

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

General Certificate of Secondary Education **B575**

Hinduism 1 (Beliefs, Special Days, Divisions and Interpretations)

## **Mark Scheme for June 2010**

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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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## INSTRUCTIONS TO EXAMINERS

### 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 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1-2	<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>
Level 2 3-4	<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>
Level 3 5-6	<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 and 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>

## AO2 part (e) question

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

		Mark Scheme	Mark	Rationale/Additional Guidance
Answer any <b>two</b> questions, you must answer <b>all</b> parts (a-e) of the questions you choose.				
1	a	<p><b>What is Brahman?</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• The ultimate Reality</li> <li>• The Supreme Being</li> <li>• The ultimate 'God' of which all other gods are aspects</li> </ul> <p>1 mark for response.</p>	1	
1	b	<p><b>What do Hindus believe about Brahman?</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• Impersonal, eternal, absolute</li> <li>• May be with or without attributes (saguna or nirguna)</li> <li>• Contains all of reality</li> <li>• All gods and goddesses are aspects of Brahman</li> <li>• Pervades the universe</li> <li>• Bliss, consciousness, truth.</li> </ul> <p>1 mark for each response.</p>	2	
1	c	<p><b>Explain the connection between Brahman and the atman.</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• The idea that there is no specific difference between the atman and Brahman; that the two are essentially identical and that this identity can be realised through meditation and enlightenment.</li> <li>• The idea that the Supreme Being may manifest universally and personally as the atman.</li> </ul>	3	Not all Hindus would accept the Advaita Vedanta position that Brahman and the atman are identical, and credit should be given for good explanations of other view points.

		A statement, one mark, with development two marks, and exemplification/amplification three marks.		
1	d	<p><b>Explain how Hindus believe that God can be both one and many.</b> Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>An explanation of the Advaita Vedanta position that all things exist within Brahman and that all of the Hindu deities are aspects of Brahman which is beyond understanding.</p> <p>The idea that the gods may have independent existence but are, on an ultimate level really one. This may include an explanation of the Trimurti (Brahma Vishnu and Shiva) as different aspects of the function of Brahman in the world, different, but ultimately all the same and connected.</p> <p>Some candidates may be aware that not all Hindus hold this view, with some holding that Vishnu, Shiva or Shakti is the Supreme Being with other deities either as aspects of this or as lesser divine beings. Some hold that all of the deities are separate beings having real existence.</p>	6	
1	e	<p><b>'It does not matter which god you worship.'</b></p> <p><b>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p>	12	

		<p>The ideas about Brahman as the only ultimate reality with other deities as aspects so that it does not matter who you worship as all worship is ultimately directed to Brahman.</p> <p>Some may discuss reasons for worshipping a particular deity or deities, for example family tradition; personal preference; adherence to Vaisnavism, Shaivism, or Shaktism. Some might pray to a particular god for a particular reason, for example to Lakshmi for wealth, Ganesh at the beginning of a new enterprise and so on.</p> <p>Some may address the question from the viewpoint of different religions and whether one is superior to others. This is acceptable so long as candidates make specific reference to Hinduism, for example they might refer to the story of the blind sages and the elephant.</p>		
<b>2</b>	<b>a</b>	<p><b>Name one place where Hindus might go on pilgrimage.</b> Responses might include:</p> <p>Any accurate answer should be credited. The ones named in the specification which candidates are therefore likely to name are Varanasi and the River Ganges.</p> <p>Others to be added other places of pilgrimage that may be credited include Allahabad, Gangotri, Badrinath, Rishikesh and Hardwar; all places of significance on the Ganges. Some candidates may refer to Dwarka, Coromin, Ayodhya, or Mt Kailesh. Any accurate answer should be credited.</p> <p>1 mark for response.</p>	<b>1</b>	Accept "India" as an answer on the grounds that diaspora Hindus may well visit India on pilgrimage.
<b>2</b>	<b>b</b>	<b>Give two things that Hindus might do on pilgrimage</b>	<b>2</b>	

		<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Performing puja</li> <li>• Visiting places associated with a particular deity, for example Shiva at Varanasi or Rama at Ayodhya.</li> <li>• Bathing in the Ganges</li> <li>• Attending particular festivals</li> <li>• Praying</li> </ul> <p>1 mark for each response.</p>		
2	c	<p><b>Give three reasons why going on pilgrimage might be important to a Hindu?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• In order to gain karma</li> <li>• The hope of achieving a more auspicious rebirth or of attaining moksha, for example by dying in Varanasi.</li> <li>• In order to make amends for perceived sins or to remove bad luck</li> <li>• To see places that are associated with particular deities or stories which might encourage Hindus to ask for the help of that deity or to follow their example</li> <li>• In order to make spiritual progress on the journey towards moksha.</li> </ul> <p>1 mark for each response.</p>	3	
2	d	<p><b>Explain why celebrating a festival might strengthen the faith of a Hindu.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The idea that festivals might provide the opportunity for families,</p>	6	

		<p>friends and communities to get together to celebrate and encourage each other.</p> <p>The chance to think about particular stories and what they might teach about how to behave or about how the gods might help people.</p> <p>The chance to participate in communal temple worship and how this might lead to good karma or help to encourage a Hindu in their faith</p>		
2	e	<p><b>'Festivals are only for fun.'</b></p> <p><b>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The fact that festivals involve food, presents and colourful dramas. The fact that festivals provide a good opportunity to pass on the stories and teachings of Hinduism to children in an attractive and fun way.</p> <p>The fact that there are many religious benefits from festivals that have serious benefits to followers of the religion such as more complex moral teachings or ideas about asceticism and the quest for moksha</p> <p>The idea that fun is not necessarily incompatible with serious teaching or religious benefit that could be derived from the festival</p>	12	

		Conversely, the idea that the serious teaching and benefit of Hinduism are to be found in the scriptures and in religious duties and not in festivals		
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3	a	<p><b>What is Shaktism?</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• The branch of Hinduism that worships the Goddess as the supreme deity</li> </ul> <p>1 mark for response.</p>	1	
3	b	<p><b>Name two Hindu goddesses.</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• Durga</li> <li>• Kali</li> <li>• Parvati</li> <li>• Saraswati</li> <li>• Lakshmi</li> </ul> <p>1 mark for each response.</p>	2	
3	c	<p><b>Explain why is the Goddess important to some Hindus?</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• Some Hindus believe that the Goddess is the Supreme Being and that the other deities are aspects of her.</li> <li>• The idea of the Goddess as the Mother of the universe having control of birth, death and rebirth.</li> <li>• The idea that the Goddess is of particular interest to women and whether or not this is true.</li> </ul> <p>A statement, one mark, with development two marks, and exemplification/amplification three marks.</p>	3	

3	d	<p><b>Explain why Hindus might worship different deities.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The idea that Hindus might belong to different traditions which see different deities as the Supreme Being (Vaisnavas, Shaivites and Shaktas)</p> <p>The idea that different deities might be worshipped at different points in a Hindu's life, for example Saraswati and Ganesh might be of particular interest to students.</p> <p>The idea that deities might be petitioned for particular reasons, for example Ganesh to remove obstacles or the Goddess over matters of motherhood and childbirth.</p> <p>The idea of family or personal gods (Ishvara)</p>	6	
3	e	<p><b>'The gods are not important in modern Hinduism.'</b></p> <p><b>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>That since the Hindu reformations of the Nineteenth and Twentieth Centuries many Hindus regard Hinduism as a monotheistic or monist religion and that the individual deities are not seen as real in an absolutist sense. Worship of individual deities may be regarded by some as superstition.</p>	12	

		<p>Whether there are things that all Hindus believe; such as karma, samsara, varnashramadharma, the primacy of the Vedas The idea that regardless of their objective reality the stories of the gods provide role models and moral teachings that are valuable to all Hindus .</p> <p>The fact that the vast majority of Hindus in India remain polytheistic and regard the gods as real and important .</p> <p>The fact that even if all deities are in fact aspects of Brahman that the deities remain the easiest point of access for most Hindus based on personal choice or local or family tradition.</p>		
		<b>Total</b>	<b>[48]</b>	

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