

**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 2014**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2014

## Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
BP	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.
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	Too vague

## Subject-specific Marking Instructions

### 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, i.e. 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**

<b><i>High performance 3 marks</i></b>
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.
<b><i>Intermediate performance 2 marks</i></b>
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.
<b><i>Threshold performance 1 mark</i></b>
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

<b>Level 3</b> <b>5-6</b>	<p>A <b>good</b> answer to the question.</p> <p>Candidates will demonstrate a clear understanding of the question.</p> <p>A fairly complete and full description/explanation/analysis</p> <p>A comprehensive account of the range/depth of relevant material.</p> <p>The information will be presented in a structured format</p> <p>There will be significant, appropriate and correct use of specialist terms.</p> <p>There will be few if any errors in spelling, grammar and punctuation</p>
<b>Level 2</b> <b>3-4</b>	<p>A <b>satisfactory</b> answer to the question.</p> <p>Candidates will demonstrate some understanding of the question.</p> <p>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</p> <p>The information will be presented for the most part in a structured format</p> <p>Some use of specialist terms, although these may not always be used appropriately</p> <p>There may be errors in spelling, grammar and punctuation</p>
<b>Level 1</b> <b>1-2</b>	<p>A <b>weak</b> attempt to answer the question.</p> <p>Candidates will demonstrate little understanding of the question.</p> <p>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</p> <p>There will be little or no use of specialist terms</p> <p>Answers may be ambiguous or disorganised</p> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
<b>Level 0</b> <b>0</b>	<b>No evidence submitted or response does not address the question.</b>

## 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>

## MARK SCHEME

Question	Answer	Mark	Guidance
1 (a)	Responses might include: <ul style="list-style-type: none"> <li>• Wonderful lord</li> <li>• Lord</li> <li>• Teacher</li> <li>• Wondrous enlightener</li> </ul> 1 mark for response.	1	
	Responses might include: <ul style="list-style-type: none"> <li>• Daya - compassion</li> <li>• Nimarta -humility</li> <li>• Pyare / prem -love</li> <li>• Sat -truth</li> <li>• Santokh –contentment</li> </ul> 1 mark for each response.	2	
	Responses might include: <ul style="list-style-type: none"> <li>• Communal repetition of the names of God by singing or chanting can assist in focussing and concentrating on spiritual matters</li> <li>• Meditation on the name of God in this way can be a way to can conquer ego, greed, attachment, anger and lust, together commonly called the Five Evils or Five Thieves</li> <li>• Can bring tranquillity and peace into the mind</li> </ul> Marks will be awarded for any combination of points, development and exemplification.	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Tegh Bahadur lived a relatively austere personal life despite opulence surrounding his position as the ninth Guru. This might encourage Sikhs to forego ostentation and unnecessary materialism.</p> <p>He introduced weaponry into the Sikh faith.</p> <p>He travelled extensively preaching and encouraging others, which might be an example to Sikhs to explain their faith to others.</p> <p>He is recorded as saying that everyone should be free to worship according to their beliefs, which might help Sikhs to be tolerant of others.</p> <p>When he was arrested and refused to convert to Islam he refused to perform miracles or to deny his beliefs. He was supporting Hindus as well as Sikhs in Kashmir who were being persecuted. He was beheaded in Delhi and seen as a martyr. This might be an example to Sikhs to uphold their faith and the rights of others to worship as they believe.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>What is meant by 'fight' with a discussion about the fact that fighting can take place on a number of different levels, including physical and spiritual.</p> <p>They might wish to explore some reasons why Sikhs have a history of fighting for their religion, including the examples of the Gurus.</p> <p>Specific examples might be used to support this view such as Guru Arjan Dev Ji, Guru Gobind Dev Ji (sometimes known as the Warrior Guru),</p> <p>The example of Guru Tegh Bahadur Dev Ji, who remained true to his faith in the face of martyrdom might be used, to show that there are other ways to maintain the faith.</p> <p>The work of Guru Gobind Singh Dev Ji, in encouraging Sikhs to be soldiers prepared to fight for the rights of people to exercise freedom of belief might be considered, as well as the function and purpose of members of the Khalsa. However the non military functions of the Khalsa might be discussed to show that fighting is not always a</p>	12	

Question		Answer	Mark	Guidance
		<p>desirable action.</p> <p>The original purpose of Hola Mohalla as a time to practise military skills might also be mentioned to show that Sikhs were expected to be prepared to fight, although today the events are more of a sporting nature.</p> <p>Candidates might consider the nature of spiritual fight, which might include the need to struggle internally in order to keep the rules and requirements of the religion.</p> <p>Some responses might explain that fighting is not acceptable under any circumstances; they might cite pacifism to support this. They might also cite Namdhari Sikhs as an example of a group who practice non violence.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
2	(a)	<ul style="list-style-type: none"> <li>Guru Hargobind Dev Ji</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>Vaisahki/Baisakhi</li> <li>Hola Mohalla</li> <li>Gurpurbs</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>Kirtan in Gurdwara</li> <li>Readings and talks about the life of the Guru</li> <li>Firework displays</li> </ul>	3	

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> <li>• Festival lights (diva lamps) displayed</li> <li>• Trips to the Harmandir in Amritsar</li> <li>• Special meals (including langar)</li> <li>• Generic activity during worship</li> </ul> <p>1 mark for each response.</p>		
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>At a time of persecution Sikhs and Hindus were imprisoned for their beliefs. Guru Hargobind Dev Ji was freed by the Emperor Jehingir as the charges were deemed to be false. However the guru refused to be set free without the Hindus imprisoned with him. This might encourage Sikhs to be tolerant towards people of other faiths and to promote understanding among believers.</p> <p>Guru Hargobind Dev Ji solved the problem which he had been set by the emperor in the conditions for the release of the Hindu princes (whatever can hold onto the gurus cloak can be released) by having a special cloak made with 52 corners or tails enabling the 52 princes to hold onto the cloak. This episode might encourage Sikhs to attempt to solve disagreements between religions in an attempt to promote tolerance between faiths.</p> <p>The fact that this took place at the time of the Hindu festival of Diwali might also encourage tolerance of the religious practices of other faiths.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p>	12	

Question		Answer	Mark	Guidance
		<p>Festivals are a way to mark significant times in the religious calendar and commemorate important historical events, and are necessary for the faith to continue. They help to educate younger members of the faith and to enable older members to learn and celebrate. Believers might feel that they could not follow their faith fully without taking part in festivals, or that key events might be forgotten. They also help to promote the faith in the wider community and might attract converts (if desired).</p> <p>On the other hand, candidates might suggest that religion is more than a celebration or commemoration through festivals. Religious rituals such as rites of passage help to maintain a faith (examples might be given).</p> <p>Attendance at a holy building, such as the gurdwara, for private or public worship might also be discussed and considered to be more important to help the continuation of a faith.</p> <p>It might be suggested that for Sikhs meditation (nam japo) and sewa (nam simran) are also more important for the existence of a faith.</p> <p>For all faiths the existence of a Holy Book or scriptures might also be cited as more important for the continued existence of a religion.</p> <p>Some believers (e.g. Jehovah's Witnesses) do not celebrate festivals and their faith continues, some faiths do not have many festivals, therefore they cannot be essential.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Conventions</li> <li>• Rules</li> <li>• Regulations</li> <li>• Code (of conduct)</li> </ul> <p>1 mark for response.</p>	1	

Question	Answer	Mark	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Separation of some groups in some social circumstances</li> <li>• Worship - gurdwaras set up to reflect cultural background</li> <li>• Marriage between some cultural groups discouraged</li> <li>• It should not affect the treatment of others</li> </ul> <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Any answers relating to the use and treatment of the Guru Granth Sahib Ji during worship, such as carrying, placing on takht</li> <li>• Action relating to the reading of an Akhand Path</li> <li>• Performing kirtan using sacred songs</li> <li>• Only one activity at a time can be carried out during worship</li> <li>• Meditation as a form of worship</li> <li>• No idols</li> </ul> <p>1 mark for each response.</p>	3	There are many instructions – mostly indirect. Accept all accurate responses.
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There are no specific seats or places in services, although males and females sit separately there is no hierarchy.</p> <p>All males have the name Singh and females have the name Kaur to signify equality and encourage Sikh identity.</p>	6	

Question	Answer	Mark	Guidance
	<p>The langar is open to all, and everyone takes a turn in providing and preparing a meal and serving it to the rest of the congregation and other guests, who might be of the same faith, a different one, or of no faith. All are welcomed.</p> <p>Sewa is encouraged to promote equality, help others and as a way of strengthening personal faith.</p> <p>Males and females can become members of the Khalsa Sikhs accept other faiths in worship.</p> <p>Equality is encouraged in the Rahit Maryada.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>A discussion regarding the use and importance for Sikhs 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.</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> <p>Some discussion about the difference between religious rules and those which are primarily cultural but have been adopted into a religion.</p> <p>There might be a discussion about the meaning of the word ‘need’ and a suggestion that rules might be helpful but not essential.</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>	

## 12. Awarding Spelling, Punctuation and Grammar to scripts with a scribe coversheet

- a. 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:
  - i. 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.
  - ii. 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.
  - iii. 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

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point a. above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at [specialrequirements@ocr.org.uk](mailto:specialrequirements@ocr.org.uk) who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

**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)

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

**Oxford Cambridge and RSA Examinations**  
is a Company Limited by Guarantee  
Registered in England  
Registered Office; 1 Hills Road, Cambridge, CB1 2EU  
Registered Company Number: 3484466  
OCR is an exempt Charity

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

© OCR 2014

