

Religious Studies A (World Religion(s))

General Certificate of Secondary Education

Unit **B575**: Hinduism 1 (Beliefs, Special Days, Divisions and Interpretations)

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

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

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>

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Illusion • The mistaken belief that all things are separate individuals • Delusion. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Parvati • Lakshmi • Saraswati • Durga • Kali. <p>1 mark for each response.</p>	2	These are the most likely responses, but there are a huge number of possible answers including regional variations.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is the ultimate gain of all Hindus • It is liberation from samsara and karma • It is achieved in different ways according to different teachings, including escape from karma, bhakti, disinterested action, and jnana...realising that there is no difference between oneself and Brahman • It is achieving unity with Brahman. <p>marks should be awarded for any combination of statements, 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>Hanuman is held up in many Hindu communities as an ideal friend and devotee. He shows unparalleled loyalty to Rama and Sita and will stop at nothing to help them. Many Hindus believe that he embodies the qualities of loyal friendship and so by emulating him Hindus can become good friends and so gain good karma. As Hanuman is also an ideal devotee, copying him and his attitude will help Hindus (particularly bhakti Hindus) to become closer to God and hence to their ultimate aim of moksha.</p> <p>Hanuman is also seen as an ideal brahmacharya (celibate student) He is very wise and has great knowledge of the Vedas. He is also self disciplined and temperate, treating Sita at all times as if she were his sister. These qualities are held up to young Hindus as an example of the best way to behave; with great strength and a sense of playful humour, but also with self discipline, wisdom, loyalty and devotion to God.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Ganesh is the most widely worshipped of the Hindu deities and is worshipped by followers of all the major divisions. He is placed at the entrance to rooms and buildings and is worshipped before beginning puja for any deity, before beginning a new venture (such as writing a book, starting a business or getting married). He brings luck and removes obstacles. It could be argued from this that Ganesh is so deeply integrated into Hindu every day life and culture that he must be regarded as the most important deity.</p> <p>Against this, candidates might argue that Ganesh is not a part of the Trimurti and is not held to be the Supreme Deity in any division of Hinduism and so cannot be the most important deity.</p> <p>Others however, might suggest that which is the most important deity is dependent on the division of Hinduism to which one belongs, or the particular situation (for example for a musician Saraswati may be the most important deity)</p> <p>Others might suggest that as all deities are aspects of a single Divine Being that to argue that one is more important than another is silly, since they have no absolute reality</p>	12	

Question			Answer	Marks	Guidance
			Some may present a case for a different deity being the most important.		
			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"> • Varanasi (Benares) • The River Ganges • Madurai • Pondicherry • Candidates may also refer to local places of pilgrimage. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The triumph of good over evil • The triumph of the weak over the strong • The coming of Spring, fertility • The protection of Vishnu • The rescue of Prahlad from the bonfire of Holika • The destruction of Kama (god of love/lust) by Shiva. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Lights/lamps (divas) may be lit • Ordering/auditing accounts for the new year • Fireworks • Dancing • Settling debts • Giving cards and gifts • Attending pujas for Rama and Sita or Lakshmi • Cleaning the house • Drawing rangoli patterns on the floor of the house. <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>Pilgrimage shows devotion (bhakti) towards a particular deity and so is an important part of the spiritual journey for many Hindus. It allows them to reflect on stories that relate to particular places and so consider their religious teaching and apply it to their lives (for example they may reflect on the example set by Rama or the care for creation shown by Shiva when he protected the world from the anger of the Ganges.)</p> <p>Hindus might also have a particular reason for a pilgrimage such as conveying the ashes of a loved one to the Ganges. This is important because many believe that if they can do this it will prevent their loved one from having to be reborn and will allow them to achieve moksha.</p> <p>Pilgrimage might be a time away from the usual concerns and considerations of everyday life, allowing one to concentrate on the divine. It allows people to spend time with other Hindus who are also on a spiritual quest and who may be able to support and learn from each other. Pilgrims may also receive blessings and teaching from holy men that might help them to make spiritual progress. Finally, many believe that pilgrimage allows them to gain karma or to dispense with bad karma from this or a previous life. This is important as it may allow them to achieve moksha or a favourable reincarnation.</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 might suggest that Holi is most important since it is a time of Spring celebration and emphasises the triumph of good over evil and the value of faith in Vishnu. For many (especially children) it can be a favourite festival because of the coloured powder and the reversal of roles where children rule their parents and students rule their teachers.</p> <p>Against this it may be argued that all festivals emphasise the same basic message of good defeating evil and that no festival could be said to be more important than another since they all compliment each other. Some may point out that how important a festival is depends on which part of India an individual is from and which division of Hinduism they belong to.</p> <p>Some might argue for the greater importance of another festival such as Divali, perhaps suggesting that this has become the 'definitive' Hindu festival in the diaspora and so is the most important festival for Hindus living in the UK.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	3	
3 (a)	<ul style="list-style-type: none"> • Vaishnava. <p>1 mark for response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • They are born into a Shaivite family • They come from the South of India or another area with a strong Shaivite tradition • They feel a particular affinity for Shiva • Shiva is their Ishvara • They have had a religious experience involving Shiva. <p>1 mark for each response.</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reincarnation • Samsara • Moksha • Karma • Dharma • The authority of the Vedas. <p>1 mark for each response.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Vaishnava Hindus believe that the ultimate divinity (sometimes referred to as Brahman) is Vishnu. They believe that he combines within himself the functions of creation, preservation and destruction and that if the other deities have real existence at all, it is merely as aspects of Vishnu.</p> <p>Vaishnava Hindus might tend to place a lot of emphasis on dharma (including varnashramadharma) and ritual. Their main scriptures include the Bhagavad Gita and the Ramayana. Vaisnavism includes a wide range of philosophical views but has a strong bhakti tradition where love and personal devotion to Vishnu are emphasised as the preferred method of salvation.</p> <p>One well known bhakti Vaishnava group is ISKCON who equate Krishna and Vishnu completely.</p> <p>Vaishnava Hindus believe that Vishnu incarnates in avatars when there is a need and when adharmas proliferates in the world.</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>It could be argued that all forms of Hinduism conform (at least in theory) to the Vedas and all share certain basic beliefs such as reincarnation, moksha and karma. While different types of Hindus might differ in the names that they give to the Supreme Deity, they generally agree that 'God' can appear in various forms, manifestations and aspects.</p> <p>Others might argue that the divisions ultimately worship different deities and that this is an important difference; although it could be mentioned that bad feeling or violence between the different divisions is very rare. Candidates could argue that there is a difference in underlying theology with Vaisnavism placing more emphasis on varnashramadharmā, at least as an ideal, while Shaivism and Shaktism are more concerned with Tantra and renunciation. Vaisnava takes more of a karma marga or bhakti approach while Shaivism is more concerned with jnana marga or Raja marga. Having said this, these are very much generalisations and not absolute positions as exceptions can be found on both sides and in any case the two approaches could be said to be complimentary within Hinduism.</p> <p>Some might suggest that the differences between the major divisions are less important than the differences between different philosophies (such as dualism, monism and qualified dualism.)</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	3	
	Total	51	

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

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