

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 2013

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

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
	Significant amount of material that does not answer the question
	Too vague

For every additional object please insert a tick in the bottom right of the page to indicate that the material has been seen and considered.

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, ie 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

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

<p>Level 3 5–6</p>	<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/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.
<p>Level 2 3–4</p>	<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.
<p>Level 1 1–2</p>	<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.
<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question


<p>Level 4 10–12</p>	<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>	<p>Level 2 4–6</p>	<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>
<p>Level 3 7–9</p>	<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>	<p>Level 1 1–3</p>	<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>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Something which contains a deeper meaning than itself • A picture, gesture, sound etc which leads to something else • Something that represents beliefs, ideas or memories in a non-literal way • Something which represents something else. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Ohm • Swastika • Lotus flower • Rangoli pattern • Shiva Linga • Murtis. <p>1 mark for each response.</p>	2	Accurate drawings or descriptions of symbolic actions are acceptable.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is used to communicate with God/the gods • It can be used for thanksgiving, supplication, confession or general spiritual development (the terms are not required) • Praying regularly can help with spiritual development • It can lead to karma and is a vital part of the bhakti path • It is vital for living a life pleasing to God/the gods • Certain prayers are used at certain times or for certain ceremonies. <p>Marks should be awarded for any combination of statement, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The mandir represents the cosmos or universe in miniature and so brings the power of the divine into the everyday world. Many mandirs are aligned according to astrological or geomantic ideas and are designed to release various energies and forces.</p> <p>The mandir is also designed to emphasise the distance between the worshippers and the gods. The Mandapa is separated from the garbha griha which in many places only the priest is allowed to enter. The Shikhara on top of the temple represents mountains where the gods were believed to live. The overall effect is to create a space where the divine meets the every day and the gods meet the people, or to transport the worshippers into the divine world where they can meet the gods face to face.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might argue that murtis occur in virtually all Hindu temples and shrines and must therefore be seen as essential. They may point out that instructions for making and installing murtis appear in the scriptures and that their use is therefore divinely ordained. Candidates might enter into a discussion of the philosophy behind murtis and/or the advantages to their use. They bring the divine in a real sense as well as a symbolic one into the material world, as well as giving a worshipper something to focus on and a way of envisaging the divine.</p> <p>Some may point out that while the use of murtis might be very useful and helpful it is not essential. The earliest scriptures (the Vedas) make no mention of murtis or images and since these are (at least in theory) the most authoritative scriptures murtis are not essential. Several reform movements this century have tried to move away from the use of murtis. Some may say that they are a distraction and limit the worshipper's conception of God or open up the way to superstition and idolatry. They might suggest that while murtis are helpful the more spiritually advanced 'outgrow them'. Since God is everywhere there is no need to 'worship' a single object.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	3	


Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A rite of passage • A ceremony marking the change from one state or ashrama to another. <p>1 mark for response.</p>	1	Examples of samskaras are not sufficient.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • To rid the baby of bad karma from a previous life • To protect the baby from evil • To confer a long life on the baby • To conform with religious obligation • To conform with tradition/custom. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The couple are joined together with a scarf • They take seven steps around a sacred fire • They make vows to each other • The bride places her foot upon a rock • Prayers are said • Barjans are recited. <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Charity could be seen as a form of ahimsa. It generates good karma and Hindus who believe themselves to have bad karma might work for charity as a way of improving their karma. The dharma of all Hindus and particularly of a grihastha (householder) is to support those who cannot support themselves (including renunciates but also the poor). It is also a woman's dharma as part of her house hold duties to give alms to those who ask.</p> <p>Charity can be seen as a form of bhakti since giving to God's creations can be seen in the same way as giving to God himself. Because of the belief in reincarnation, Hindus might believe that they themselves have been in need of charity in past lives, or may be again in future lives, so should help others. Also those they help may be related to them.</p> <p>Since some Hindus believe that all living things are in fact Brahman, giving to the poor is quite literally giving to God, and to oneself. Hindu teachings about artha (wealth) include the belief that it should be 'white'...honestly come by and honestly used and this would include charity. A householder who gives generously is more likely to receive more.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some may argue that this is an outdated system that was never widely used in practice anyway. They might argue that ideas of varna are outdated or even immoral and that the importance of varna is decreasing within Hinduism.</p> <p>They might suggest that the ashramas form an interesting ideal but are not practical in the modern world where it is not possible to study only the Vedas or to be a student until the age of 25. They might also point out that most Hindus, in practice remain at the grihastha stage. They might point out that the modern world, particularly outside of India, does not support the possibility of becoming a Sannyassin. They might also suggest that as varnashramadharma applies only to men it is sexist.</p>	12	

Question		Answer	Marks	Guidance
		<p>Against this it may be argued that even if it is not widely followed, it is important as an ideal. They might suggest that it does represent an ideal society if properly implemented (some believe that varnas were originally based on aptitude rather than birth) and the earliest scriptures make no mention of outcasts.</p> <p>They might say that it is good to set some time aside at the end of life to think about spirituality and death and that the fact that we do not do this makes society weaker. They might also suggest that the training of the brahmacharya, even in a different form, would make society stronger.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	3	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A Hindu scripture (about a great war) • A Vaishnava text • A poem about two rival families • It is a bhakti text • A scripture which contains the Bhagavad Gita • A text largely concerned with dharma and Krishna. • Hindu holy book • The great war recorded in the holy book. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Rama • Sita • Lakshman • Hanuman • Ravanna. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • They form part of the Vedas • They are sruti texts (come directly from the Divine) • They form some of the earliest Hindu scriptures • They are philosophical texts • They contain teachings about Brahman, atman and reincarnation. <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Vedas are the oldest Hindu scriptures and are sruti (meaning 'that which is heard'.) They are believed to come directly from the divine. Because of this they have more authority than other Hindu scriptures.</p> <p>The Vedas are the measures of orthodoxy. If something disagrees with the Vedas it is not considered orthodox Hinduism. The Vedas contain many hymns, prayers and formulas that are still used in Hindu ceremonies and samskaras and are believed to come from God. The Upanishads contain vital teachings about reincarnation and the relationship between Brahman and atman which many consider to be central to Hinduism.</p> <p>Some Hindus believe that they are so sacred that only those with the correct understanding (the 'twice born' or upper three varnas) should be allowed to read and study them.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some may argue that the Bhagavad Gita cannot be of such great importance since it is very short (actually a part of a different scripture) and is not part of the sruti Vedas but part of the Epics which have lower status and authority. They might point out its comparatively recent date (although there is no way of establishing this beyond doubt) and its limited reach. It is very much a Vaishnava bhakti text.</p> <p>Against this some may argue that it is the best known and most widely read scripture (particularly in the West, largely due to the influence of Gandhi.) They might say that it contains very important teachings about the nature of God, the importance of love and devotion and the doctrine of reincarnation. Many Hindus (and others) find it comforting and helpful and therefore, in practice if not in theory, it is the most important scripture.</p> <p>Others might suggest that no scriptures can be said to be most important as people have different preferences and the scriptures considered most important might depend on where in India one is from and what division of Hinduism one belongs to. Many Southern Indians have never even heard of the Bhagavad Gita; although against this it could be said that it is the Bhagavad Gita that has had most significance on the development of Hinduism as a 'world religion'.</p> <p>Some might suggest that the Gita has significance and influence outside Hinduism since it is widely read and respected by non-Hindus, including Christians.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	3	
	Total	51	

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