

Religious Studies A: World Religion(s)

General Certificate of Secondary Education

Unit **B576**: Hinduism 2 (Worship, Community and Family, Sacred Writings)

Mark Scheme for June 2012

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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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The following annotations are available on SCORIS:

| Annotation | Meaning |
|---|--|
|  | Level 1 |
|  | Level 2 |
|  | Level 3 |
|  | Level 4 |
|  | Benefit of the doubt |
|  | Benefit of the doubt not given |
|  | Tick |
|  | Cross |
|  | Unclear |
|  | Accurate language |
|  | Attempts evaluation |
|  | Development |
|  | Irrelevant, Significant amount of material that does not answer the question |
|  | 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

| | |
|------------------------------|--|
| Level 3 5-6 | <p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and 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 |
| Level 2 3-4 | <p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • 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 |
| Level 1 1-2 | <p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • 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 |
| Level 0 0 | <p>No evidence submitted or response does not address the question.</p> |

AO2 part (e) question

| | | | |
|--------------------------------|--|------------------------------|--|
| Level 4 10-12 | <p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • 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 <p>Few, if any errors in spelling, grammar and punctuation</p> | Level 2 4-6 | <p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • 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 <p>There may be errors in spelling, grammar and punctuation</p> |
| Level 3 7-9 | <p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • 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 <p>There may be occasional errors in spelling, grammar and punctuation</p> | Level 1 1-3 | <p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • 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 <p>Errors of grammar, punctuation and spelling may be intrusive</p> |
| | | Level 0 0 | <p>No evidence submitted or response does not address the question.</p> |

MARK SCHEME

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|--|
| 1 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Mandir • Temple • Shrine <p>1 mark for response.</p> | 1 | <p>Credit specific examples where given. For example the Neasden Mandir.</p> <p>Credit may be given for places of pilgrimage, as these are a correct response to a reasonable understanding of the question.</p> |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Shrine • Murtis • Garbha-griha Womb House/Inner Sanctum) • Shikhara (Tower or spire) • Vimana (Inner shrine) • Mandapa (Prayer Hall) • Religious art or sculpture • Gopurum (Gateways) <p>Accept variant Spellings</p> <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (c) | <p>Responses might include:</p> <ul style="list-style-type: none">• Worship (puja)• Pray• Sing Bhajans• Make offerings (prashad)• Celebrate religious festivals• Get married• Carry out certain rites of passage• Arti ceremonies• Havan ceremonies• Yajna worship <p>Accept variant Spellings</p> <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>Although Hinduism does not insist on temple worship, many Hindus find it helpful as it allows them to meet together and worship as a community. This may be particularly important in Hindu communities outside of India as Hindus may feel isolated and the opportunity to meet together becomes very valuable. Temple worship is also seen as particularly significant to Hindus in their third ashrama, where more interest is taken in spiritual life and devotion.</p> <p>Festival celebrations are usually held in the Mandir and so temple worship is important at these times. Hindus might find the temple important as they will have the chance to ask for advice or teaching from the pundit. Many Hindus feel a greater depth of religious feeling when worshipping in a special building or in a large community. The presence of installed murtis may make Hindus feel closer to the divine. Some temples in India are built on sites of particular religious significance and visiting them may be important to some Hindus for this reason.</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 might suggest that Hinduism does not require its followers to go to the Mandir since all necessary religious duties can be carried out at home. They may suggest that since the Divine is equally present in all places there is no need to go to the time and expense of building and travelling to a special building, particularly in the UK where considerable distances might be involved. Installed murtis are present in most Hindu households so again there is no need to go to the Mandir in order to access these.</p> <p>Against the statement candidates may refer to some of the points made in part (d) in order to argue the case that it is better to attend a Mandir than not to. They might also suggest that the Divine is particularly present in a building where time and effort have been expended and many people pray. They may see mandirs as expressions of the devotion of the people and as visible signs of Hindu presence and belief. Some candidates might make the point that in countries such as the UK mandirs are also important community centres and educational centres and provide a way for Hindus to operate as a community.</p> | 12 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|----------|
| 2 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • The law which governs samsara • 'merit' which can be gained or lost according to actions • The consequences of what you do • Actions • The results of how you behave in this life or in your next incarnation <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Religious devotion (bhakti) • Religious rites and ceremonies (such as bathing in the Ganges or shaving the head of a baby) • Following their dharma/varnashramadharma • Going on a pilgrimage • Behaving in 'good' ways e.g. giving to charity <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Obeying their parents • Remaining celibate until they marry • Taking part in religious activities (puja, festivals etc.) • Undergoing the correct samskaras • Learning about their religion • Studying the sacred writings • Becoming successful students • Obeying their teachers and spiritual teachers <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 will probably explain the law of karma and the way in which it affects samsara (reincarnation). Most candidates will say that Hindus believe you 'earn' karma by following your dharma and doing 'good' things. How much karma you have when you die affects what you come back as with those who have a lot of karma gaining a good rebirth or even achieving moksha and being liberated from samsara; while those with little karma will 'come back' as a less fortunate person or an animal. Stronger candidates may be aware that moksha actually depends on negating karma through disinterested action rather than amassing lots of it so that Hindus may try to escape from the effects of karma completely.</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 point out the emphasis which Hinduism places on the family. They may discuss the fact that varnashramadharmā means that everyone has a role to play within the family and will amass karma by fulfilling their roles well. Some may talk about the importance of the 16 samskaras within Hinduism and the fact that they emphasise the importance of family life. Some candidates may refer to the Laws of Manu which are, to a large extent, focussed on family life. Worship (puja) is focussed within the family to the extent that attendance at the mandir is not required, and there are many anecdotes from the scriptures which emphasise duty to family as being paramount.</p> <p>Against the statement, candidates may discuss the ascetic tradition within Hinduism which advocates the abandonment of family ties, even suggesting that it is not possible to attain moksha while family attachments remain. The final two ashramas amount to a gradual abandonment of family life and attachments. Some candidates may focus their discussion on what would happen if duty to family were to conflict with what is 'right'. An example of this may be found in the story of Holika and based on this candidates may argue that devotion to the gods is more important than the family.</p> | 12 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|----------|
| 3 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • 'Heard' • Divinely revealed scripture • Eternal scripture <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Stories about the lives of the gods and goddesses • How to carry out particular rituals correctly • Teachings about samsara, karma, dharma and moksha • Teachings about the samskaras • How to perform puja • Rules about how to live and how to behave in certain circumstances <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • They contain stories of the gods and goddesses which are important as role models for Hindus • They are well known to most Hindus and are therefore a vital teaching role • They are often acted out in drama or dance and at festivals so help to teach Hindu children about their religion • They contain important teachings about karma, dharma, samsara and moksha and can therefore help to achieve a good rebirth or to attain moksha • They form the basis of most Hindus' understanding of their faith and how it should be lived • They contain important rules about life and ritual which Hindus should follow. <p>A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</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>The Bhagavad Gita contains teachings about a number of issues which are fundamental to Hinduism. Firstly it is one of the primary texts which lays out the path of bhakti (devotion to a personal god.) As a result of studying the Bhagavad Gita, Hindus might be inspired to personal love and devotion towards Krishna. In the past this has led to the development of new movements within Hinduism such as ISKCON, and has inspired poetry in devotion to Krishna. Because Krishna emphasises in the Bhagavad Gita that moksha is available to anyone who worships him, studying it could lead Hindus to place less emphasis on the caste system or to allow a more prominent position to women than might otherwise have been the case.</p> <p>The Bhagavad Gita also contains teachings about reincarnation which might reduce a Hindu's fear of death, or encourage them to follow the path of disinterested action. This means that they would attempt to follow their dharma with no interest in the consequences to themselves good or bad.</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 might list some of the Hindu scriptures in order to point out how many there are. They may be aware that some of these scriptures are contradictory to a large degree and that this could add to the general confusion. They might say that different people calling themselves Hindus could use totally different scriptures and never have read any of the same holy texts and that this is surely untenable. They may discuss the different types of scripture (sruti and smrti) and the different kinds of authority which they hold.</p> <p>Against the statement, candidates might argue that the texts are complimentary and that unlike some other religions Hinduism allows a diverse range of opinions and beliefs and is therefore a very inclusive religion. They may see this inclusivity, allowed to some extent by the diversity of religious texts as an advantage of Hinduism particularly in the modern world and may therefore see the large number of holy writings as a good thing.</p> | 12 | |

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