

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

General Certificate of Secondary Education

Unit **B575**: Hinduism 1 (Beliefs, Special Days, Divisions and Interpretations)

## **Mark Scheme for June 2012**

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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**

The following annotations are available on SCORIS:

<b>Annotation</b>	<b>Meaning</b>
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

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.

## AO1 part (d) question

<b>Level 3</b> <b>5-6</b>	<p>A <b>good</b> answer to the question.  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 and 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> <b>3-4</b>	<p>A <b>satisfactory</b> answer to the question.  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> <b>1-2</b>	<p>A <b>weak</b> attempt to answer the question.  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> <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> <b>10-12</b>	<p>A <b>good</b> answer to the question.  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> <li>• Few, if any errors in spelling, grammar and punctuation</li> </ul>	<b>Level 2</b> <b>4-6</b>	<p>A <b>limited</b> answer to the question.  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> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
<b>Level 3</b> <b>7-9</b>	<p>A <b>competent</b> answer to the question.  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> <li>• There may be occasional errors in spelling, grammar and punctuation</li> </ul>	<b>Level 1</b> <b>1-3</b>	<p>A <b>weak</b> attempt to answer the question.  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> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
		<b>Level 0</b> <b>0</b>	<b>No evidence submitted or response does not address the question.</b>

## MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A 'descending' of a deity into the world</li> <li>• A god or goddess born in a physical body</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Rama (Ram)</li> <li>• Krishna</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <b>Rama:</b> Is the main character of the Ramayana</li> <li>• Rescued his wife, Sita from the demon Ravanna</li> <li>• Is an example of the perfect husband, son, friend and king</li> <li>• <b>Krishna:</b> Taught his charioteer, Arjuna about reincarnation in the Bhagavad Gita</li> <li>• Was brought up by foster parents after his uncle tried to kill him</li> <li>• Was a musician and is shown with a flute.</li> <li>• Was concerned with nature (especially cows).</li> </ul> <p>1 mark for each response.(providing each response refers to the same avatar)</p>	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>A Hindu might find it reassuring to know that the deities care enough about humanity to become personally involved. Candidates may quote the Bhagavad Gita that Vishnu will descend whenever there is an increase in unrighteousness (adharma). This may remind Hindus that the world is never out of control and that ultimately evil will never overcome goodness. With this knowledge, Hindus might be encouraged to behave in a good or dharmic way even when it seems pointless to do so, and might feel reassured to fight for good in all situations.</p> <p>Candidates might also discuss the lives of avatars as a way of finding out what 'God' is like and may give various examples to illustrate this point. They may point out, for example, that knowing that God is concerned with nature by studying the life of Krishna might lead them to become involved with ecological movements such as Chipko. They may also consider the importance of the lives of Rama and Krishna in particular as examples which humans can follow if they wish to live a 'good' life, and as a source of information about how to behave in particular situations. Again, particular examples may be given.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates may take the view that it is obvious that 'nobody is perfect' and may give various examples in defence of this point. They may say that we all make mistakes and do things we may regret. Some might discuss whether or not karma from previous incarnations affects one's ability to live a perfect life. Obstacles from previous lives may have to be overcome. Some candidates might suggest that sadhus, rishis and renunciates live perfect lives by shunning society, while others might consider this to be 'taking the easy way out'</p> <p>Against the statement, candidates may suggest that the system of dharma and varnashramadharma as well as the examples of the lives of the avatars means that it is possible to live a life which is 'perfect' in that it meets all the requirements of Hinduism.</p> <p>Candidates may consider whether or not it was possible for the avatars, who were at the same time human and divine, to live 'perfect' earthly lives or not. There may be a discussion on the lives of the avatars and a consideration of whether they were in fact 'perfect' or whether they made 'human mistakes. For example, Krishna stole from his foster mother and was involved with a married woman. These could be interpreted as human weaknesses although many Hindus take them as metaphors intended to teach us deeper truths. The question of whether or not the avatars, being as they are divine, are subject to the same rules and constraints as human beings.</p> <p>For many, Rama's treatment of his wife Sita at the end of the Ramayana is controversial and there may also be a discussion of this.</p>	12	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A journey undertaken for a religious or spiritual reason</li> <li>• A journey to a place of religious or spiritual significance</li> </ul> <p>1 mark for response</p>	1	<p>'Special journey' is not an appropriate response. There must be some awareness of the spiritual or sacred/spiritual nature of a pilgrimage.</p>
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• In order to gain karma for a good rebirth</li> <li>• In order to meet with and gain encouragement from other Hindus</li> <li>• In the hope of attaining moksha</li> <li>• In order to gain advice or teaching from sadhus or holy people at the place of pilgrimage</li> <li>• In order to carry out a religious ceremony or duty</li> </ul> <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Carry out a cremation on the banks</li> <li>• Sprinkle the ashes of family members into the Ganges</li> <li>• Put offerings into the Ganges</li> <li>• Wash in the Ganges in order to get rid of bad karma</li> <li>• Attend periodic festivals held on the banks of the Ganges such as the Kumb Mela</li> <li>• To visit places on the Ganges of particular significance such as Varanasi</li> </ul> <p>1 mark for each response.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates may explain that the Ganges is regarded as a goddess by many Hindus as it brings life to the area in a hot dry country. They may recount stories about the Ganges coming to earth and in particular about Shiva catching her in his hair to prevent a flood. This explains why the Ganges is sacred to Shiva. The story is seen as proof of Shiva's concern and care for humanity. Some may also recount the story of the Ganges acting as a foster mother to Shiva's son.</p> <p>Candidates may explain that the Ganges is important as it can cleanse sins to the extent that those cremated near it and sprinkled in it are likely to achieve moksha.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement, candidates could argue that dying near the Ganges, or being cremated alongside it, or having one's ashes thrown into it is seen as a good way to attain moksha and that this in itself is a good enough reason to travel there. Others might point out that bathing in the Ganges is believed to remove sins and bad karma and that this is also a good reason to go. Many candidates may discuss the benefits of pilgrimage in general and suggest that the expense and difficulty involved add to the spiritual benefits to be obtained.</p> <p>Against the statement, candidates might argue that not everyone has the time or the money to visit the Ganges, especially if they are a Hindu living outside India. They might argue that since 'God' is equally present in all places there is no particular benefit to be derived from a pilgrimage and that Hindus might be better advised to live according to their dharma or to develop their devotion rather than making long journeys. Candidates might also point out that not all Hindus take part in pilgrimages, and that the Ganges might not be of particular spiritual significance to all Hindus. In particular, Hindus living outside India might feel less attachment to such places.</p>	12	

Question		Answer	Mark	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Shaivites</li> </ul> <p>Credit variant spellings</p> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Vaishnavism/ Vaishnavites</li> <li>• Shaktism/Shaktas</li> <li>• ISKCON</li> <li>• Swaminarayan Sampradaya</li> <li>• Himalayan Academy</li> <li>• Smartism</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• That she is the One Supreme being</li> <li>• That the other deities exist only as aspects of her</li> <li>• That she forms the dynamic energy of the gods</li> <li>• That the gods cannot act without her</li> <li>• That she saved the world from demons</li> <li>• That she represents both life (creation) and death (destruction)</li> </ul> <p>1 mark for each response.</p>	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>Candidates may explain that while most Hindus worship several goddesses, many see these as all being aspects of a single supreme Goddess. For many this is the true Supreme Being who is above and beyond the gods (which would make sense as the female gives birth). For some Hindus, therefore, it makes sense to worship the Goddess alone. Other candidates may suggest that it depends where an individual is born, since some areas have a tradition of Shaktism; or on the family traditions. Some, such as Ramakrishna, choose to worship Shakti because of a personal religious experience. Feminist movements in modern India may emphasise the importance of Shakti and the need to give her due consideration in order to maintain, or redress the balance. Hindu women may worship Shakti as response to feminist movements, or because they believe that she better reflects their own concerns and experience.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Against this the statement, candidates may point out the vast number of gods and goddesses within Hinduism, and even the many different understandings of the nature of the Divine. There may be a discussion of the different divisions of Hinduism, which often do not worship the same gods and goddesses, or use the same scriptures. Specific examples may be discussed. Some candidates may be aware that the term 'Hinduism' was imposed by Muslim settlers to designate Indian religious beliefs that were not Buddhism or Jainism, so that the term and the gathering together of different religious terms under it were artificial and contrived from the beginning. Candidates may discuss the fact that there seem to be more fundamental differences between different branches of Hinduism than is generally the case in other religions.</p> <p>In favour of this statement, candidates may consider the things that different branches seem to have in common, such as the belief in karma, samsara, reincarnation, dharma and moksha. They may consider the authority of the Vedas. Some may point out that the multiplicity of gods is not really an issue since they are all aspects of a single Supreme Being and that people choose deities that are suited to them. They may point out that the Trimurti effectively combines the different traditions into a single theological whole, so that despite its huge complexity it is reasonable to consider Hinduism as a single religion.</p>	12	
	<b>Total</b>	<b>48</b>	

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