

**GCSE**

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

Unit **B576**: Hinduism 2

(Worship, Community and Family, Sacred Writings)

General Certificate of Secondary Education

**Mark Scheme for June 2015**

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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



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.

### 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

<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/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

<p><b>Level 4</b> <b>10-12</b></p>	<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> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<p><b>Level 2</b> <b>4-6</b></p>	<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> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<p><b>Level 3</b> <b>7-9</b></p>	<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> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p><b>Level 1</b> <b>1-3</b></p>	<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> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p><b>Level 0</b> <b>0</b></p>	<p><b>No evidence submitted or response does not address the question.</b></p>

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Mandir</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• As part of a particular festival</li> <li>• To show love/devotion (bhakti)</li> <li>• For help with a problem</li> <li>• To ask for forgiveness</li> <li>• Formulaic prayers that form part of a puja</li> <li>• Formulaic prayers that form part of a samskara</li> <li>• To gain karma</li> <li>• To deal with bad karma from this or a previous incarnation</li> <li>• To seek moksha</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Murtis of particular deities</li> <li>• Havan Kund (Sacred Fire)</li> <li>• Shrines</li> <li>• Garbha-griha (inner sanctum)</li> <li>• Mandapa (Main Hall)</li> <li>• Bells</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>Many Hindus would consider performing or participating in puja to be an indispensable part of their dharma. This may be particularly true of married women whose dharma specifically includes religious ritual within the household. Those in the varnaprastha ashrama might also feel a particular obligation towards puja as a way of increasing their involvement with spiritual life towards the end of their lives.</p> <p>For Hindus following the bhakti marga there might also be a strong desire to perform puja as a way of showing love and devotion towards God. For these Hindus, moksha can be obtained through devotion alone and so puja would take on great importance. Hindus may feel that puja is a way in which they can maintain a personal and emotional connection with God making it an important part of their daily practice.</p> <p>Some Hindus might believe that the correct performance of puja, utilizing correct prayers and mantras can amass karma which might help them to obtain a favourable reincarnation or, indeed, to have a better chance of obtaining moksha.</p> <p>Puja can be important as an opportunity to take time out of a busy day to develop a relationship with God and to put the worries of day to day living into the hands of the divine. In an increasingly busy modern world this might take on particular significance.</p> <p>For Hindus living in Western countries, the performance of private puja in the home can be a way of reinforcing cultural identity and helping to pass traditions and beliefs to younger generations who are no-longer surrounded by them, while public puja can be a way of uniting often disparate communities and reinforcing religious and cultural identity.</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>Candidates might suggest that most Hindus would disagree with this statement since symbolism generally plays a large part in Hindu worship. The design of the Mandir is symbolic, creating a space where the human and divine worlds meet. The murtis used in temple worship and on private shrines make use of a rich symbolic language that reminds the worshipper of the actions of that deity and also of the attributes of God which they represent. The artefacts used in worship, and especially in puja, are symbolic of the universe (in the five elements) and the individual person (in the five senses) being offered, in their entirety to the divine. The Om and the swastika are both symbols that convey an understanding of the nature of the divine, which is beyond words. Candidates may describe some or all of these in some detail. For these reasons they may suggest that the use of symbol is central to Hindu worship and enhances the worshipper's understanding of and relationship with the divine. Furthermore, the use of many of these symbols is dictated by sacred writings making them an intrinsic part of Hindu worship.</p> <p>Against this, candidates are likely to contrast other religions such as Islam or some denominations of Christianity, which see the use of symbols as a dangerous distraction from the divine and an impediment to spiritual progress. They may suggest that the use of murtis is a form of idolatry which leads to worship of a material object rather than God. They may suggest that worship ought to be conducted without symbols.</p> <p>Candidates may point out that a similar tradition exists within Hinduism, where it was made popular by the Brahma Samaj during the late Nineteen Century. The intention was to restore Hindu worship to a 'pure' Vedic form which some believed to have existed in antiquity before Hinduism was 'corrupted' by superstition. Some Advaita Vedanta Hindus might believe that murti worship makes it more difficult to overcome maya and identify with Brahman and so that symbolism in worship is counterproductive.</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)	<ul style="list-style-type: none"> <li>Samskaras</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>Upanayana</li> <li>Mundan</li> <li>Vivaha</li> <li>Antyeshti</li> </ul> <p>1 mark for each response.</p>	2	These are the most likely responses, since they are in the specification but any correct answer should be credited
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>Jatakarma welcomes a new-born baby. The father will put a small amount of honey on the child's tongue to symbolise the sweetness of life and whisper the name of God into its ear.</li> <li>Namakarma or name giving. The child is dressed in new clothes and an astronomer prepares the horoscope. A name is chosen based on the horoscope. There may be a havan and prayers and puja will follow. This usually happens at around 11 days.</li> <li>The child's first outing at between two weeks and two months. The child takes darshan of the sun during the day and the moon in the evening. During the day the child may be taken to the local temple to receive darshan from the murti.</li> </ul> <p>Marks will be awarded for a statement plus any combination of development and exemplification.</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>Whilst the question specifically asks about rites performed by a son for his father, since this is the most traditional formulation of the practice, full credit should be given to candidates who point out that in some sectors of Hindu society these rites may now be performed by a close female relative as well as a male.</p> <p>The funeral rites are quite elaborate and candidates may describe them in some detail. This is creditable, but candidates who only describe the ritual and do not go beyond this to consider the reasons behind them will not be able to access the top level.</p> <p>Hindu funeral rites are often considered to have an effective role in enabling the atman of the deceased to leave the body and move on to reincarnation or moksha. It is therefore an act of great love and familial duty for a son to do this for his father. In ancient times it was considered that the deceased was maintained in the afterlife by food offerings made by his son and for this reason the traditions are still maintained. By doing this, the son may feel that he has helped his father on his journey and done all he can to ensure his well-being. This will help to mitigate his grief and that of the rest of the family.</p> <p>A son may also be conscious that if he plays his traditional part in the ritual then he will be carrying on the tradition, thus making it more probable that his own son will carry out the ritual for him when the time comes enabling him to gain a good rebirth or moksha.</p> <p>The funeral rites are also, particularly in modern Hinduism where few formally enter the final two ashramas, the final moment when the father hands on responsibility for the household to the son. It is, in effect the last act of the son as a dependent of his father and his first as head of the household.</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 support of the statement candidates might suggest that there is little direct teaching about charity in Hinduism and that it does not form a central part of the religion in the same way as it might appear to in other religions. Scriptural teaching is often concerned with the nature of Brahman and the atman and the ways in which the individual might achieve moksha.</p> <p>Some might suggest that the emphasis that Hinduism places on renunciation means that the ultimate aim of Hindus is to withdraw from the world and that giving to charity might not, therefore, be a major concern. Others might argue that ritual obligations such as observance of festivals, the samskaras and puja are more important.</p> <p>Some candidates might suggest that much depends on the definition of charity. There is a clear obligation to provide hospitality and to give alms to sanyassins. This is seen as a major way of gaining karma and would therefore be considered important.</p> <p>For Hindus in the grihastha ashrama there are clear obligations. These may not be couched in the language of charity but the aim is the same. Householders are required to support those in the brahmacharya ashrama by supporting ashrams. They are required to give alms to holy men but also to the poor, and the animals around them. For some, this extends to the environment in general leading to the establishment of charities such as the Chipko movement, which, in the name of Krishna seeks to protect the environment. It could be argued that charity is so deeply integrated into Hindu thought that it is not immediately apparent as a separate teaching but is nonetheless deeply important. It could be argued that one of the most fundamental Hindu teachings, ahimsa, supports the giving to charity as it can be interpreted positively as well as negatively, in other words to prevent harm as well as to avoid doing it.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Bhagavad Gita</li> <li>• The Mahabharata</li> <li>• The Bhagavad Purana</li> </ul> <p>1 mark for response.</p>	1	<p>Mahabharata is an acceptable response as Krishna is a main character in it even though it is not exclusively about him. Purana on it's own is an acceptable response. rrf</p>
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The exile of Rama, Sita and Lakshmana</li> <li>• The abduction of Sita by Ravanna</li> <li>• The assault on Lanka by Hanuman</li> <li>• The search for Sita</li> <li>• The battle for Lanka</li> <li>• Hanuman retrieving the herb to save Lakshmana</li> <li>• The return from exile</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Reading them as a way to achieve moksha</li> <li>• Chanting them to gain karma</li> <li>• Teaching others from them</li> <li>• Using them as a part of ceremonies or samskaras</li> <li>• As the basis for sacred dance or drama</li> <li>• Reading them for moral guidance</li> </ul> <p>Marks will be awarded for any combination of statements development and exemplification.</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>Some Hindus believe that as sruti writings the Vedas are more important as these are the direct communication of the divine and the yardstick against which the orthodoxy of new ideas is measured. Only men of the highest three varnas have traditionally been allowed to study the Vedas, showing how important these are. Also, the Vedas (particularly the Upanishads) contain many of the core Hindu teachings on Brahman, the atman and samsara. For this reason some might argue that only the Vedas are important and that other scriptures can be ignored.</p> <p>Other Hindus may feel that the smriti writings are far better known and understood. Many Hindus, even those living in the UK, are aware of the Vedas but have never read them. This might make some feel that in practice they have limited importance and can be ignored. The Epics and Puranas are available to all Hindus and the stories contained within them are regularly acted out at festivals and celebrations as well as in the media. Because of this, these texts (particularly the Epics) have had a much greater influence on popular Hindu belief and culture and so they could be seen as more important. In particular some Hindus may feel that the Bhagavad Gita is the most important text since this is the best known outside India and has had a significant global influence.</p> <p>Candidates may also point out that which scriptures a Hindu uses is likely to be influenced by where they come from since the 'classic' texts such as the Mahabharata and the Ramayana, which many non-Hindus associate with Hinduism, are virtually unknown in some parts of South India where the devotional Tamil poems and the Shiva Purana are far better known and read.</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>All Vedic writings are believed to be divinely inspired and so are important. For this reason candidates might argue that all parts are equally important since it makes no sense to say that one part is 'more divinely inspired' than another. They might also suggest that Hindus are not free to 'pick and choose' which parts of the Vedas they see as important or pay attention to. It might be suggested that the Upanishads explain the other parts of the Vedas and draw the spiritual teachings out of them so that the different parts complement each other.</p> <p>On the other hand, candidates might suggest that the Upanishads are the most important parts of the scriptures since they contain the core Hindu beliefs about karma, Brahman, samsara, atman and moksha. These are the most widely known and read Vedas both within Hinduism and outside of it. The Upanishads have been widely translated into other languages while the Samhitas have been much less widely translated and the Aranyakas and Brahmanas hardly at all. Some may take this as an indication of importance.</p> <p>Some might suggest that as they are the oldest (arguably) the Samhitas are the foundational texts of Hinduism and so are the most important, containing the most direct contact with the divine. Some might even go so far as to suggest that the other parts of the Vedas are commentaries on the Samhitas, which were written by humans and so are subject to error and may even contradict each other.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
	<b>Total</b>	<b>51</b>	

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