>   |

## MARK SCHEME

| Question |     | Answer  | Mark | Guidance                      |
|----------|-----|---|------|-------------------------------|
| 1        | (a) | <p><b>Who do most Sikhs believe was the last human Guru?</b></p> <ul style="list-style-type: none"> <li>• Guru Gobind Singh Dev Ji</li> </ul> <p>1 mark for response.</p>   | 1    |                               |
|          | (b) | <p><b>Give TWO ways in which a Sikh might show daya.</b></p> <p>Responses might include:<br/>showing:</p> <ul style="list-style-type: none"> <li>• compassion</li> <li>• empathy</li> <li>• sympathy</li> </ul> <p>acting with:</p> <ul style="list-style-type: none"> <li>• mercy</li> <li>• forgiveness</li> <li>• self sacrifice</li> </ul> <p>1 mark for each response.</p>   | 2    | Accept actions such as sewa   |
|          | (c) | <p><b>List THREE things Guru Arjan Dev Ji did that are important to Sikhs.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• building of Haramandir</li> <li>• completed work on Amritsar</li> <li>• compiled the Adi Granth</li> <li>• collected hymns of first four gurus and work of others</li> <li>• sacrificed his life for faith/ was the first Sikh martyr</li> </ul> <p>1 mark for each response.</p> | 3    | Do NOT accept 'he was a guru' |

| Question | Answer   | Mark | Guidance |
|----------|--|------|----------|
| (d)      | <p><b>Explain why the experience of Guru Nanak Dev Ji in the river is significant to Sikhs.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:<br/> Candidates might describe the events when Guru Nanak disappeared for three days and was presumed by his friends to have drowned and that without this religious experience Guru Nanak might not have begun preaching and teaching his beliefs to others.<br/> They might explain that the teaching given to Guru Nanak during this experience laid the foundation of the Sikh faith –and might describe this teaching: that all people are equal regardless of their beliefs, that men and women are equal and that works of charity are an important part of the faith. The need to live a pure life is also important. Simple description without reference to how the events are important will limit marks awarded.</p>  | 6    |          |
| (e)      | <p><b>‘Sewa is more important than nam’</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:<br/> Nam has been seen as the spiritual quest for union with the Absolute, the Infinite, or God and can also include an experience of uniting with the Divine to the exclusion of self.<br/> Sewa is the practice of worshipping Waheguru through serving others, either individuals or the wider community in one of three ways (tan, man and dan).</p> <p>Candidates might suggest that for most followers faith will be best expressed by the balance of nam (meditation on the name of Waheguru) with the practice of sewa (selfless service).<br/> Many Sikhs might believe that experience of nam on its own for the sake of personal liberation is of less importance than the encouragement of collective redemption by way of care for others and the fulfilling of social obligations through sewa.<br/> Thus truthful living and personal spiritual freedom are important only when associated</p> | 12   |          |

| Question |   | Answer   | Mark   | Guidance                                      |
|----------|---|--|--------|---|
|          |   | with practising collective worship and discharging social responsibility through practical means such as in the langar.<br>Candidates might support their answer with expansion of the different ways nam can be practiced and the different ways in which sewa can take place in the community.                               |        |   |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.   | SPaG 3 |   |
| 2        | (a)   | <b>State the term for someone who dies for their faith.</b><br><br>• Martyr<br><br>1 mark for response.  | 1      | Shahid  |
|          | (b)   | <b>State TWO things that might happen during a gurpurb.</b><br><br>Responses:<br>• stories of the birth/ death of relevant gurus will be told<br>• melas<br>• processions<br>• celebrations<br>• reading of an Akhand Path<br>• sharing karah parshad<br><br>1 mark for each response.   | 2      | Accept generic activity that MIGHT take place |
|          | (c)   | <b>Describe what happens to the Nishan Sahib during Baisakhi.</b><br><br>Responses might include:<br>• It will be renewed.<br>• It will be taken down from the flag pole and the cloth around the pole will also be removed.<br>• The flag pole is washed in yoghurt, wrapped in clean cloths and a new flag will be attached. | 3      |   |

| Question |     | Answer  | Mark | Guidance   |
|----------|-----|---|------|--|
|          |     | <ul style="list-style-type: none"> <li>The new flag and cloths will have been donated by members of the Gurdwara.</li> </ul> <p>Marks will be awarded for any combination of statements development and exemplification.</p>  |      |  |
|          | (d) | <p><b>Explain how the events that take place during a gurpurb might strengthen the faith of Sikhs.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:<br/> The congregational worship that takes place will bring all members of the community together and this will unite the believers. An Akhand Path is read (the complete uninterrupted reading of the Guru Granth Sahib Ji) which will also bring members together and enable followers to learn more about their faith and sacred text..<br/> Street processions will enable Sikhs to demonstrate to members of their local community that their faith is important to them and might provide the opportunity to make converts, although this is not the prime reason for them. Other celebrations, such as firework displays and family meals, help to reinforce the importance of the events which are being commemorated during the gurpurb.</p> | 6    | Opportunity to perform sewa and strengthen faith of those who perform and those who accept |
|          | (e) | <p><b>'The greatest sacrifice a believer can make is to die for their faith.'</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:<br/> There might be a consideration of the process of martyrdom and some discussion about the balance between religious and political martyrs. Topical examples might be given with comments either in favour or against the justification of becoming a martyr if it involves the death of others, as opposed to only the death of the martyr.<br/> Some examples from Sikhism will probably be given: Guru Arjan Dev Ji gave his life when Sikhs were persecuted, and Guru Tegh Bahadur died whilst protecting the rights of Hindus, although he did not follow their faith. This might lead to some discussion about the reasons for martyrdom.<br/> Some candidates might suggest that there are more effective ways of standing up for</p>                            | 12   |  |

| Question |   | Answer   | Mark   | Guidance |
|----------|---|--|--------|----------|
|          |   | <p>beliefs, and that working to do this and remaining alive is better than dying. They might consider that martyrdom is ‘an easy way out’ and that greater strength and faith is shown by remaining alive to work for their beliefs.</p> <p>It might be suggested that following an ascetic lifestyle is a greater sacrifice than dying for faith.</p> <p>However this can be argued from the opposite view –that to die for a belief is a way of demonstrating the importance of that belief.</p> <p>Some might discuss the beliefs of what happens after death –they might argue that this life is not the end of existence, as per Sikh beliefs, or that the translation to paradise or heaven (in the beliefs of Muslims and Christians) might mean that the sacrifice leads to better things.</p> <p>There might be some comparisons between dying for a faith and other sacrifices that people have made for their faith –giving up wealth or status, working with the sick (and may be becoming ill oneself), with possible conclusions on either side of the discussion.</p> |        |          |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.   | SPaG 3 |          |
| 3        | (a)   | <p><b>Name a division of Sikhism.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• jat</li> <li>• zat</li> <li>• khalsa</li> <li>• namdhari</li> <li>• any other relevant divisions</li> </ul> <p>1 mark for response.</p>   | 1      |          |
|          | (b)   | <p><b>State TWO ways the Rahit Maryada says a Sikh can serve others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• through sewa e.g. serving at/ or providing food for langar</li> <li>• community projects</li> <li>• teaching about the faith</li> </ul>  | 2      |          |

| Question |     | Answer   | Mark | Guidance                                      |
|----------|-----|--|------|---|
|          |     | <ul style="list-style-type: none"> <li>• donating 10% of income to community</li> <li>• supporting a moral lifestyle</li> </ul> <p>1 mark for each response.</p>   |      | accept any specific examples as per the Rahit |
|          | (c) | <p><b>Describe why the Rahit Maryada is important in Sikh family life.</b><br/>Responses might include:</p> <p>The Rahit Maryada gives important advice in the ways Sikh behave in their family life in the following ways:</p> <ul style="list-style-type: none"> <li>• encourages Sikhs to give time to the family and children to promote a gurmurkh way of life</li> <li>• educate their children according to the faith</li> <li>• follow family ceremonies such as naming, marriage according to the faith</li> <li>• treat family members with respect</li> <li>• follow certain practices with regards to food and alcohol ( avoid ritual slaughter of animals, some practise vegetarianism)</li> <li>• to live humbly and with love in an extended family group encouraging Gurmat principles and offering moral support within this extended structure.</li> </ul> <p>Marks will be awarded for any combination of statements development and exemplification.</p> | 3    |   |
|          | (d) | <p><b>Explain why Sikhs have different views about human gurus continuing to lead the faith.</b><br/>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:<br/>Most Sikhs would maintain that the human line of gurus closed with the death of Guru Gobind Singh Dev Ji because of what he taught and therefore there is no longer a place for a human guru.<br/>Many Sikhs give authority to the written word of the Guru Granth Sahib Ji as the final living guru and it is considered to be equal to the previous human gurus.<br/>Some Sikhs maintain that they require the leadership of a living guru to guide them</p>  | 6    |   |

| Question |   | Answer  | Mark         | Guidance  |
|----------|---|---|--------------|-----------|
|          |   | through the problems and various situations in the present day, and therefore they feel that a human guru is still required. They might say that the wisdom of the Guru Granth Sahib Ji is not considered sufficient to inform action in contemporary situations. The sacred text is treated with reference and deference to inform Sikhs in many aspects of life but cannot offer guidance for issues that were not in existence when the text was finalised. It might be stated that on the whole this view is not held by most Sikhs. There might also be comments regarding the validity of these views.  |              |           |
|          | (e)   | <p><b>‘Believers should behave however they want.’</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:<br/> They might state that no one –believer or non-believer-should really do whatever they want, as there are rules and laws that everyone has to follow, or face the consequences.<br/> There might be a discussion about the need for personal response in religion and that belief is an individual experience which should not be constrained by legislation. Sikhs are free to practice nam and sewa in a variety of ways which best suit them and there is a considerable amount of flexibility in their religious practice. However the code of conduct in the Rahit Maryada does help to standardise the way in which communal worship and ceremonies take place as well as setting parameters for personal practice.<br/> Some discussion about the problems that might arise if there were no structure or rules for the faith and cite examples from different faiths where divergence has led to disagreement or outright conflict.</p> | 12           |           |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.  | SPaG 3       |           |
|          |   |   | <b>Total</b> | <b>51</b> |

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