

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 2017

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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.

Subject-specific Marking Instructions

We do not annotate Religious Studies scripts.

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.

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	No evidence submitted or response does not address the question.

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	Mark	Guidance
1	(a)	<p>What symbol is used to represent Hinduism?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Ohm/Om <p>1 mark for response.</p>	1	Candidates who draw the symbol accurately should be credited.
	(b)	<p>Give two things a Hindu might do when meditating.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sit in a lotus position • Close/partially close their eyes • Concentrate on a murti • Chant (Ohm/mantras/scriptures) • Contemplate scripture • Try to see reality as it is <p>1 mark for each response.</p>	2	
	(c)	<p>List three things that happen during an arti ceremony.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Arti lamp lit • Lamp waved three times clockwise in front of the murti • Chanting of scriptures • A bell is rung • A conch shell is blown • Participants pass their hands over the flame and then touch their foreheads <p>1 mark for each response.</p>	3	

	(d)	<p>Explain why a Hindu might choose to perform an arti ceremony.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For many forms of Hinduism the arti ceremony is the central act of the puja ritual. It is prescribed by scripture and tradition and so might be understood as an important way of maintaining contact with ones religion and culture. The arti ceremony makes a variety of offerings (light, incense, water and sound via a bell) to the deity via its murti and so can be seen as treating the deity as a dear and welcome guest. In this way it is connected to the bhakti tradition of loving devotion and can be a direct route to moksha. In the Bhagavad Gita, Krishna says that any devotee who offers a leaf or water with a loving heart will achieve moksha and this belief can be linked to the arti ceremony.</p> <p>Some Hindus believe that carrying out religious duties including the arti ceremony, is a way of acquiring karma and so is a method of reaching moksha.</p> <p>For many families, the puja, including arti, is performed daily as a family and so can be an important part of maintaining healthy family relationships.</p> <p>Each element of the arti ceremony represents something (such as the five elements, the five senses, the light of God etc.) The arti ceremony could therefore be seen as a way of teaching Hindus important truths about God and the universe.</p> <p>When a Hindu passes their hands over the flame of the arti lamp and touches it to their face they are accepting the blessing and darshan of the deity into their lives and maintaining a direct relationship with the divine, making this a very important part of religious practice.</p>	6	
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	(e)	<p>'It is easier to worship God in an empty room.'</p> <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 argue that Brahman pervades the entire universe (in fact in some philosophies Brahman is the entire universe) and for this reason prayer and meditation can be carried out with equal efficiency wherever one happens to be. For some Hindus, notably those influenced by the Brahma Samaj movement of the early 20th Century, murtis in a place of worship are a distraction and lead Hindus towards superstition and polytheism and prevent them from understanding the unity of the atman with Brahman. For this reason it is better to worship or meditate in an empty rooms as this can lead to a quicker route to true jnana and moksha.</p> <p>Against the statement, candidates might suggest that the use of murtis and other symbols in a place of worship are useful as they lead to deeper contemplation of Hindu teaching as well as a greater emotional involvement with the puja.</p> <p>Some might suggest that it is very difficult to worship a formless God and that murtis provide a focus of thought and attention. To some the god is present in the murti in a real way that is more intense than the general presence of the divine in all things. This is brought about by a ceremony conducted by a priest. The murti is treated as an honoured guest leading to feelings of bhakti that can lead to moksha.</p>	12	<p>Responses that address the question from the perspective of whether there are other people in the room (i.e. private versus communal worship) rather than the use of murtis or decoration, are creditable. This is a valid reading of the question and is entirely creditable.</p>
		<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.</p>	<p>SPaG 3</p>	

Question		Answer	Mark	Guidance
2	(a)	<p>What Hindu term describes the way a Hindu should live?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Dharma • Varnashramadharmā <p>1 mark for response.</p>	1	
	(b)	<p>List two ashramas.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Brahmacharya/Student • Grihastha/Householder • Vanaprastha/Forest dweller • Sannyasin/ Renunciate <p>1 mark for each response.</p>	2	Candidates may use Sanskrit or English terms.
	(c)	<p>Give three things that happen during a Mundan ceremony.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A tuft of the baby's hair is offered to the sacred flame/havan • The head is shaved • A paste of turmeric and sandalwood is applied to the head • The shaved hair is thrown into the Ganges • The priest offers prayers and chants from scripture • A family meal is held in celebration <p>1 mark for each response.</p>	3	

	(d)	<p>Explain why it might be important to a Hindu to be cremated.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Cremation is the usual method of the disposal of the dead within Hinduism and so provides an obvious connection to tradition and culture, particularly for Hindus who do not live in India. This might be particularly true for Hindus living in a culture where cremation is not the norm.</p> <p>Historically cremation was seen as the final sacrifice made during a Hindu's life. The body was offered to the fire, understood as the god Agni, who would safely conduct it to the world of the gods.</p> <p>Many Hindus understand the act of cremation as the way in which the atman is released from the body and so freed to reincarnate or attain moksha. This is often associated with the cracking of the skull. For this reason it might be important for the body to be cremated. Since this is often seen as a duty of the eldest son of the deceased it can be seen as important for the family that the son is involved in this way.</p> <p>Some Hindus believe that anyone cremated on the banks of the Ganges as Varanasi will automatically achieve moksha and for this reason it may be extremely important for them to attempt to do this or at least to place the ashes in the Ganges following cremation.</p> <p>Hindus might see cremation as important as it ensures the atman is released for moksha or rebirth and is the final duty to the deceased. It is a samskara prescribed by scripture and an important way of maintaining cultural identity in the diaspora.</p>	6	
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(e)		<p>'Samskaras are not important in the modern world.'</p> <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 argue that many of the rituals are connected to beliefs and practices that are no longer widely followed. For example, the Upanayana ceremony no longer marks the time when a boy leaves home to study with his guru in an ashrama (if, indeed, it ever did). It could, therefore be argued that it has outgrown its relevance. Some might argue that several of the samskaras perpetuate inequalities in society that many now wish to consign to the past. For example, the fact that the Upanayana is restricted to the upper three varnas and to males might be seen as unhelpful in the context of a modern society.</p> <p>Against the statement, candidates might argue that the samskaras are prescribed by scripture and so cannot be seen as irrelevant. They provide a clear link to tradition and culture and help to remind Hindus of religious teachings (such as the mundan which teaches about karma) and of their dharma (as with the wearing of the sacred thread.)</p> <p>Some Hindus would argue that following the samskaras is part of the dharma of a Hindu and is closely linked, especially to varnashramadharm. It is also necessary in order to gain karma and so can be connected with attaining moksha.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>What Hindu term means 'that which is heard'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sruti <p>1 mark for response.</p>	1	
	(b)	<p>Name two characters from the Bhagavad Gita.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Krishna • Arjuna <p>1 mark for each response.</p>	2	These are the most likely but any character mentioned in the Bhagavad Gita should be credited.
	(c)	<p>Describe one event from the Ramayana.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The exile of Rama • Rama's search for Sita • The kidnap of Sita by Ravanna • Hanuman finding Sita in Lanka • The battle for Lanka • Hanuman finding the healing herbs <p>1 mark for each response.</p>	3	
	(d)	<p>Explain why not all Hindus study the Vedas.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p>	6	

		<p>The Vedas are the fundamental Hindu scriptures believed to be sruti (or received directly from the divine). They therefore have ultimate authority and are used in deciding whether a tradition within Hinduism can be regarded as orthodox. Other scriptures, described as smriti, are regarded as useful but as authored by human sages and therefore as carrying less authority. It might be expected, therefore that all religious Hindus would read the Vedas.</p> <p>Historically, although this is beginning to change, the lowest varnas (the shudras) and those outside the varna system, along with women, have been forbidden to read the Vedas as these things were considered to sacred to be shared with any but the most ritually pure. This means that many Hindus are ignorant of the actual specific content of the Vedas even though they continue to regard them as uniquely authoritative. This situation is now changing, outside of India most quickly, but also inside India, aided both by changing social attitudes and by the increased availability of printed literature.</p> <p>The Vedas have often been seen as being very complicated and difficult to understand and have therefore, traditionally, often been left for the Brahmin varna to read and to explain to other varnas, or to use correctly in sacred ritual.</p> <p>Many have therefore come to see the contents of the Vedas as irrelevant to living a successful and devout Hindu life, trusting the priests to make use of them, and choosing other forms of religious literature for themselves.</p>		
	(e)	<p>'Knowledge about God can only come from sacred writings.'</p> <p>Examiners should mark according to the AO2</p>	12	

		<p>descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that the very existence of sruti, or divinely revealed scripture must mean that this is the best way to gain knowledge of the divine. The sacred writings, and particularly the Upanishads, contain numerous discourses on the nature of Brahman and the atman and these might be seen as the most obvious sources of knowledge. Although not all Hindus have traditionally had access to the Vedas, virtually all Hindus have access to the content of the smriti literature, if not in printed form then through recitation and performance and so all should be able to use this as a way to learn about God. Some candidates might suggest that this is problematic as different sources might contradict each other leading to confusion about the nature of God. Some scriptures seem to be monotheistic/monist while others are polytheistic, some advocate bhakti while others recommend renunciation and mediation. Candidates may suggest that true knowledge of the divine can come only through personal spiritual experience either through ecstatic communion with God (or a particular deity) in bhakti worship or through insight and understanding gained by overcoming Maya through mediation and contemplation.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	
		Total	51	

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