

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

General Certificate of Secondary Education **2398/01**

Paper 8 Sikhism

## **Mark Scheme for June 2010**

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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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**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

### USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

### MATRIX TO BE USED FOR AWARDING MARKS

#### ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

## LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

### AO1

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent</b> attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

### AO2

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

**AO3**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

**The Assessment of WRITTEN COMMUNICATION**

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

**1 (a) Describe what might be seen in a gurdwara. [8]**

Candidates might include:

- Darbar sahib (prayer hall);
- Langar (kitchen);
- Palki (where the GGSJi is placed) - there might be detailed description of all/some;
- Manji (raised platform);
- Takht (throne);
- Chadni (canopy);
- Chauri (fan);
- Room for the GGS Ji to rest at night containing a bed covered with romalas;
- Meeting rooms and possibly a library, museum;
- Descriptions of actions –believers carrying out religious practices are also acceptable.

**(b) Explain the importance of a gurdwara for Sikhs. [7]**

Candidates might include:

- It is a place where the GGS Ji is kept –explanation of importance and treatment of the holy book;
- Daily services take place;
- Festivals are celebrated;
- Rites of passage -naming, marriage, funerals;
- Arkhand Paths are read to commemorate a special event;
- It is a community centre, providing meals, social activities, teaching (Punjabi classes for example).

**(c) ‘Sikhs do not need to worship together.’**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]**

- Arguments might show agreement, as individual worship might be more effective;
- There may be fewer distractions;
- It is more personal;
- Arguments against the statement might suggest that communal worship offers support;
- It unites believers;
- It ensures continuity and shared purpose.

**2 (a) Describe how prashad is used during Sikh ceremonies. [8]**

Candidates might include:

- It is shared from a communal bowl at the end of a service in the gurdwara as a sign of unity and equality;
- It is also shared at the end of special occasions, such as Nam Karan (naming), Amrit Sanskar (Initiation into the khalsa) and Anand Karaj (marriage);
- A member of the khalsa will dip his sword into it during the Ardas (communal prayer) in order to stir it before sharing it with the congregation.

Candidates might also explain that prashad is offered to all visitors and is seen as a blessing from the Guru.

**(b) Explain why the langar is an important part of the Sikh way of life. [7]**

Candidates might include:

- The langar or kitchen is a common feature of the gurdwara and represents sewa (service towards others) –an important part of worship. This aspect of sewa is Tan –physical service to the community;
- It denotes the concept of equality among believers, both in the way that volunteers provide and prepare the food, and in the way that everything is shared equally.

Some candidates might include a description of what the langar is and how it functions.

**(c) 'Sikhism is all about equality.' [5]**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.**

Arguments might include an explanation of the nature and importance of sewa, which promotes equality. They might explain the belief in the oneness of humanity and comment on the origins of Sikhism in a decidedly segregated society. Another point of view might include a description of evident inequality in society – between the sexes for example and suggest that equality might be an ideal but is not the most important aspect of the faith in practice.

**3 (a) Describe the main events that take place during the celebration of Baisakhi. [8]**

Candidates might include:

- The festival occurs around April 14<sup>th</sup> in Britain;
- The replacement of the Nisan Sahib –the flag pole is taken down and washed in yoghurt, the flag and the cloths wrapped around the pole are changed;
- A procession of the GGS Ji;
- There are street processions; team and individual sports take place;
- Cards are sent;
- Sikhs will try to visit Amritsar if they live in the Punjab;
- Amrit Sanskar might be scheduled at this time.

**(b) Explain why celebrating Baisakhi is important for Sikhs. [7]**

Candidates might include:

- It is the New Year;
- It reminds Sikhs of the persecution Sikhs suffered during the time of the 10<sup>th</sup> Guru;
- The Khalsa was first formed during Baisakhi in 1699.(considerable detail might be given about the way in which Guru Gobind Rai Ji formed the Panj Piare - the faithful);
- The massacre of the faithful in Amritsar in 1919 is also remembered.



- (c) **'Festivals do not help a believer to follow their religion.'** [5]

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer.**

On one hand candidates might suggest that by doing things in an enjoyable way, and by celebrating festivals, Sikhs might learn about the religion and remember key teachings because they are associated with enjoyment and therefore they do help a believer to follow their religion.

On the other hand they might explain that learning through the teachings, reading the holy book, or attending services are all more effective ways to learn about a religion.

- 4 (a) **Describe the Sikh initiation ceremony.** [8]

Candidates might include:

- Amrit sanskar is the most important ceremony for Sikhs;
- The ceremony follows the initiation of the Panj Piare in 1699;
- Five Sikhs (amrit-dhari) who have been through the ceremony represent the first five, wearing saffron clothes and the Five Ks;
- The ceremony is private. It begins with explanations of principles of the faith and includes readings from the GGS Ji;
- Prayers are said and amrit is prepared (might be described), by the amrit - dhari, who recite five key passages, including the Japji (others might be listed);
- The initiates sit in a special way and recite a set passage five times whilst drinking amrit;
- More amrit is sprinkled in to their hair and eyes;
- The Mool mantra is recited;
- The responsibilities of the khalsa are explained, the initiates agree to follow the required rules;
- An Ardas is said;
- The 5 Ks are given (might be described).

- (b) **Explain how the Five Ks help a Sikh to fulfil their duty to the Khalsa.** [7]

Candidates might include:

- Kesh –reminds them of their devotion to God and is a symbol of spirituality;
- Kangha – symbolises discipline and the need to develop the spiritual side of faith;
- Kara – symbolises equality and unity (being a circle). Also reminds the wearer of the bond between khalsa members;
- Kirpan –symbol of power –strength of the khalsa members united, and freedom of worship in the faith. Also represents the spiritual warfare for members of the faith and the obligation of khalsa members to maintain religious integrity;
- Kachera – reminds Sikhs of their duty to be prepared to fight for their faith and to protect other Sikhs. Also a symbol of modesty, so remind them of the moral requirements of the khalsa.

- (c) 'Initiation ceremonies do not affect the way a person lives.' [5]

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer.**

Some answers might explain that there is no obligation for Sikhs to become members of the khalsa and many live as faithful believers without initiation. Others might suggest that the initiation takes faith to a different level and will affect the initiate in the way they live. Some might expand on this –saying that it might be good or bad to be required to follow rules.

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