

GCSE

Religious Studies A (World Religion(s))

Unit **B575**: Hinduism 1

(Beliefs, Special Days, Divisions and Interpretations)

General Certificate of Secondary Education

Mark Scheme for June 2015

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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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Annotations

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

1. 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:
 - a. 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.
 - b. 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.
 - c. 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

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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/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)	What Hindu term means 'liberation'? Responses might include: <ul style="list-style-type: none"> • moksha • mukti 1 mark for response.	1	
(b)	Give two things that Hindus might believe about Shiva. Responses might include: <ul style="list-style-type: none"> • He is the god of death • He destroys the universe • He is the supreme God • He is a member of the Trimurti • He is the ultimate yogi and ascetic • His dance sustains the universe 1 mark for each response.	2	There are many possible responses here and anything that might be true for some Hindus should be credited.
(c)	Describe what Hindus believe about maya. Responses might include: <ul style="list-style-type: none"> • It is illusion or delusion which prevents us from seeing the universe as it truly is • Maya makes us perceive many different things in the universe whereas in fact there is only Brahman • Maya prevents us from realising that we are, in fact, Brahman and so prevents us from attaining moksha • Maya can be overcome by following the jnana marga and the use of various spiritual practices including meditation and asceticism. Marks should be awarded for any combination of statements, development and exemplification.	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why all Hindus do not have the same dharma.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Dharma has many possible meanings and it the principle of 'rightness' that ensures the stability of the universe, and to which even the gods are subject. As such, the obligation to follow dharma applies to all Hindus. In the context of the question, candidates are likely to interpret it as applying to correct behaviour.</p> <p>Some candidates might point out that some parts of dharma (Sanatan Dharma, which is the name which many Hindus give to their religion) apply to all. This contains moral ideals such as honour, hospitality and truthfulness.</p> <p>Many will focus on varnashramadharma which depends upon the ashrama (life stage) and varna (very loosely, caste) to which a Hindu belongs. Each of these has their special dharmic requirements which candidates may describe. The dharma appropriate to an individual may change several times during the course of their lifetime. Some candidates might make reference to the comment of Krishna in the Bhagavad Gita that it is better to do your own dharma badly than to do someone else's well. If everyone does their own allotted dharma to the best of their ability then society will function smoothly and well.</p> <p>Women also have their own dharma which differs from that of a man, although some candidates might point out that the bhakti tradition goes some way towards changing this since women, particularly within the Vaishnavist tradition as it has been acceptable for them to leave their family duties and to live, instead as sanyassins.</p> <p>Ultimately, each individual has their own individual dharma or svidharma independent of their gender, varna or ashrama and all individual decisions should be made in the light of this. An individual should follow their conscience, informed by teachings on dharma, in order to lead an ideal life which will result in attaining moksha.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Hindus worship many gods.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question is asking candidates to unpack and discuss various different Hindu explanations of the nature of Deity. Ultimately they are likely to reach the conclusion that some Hindus worship many gods while others do not, although they may of course reach a different conclusion, most likely that all the gods are One. There should, however, be clear evidence of understanding that there are different beliefs within Hinduism.</p> <p>At first glance the statement may appear to be true. There are many hundreds of gods and goddesses, each with their own iconography and stories associated with them. Most Hindus will have a home shrine containing the images of several deities and many will attend mandirs where several different murtis will be venerated. Many Hindus, especially in the rural parts of India, believe each of these deities to have a real and separate existence and so could be described as polytheists. They will ask for help from particular deities depending on their situation and could imagine situations where the various gods and goddesses might work against each other.</p> <p>Candidates might explain that despite this the majority of city dwelling Hindus and the vast majority of the Hindu diaspora in Western countries subscribe to the advaita belief that all of the gods and goddesses are ultimately a part of the same divine Being (Brahman) and that the different images and stories exist merely to help them to make sense in their minds of something which cannot be described or comprehended. They may make reference to the parable of the wise man and the elephant to explain this.</p> <p>Some candidates might suggest that in fact Hindus do not worship a God at all since they are monist, believing that there is only one ultimate reality in the universe (Brahman) and that all things within the universe are a part of this. There is, therefore, no external, personal God to be worshipped. The point of life is to move beyond the worship of gods and goddesses to understand this and so attain moksha.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question	Answer	Mark	Guidance
2 (a)	What name do Hindus give to the festival which celebrates the new year? Responses might include: <ul style="list-style-type: none"> • Divali 1 mark for response.	1	
(b)	Give two things that might take place in a temple during a festival. Responses might include: <ul style="list-style-type: none"> • Puja held in honour of the god or goddess whose festival it is • Special Barjans sung in honour of the deity • Teachings about the festival or recitations of relevant sacred texts • Overnight vigils • Construction of special shrines • Feasting and communal meals • Preparation of special murtis to be used in procession 1 mark for each response.	2	Rangoli patterns in temples accepted Congregational worship
(c)	Describe one event that is celebrated at Holi. Responses might include: <ul style="list-style-type: none"> • The rescue of Prahlad from the fire by Vishnu • The destruction of evil (symbolised by Holika and Hiranyakashipu) by Vishnu • The descent of Vishnu as the avatar Narasimha to defend his devotee • The stories relating to Krishna and Radha • The coming of spring Marks should be awarded for a statement plus any combination of development and exemplification.	3	Candidates must make reference to an event in order to access any marks. Descriptions of what happens at Holi is not sufficient.
(d)	Explain the importance of Durgapuja (Navaratri) to Hindus.	6	

Question	Answer	Mark	Guidance
	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Durga Puja is the only widely celebrated Hindu festival that is special to the Goddess. For many Hindus it is a reminder of the feminine side of God and women in particular may feel as special connection with the divine at this time. The status of women in certain parts of India may be enhanced at this time since their dances are the central point of the celebrations and are held up in remembrance of the gopis who danced through the night with Krishna and symbolising the relationship of bhakti between God and his devotees.</p> <p>This is also a time of particular significance for families who may spend time together during the festival and in some parts of India this is a time when married women revisit their parents' family, which they may not often get the opportunity to do.</p> <p>The festival also reminds Hindus of the protective power of the Goddess through the stories of Durga and Kali and so serves as a reminder of the victory of good over evil. For some, it is also a reminder that the Goddess can be frightening as well as loving and therefore of the importance of living well.</p> <p>As with all festivals, it is important as a time to step back from the pressures of daily life and to concentrate on prayer, family and devotion. The stories told at this time, as well as the fun, dances and celebrations make it an excellent opportunity to pass on religious teachings and ideas to children. Some Hindus might also see celebrating the festival as a way of acquiring karma and so securing a good rebirth or a better chance of attaining moksha.</p>		
(e)	<p>'Celebrating festivals is the most important part of Hinduism.'</p> <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>There are a number of approaches that candidates might take to this question.</p> <p>In support of the statement, candidates might suggest that many of the teachings of Hinduism are contained in stories which are told at festival times meaning that celebrating festivals is one of the best, if not the best way to learn about Hinduism. They might suggest that for those following the bhakti path in particular there is a special opportunity to take part in puja and to show devotion to God or to an Ishvara during a festival. Some Hindus might feel a particular connection with a deity at this time providing an opportunity to make spiritual progress.</p> <p>Candidates might suggest that taking part in a festival is a chance to carry out devotional duties which may result in acquiring karma, leading to a good rebirth or a chance of moksha. For others, the time spent out of daily routine thinking about their beliefs and taking part in celebrations might lead them closer to enlightenment.</p> <p>Some might suggest that for Hindus in the UK and other Western countries festivals are an invaluable chance for widespread communities to come together to reaffirm their beliefs and to pass on religious teachings to the next generation.</p> <p>On the other hand, candidates might suggest that for some Hindus, particularly those on the jnana or raja yoga paths, festivals are largely irrelevant and might actually be harmful since they reinforce the belief in many individual gods and may lead to superstitious beliefs. They may also reinforce maya by increasing attachment to the material world. These Hindus might believe that devotion to the gods has limited usefulness and is, ideally, something to be outgrown. Spending time in meditation and other spiritual practices is much more important.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.</p>	SPaG 3	

Question	Answer	Mark	Guidance
3 (a)	<p>State one similarity between Shaivism and Shaktism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Both are particularly prevalent in the South of India • Both give particular importance to the Goddess/ Shakti • Both have a strong tradition of mysticism/Tantra <p>1 mark for response.</p>	1	
(b)	<p>Give two characteristics of Vishnu.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Iconography (What he is holding etc.) • Preserver • All Pervading • Incarnates through the 10 Avatars • Consort • Vehicle and animal companions <p>1 mark for each response.</p>	2	
(c)	<p>Describe one belief of Shaktism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Shakti is the supreme deity • Shakti is the active power of the Divine in the world • All things come from the Goddess and other deities are merely aspects of her • All individual goddesses are aspects of The Goddess • Tantra is a useful way to attain moksha <p>Marks should be awarded for a statement plus any combination of development and exemplification</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why there are divisions within Hinduism.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Unlike many other religions, Hinduism does not have a single founder, holy text, or single unifying authority. There is no orthodox belief from which to differ so it is an environment in which a wide variety of different beliefs and traditions can flourish. The only criterion for belonging to Hinduism is to accept the authority of the Vedas, and within this condition many different understandings of God and the Divine are possible and equally valid.</p> <p>In addition to this, India is a huge place in which many different religious traditions have developed. Different deities (for example Shiva and Vishnu) have become important in different places and may, in fact, have started off as different religions entirely, united much later by the process of Sanskritisation, into a single pantheon. The Trimurti brings different religious traditions together into a single theology but is not as ancient as the gods themselves.</p> <p>Hinduism can be an intensely personal religion and it contains many deities to which an individual may feel drawn. The concept of the Ishvara or personal god means that Hindus may feel personally drawn or called towards Vishnu, Shiva or the Goddess; often through an intense religious experience such as that experienced by Ramakrishna and this can lead to a Hindu becoming identified with a particular religious tradition.</p> <p>For Hindus who see the deities as aspects of a single God, the existence of different divisions merely offers a variety of different paths to God and/or moksha making Hinduism accessible and helpful to the widest possible range of people.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Vaisnavism is the most important division of Hinduism.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement, candidates might suggest that Vaishnavism is numerically the largest division of Hinduism, particularly in the West where the vast majority of diaspora Hindus are Vaishnava. They might also suggest that Vaishnavism gave rise to the best known Hindu texts, in particular the Ramayana and the Bhagavad Gita. Against this, it is arguable that these are the best know texts in the West only, where most Hindus are Vaishnava and that the Bhagavad Gita in particular is so well known largely due to the influence of Ghandi who was himself Vaisnava.</p> <p>Candidates might argue that Vaishnavism is closer in spirit to the Vedas (in particular the samhitas) making it a more authentic form of Hinduism. The ideas of karma and dharma are closely associated with Vaishnavism and this is how most people think of Hinduism. Because of this it could be argued that Vaishnavist Hinduism has had more impact on world religion and inter-faith dialogue and so is most important.</p> <p>Against this candidates might suggest that these things in themselves do not confer importance and that many of these sacred texts are virtually unknown in parts of India. Some might suggest that Shaivism is more important since it emphasises the jnana path and withdrawal from participation in the material world and so is a better path to moksha. Others might point out, against this, that the bhakti movement originated in Vaishnavism and this offers moksha to all, not just an intellectual elite.</p> <p>However, the Advaita Vedanta philosophy (that most Western Hindus adhere to) was suggested by a Shaivite scholar, Shankara, suggesting that Shaivism has a greater importance.</p> <p>Others might suggest that Shaktism is important since it emphasises the feminine aspect of the Divine, which, in modern India, is contributing towards an improved status for women.</p> <p>Ultimately, most will conclude that the different divisions offer different, but equally valid paths to moksha and so none is more important than the other.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
	Total	51	

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