

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 2014

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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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1. Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
BP	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.
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	Too vague

2. 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, Spelling, Punctuation and Grammar

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.

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	No evidence submitted or response does not address the question.

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)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Brahma • Vishnu • Shiva • Ganesha • Hanuman <p>1 mark for response.</p>	1	<p>Other deities may be credited where accurate but are not named in this part of the specification.</p> <p>Avatars e.g. (Rama and Krishna) may be credited.</p> <p>Credit Brahman.</p>
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Respect for/obedience to parents • hospitality • charity • learning/studying • Carrying out religious rituals • Almsgiving to sannyasins <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is the cycle of life, death and rebirth (reincarnation) • Liberation from samsara is achieved through moksha • All beings are caught up in samsara • Samsara is dependent on and driven by karma <p>Marks should be awarded for any combination of points, 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>There are different conceptions of Brahman as personal or impersonal, saguna (with attributes) or nirguna (without attributes). The word derives from an older usage which means 'pervading power' and most Hindus consider Brahman to be the all encompassing being. Many believe the individual atman to be a part of Brahman and to be, ultimately, reunited with it after Moksha as all water flows eventually to the sea. Many see the belief that we are separate from Brahman as illusion (maya) to be overcome through meditation and religious practice. It should be noted, however, that other conceptions of Brahman exist and should be credited. Many take an apophatic (in Vedic terms, 'neti neti') view of Brahman, believing that all that can reasonably be said of it is that it is 'Sat, chit, ananda' (truth, consciousness and bliss)</p> <p>For many (but not all) Hindus the individual deities are aspects of Brahman through which we can encounter it and there is difference of opinion as to how much absolute reality the deities possess. Different branches of Hinduism conceive of different individual deities as being effectively identical with Brahman (Shiva, Vishnu/Krishna or Shakti) and in these ways Hinduism may envisage the Divine as 'both One and Many'.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Ahimsa is the principle of absolute non-violence which is often associated with Hinduism. It could be argued that ahimsa is so closely bound up with the idea of Hinduism that it is crucial for all Hindus. Candidates might use the example of Gandhi who put ahimsa into practice in all areas of his life and made it a pivotal point of his teaching and philosophy. Candidates might also discuss issues such as vegetarianism and careers which do not cause harm as ways in which Hindus can and should put ahimsa into practice in their lives.</p> <p>On the other hand, it could be argued that there are Hindu scriptures which do encourage warfare in certain circumstances, and in fact that Krishna actually requires</p>	12	

Question	Answer	Mark	Guidance
	<p>members of the warrior varna to participate in war as their dharma and as a condition of achieving moksha. The Vedas also speak of war and animal sacrifice. Raja Dharma requires kings and rulers to govern efficiently and this may not always be in line with the principles of ahimsa. Some candidates might point out that ahimsa is only technically required of Brahmins and that the wider application to all Hindus is a much later development associated with (amongst other things) the life and example of Gandhi.</p> <p>Some candidates might suggest that ahimsa is a good model to aspire to but is not practicable in the modern world without going to extreme lengths (such as those adopted by Jain monks and nuns.) They might suggest that as our money may be invested in arms companies or intensive farming by financial institutions it is no longer possible to follow ahimsa completely.</p> <p>Others, while acknowledging this, might suggest that this is not an excuse not to try, and that if everyone tried to live according to the principles of ahimsa the world would be a much better place. Some candidates might argue, therefore that everyone, not just Hindus, should live according to ahimsa.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Dassehra <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is a site sacred to Shiva • It is on the congruence of two holy rivers • It is close to the River Ganges • Shiva is believed to have once lived there • There are many important temples there • Some believe that if you die there you gain moksha <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The New year • The start of a new financial/accounting year • The triumph of good over evil • The return of Rama and Sita to Ayodhya • The defeat of the demon Ravanna <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>Holi is a joyful celebration of spring and is a time to defy tradition and turn usually strict conventions and roles on their head, for example students ordering teachers around and children having authority over parents. This is important as time for fun is vital to life and the celebration of spring and life is a good thing.</p> <p>Children are also taught important stories which help them to become better integrated into the religion. In particular the story of Holika is important as a reminder that good will always triumph over evil, and that Vishnu is loving and loyal and will protect his loyal followers as he protected Prahlad. God has a fierce side and should be obeyed and respected as well as loved. For some the marriage of Shiva and Parvati is celebrated ay Holi.</p> <p>Also important is the reminder in the story that obedience and loyalty to God are more important than anything else including family ties and duty.</p> <p>Festivals are a time for families to gather together and spend time together and this is also very important, particularly in the modern age when it is easy to be swept up in work and not have time to grow as a family.</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 agree with the statement by saying that one of the main purposes of festivals is to unite the followers of a religion and encourage them to come together to worship and to learn from each other. In the UK, and other countries in the Hindu diaspora, this can be particularly important as Hindus may be spread over a wide geographical area and the opportunity to come together to celebrate their common culture as well as their religion can be very important.</p> <p>On the other hand, the fact that India is so huge and that Hinduism itself is so diverse can make it almost impossible for this to happen. Different stories and deities are important in different parts of India and even when the same festival is celebrated it may have a different central story and therefore different ways of celebrating. Candidates may, however suggest that even where this is the case, the central message of good overcoming evil remains unchanged and that it is this, rather than particular customs or traditions which is the most important thing.</p> <p>Where Hindus live outside India there may be reasons (often to do with climate) why certain traditions are changed or adapted. Also the local Hindu community might be drawn from a number of different parts of India with different stories and traditions. For this reason it is not uncommon for new ways of celebrating to develop which can unite all Hindus and which work well in a new country. Candidates might argue that this is a positive thing that should be encouraged, or that it dilutes 'true' Hinduism.</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)	<ul style="list-style-type: none"> • Shaktism <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Shakti • Mataji • Devi • Durga • Kali • Parvati/Gaudi <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Vishnu is the main God (equivalent to Brahman) • Krishna/Rama is an incarnation of Vishnu and is seen by some as God • There are 10 incarnations of Vishnu • Vishnu comes as an avatar to correct injustice (adharma) • Devotion to Vishnu is the most important thing • Dharma and Varnashramadharma are very important • Key texts are the Ramayana and the Bhagavad Gita <p>1 mark for each response.</p>	3	<p>Candidates would gain a mark for 'Krishna as he is an avatar of Vishnu' but would not then gain any extra marks for saying that, for example, 'Rama is an avatar of Vishnu' as this is, effectively, the same belief. The same is true of any of the 10 incarnations.</p>

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>Shaivism is the belief that the main deity (broadly equivalent to Brahman) is Shiva and that Shiva incorporates into himself the ideas of creation, preservation and destruction/transformation rather than these being functions of the different parts of the Trimurti. Shaivism is particularly associated with asceticism and tantric ideas concerned with overcoming the illusions associated with living in society. Shaivite sannyasins often live in cremation grounds and may cover themselves in ashes in an attempt to stop associating their true essence (atman) with the impermanent body.</p> <p>The idea of a balance between male and female is also important to many Shaivites and Shiva is often depicted as a composite figure of Shiva and his consort showing that the two cannot be separated. In some Shaivite philosophies Shiva represents pure unextended consciousness and Parvati/Shakti represents the extended material world. They are separate but the same. For this reason there is often a close associated between Shaivism and Shaktism. Shiva defies convention and expectation and his followers may feel called to defy the obvious in order to free their minds either by engaging in taboos (as in some forms of tantrism) or through deep meditation.</p> <p>Candidates may explain about reform movements within Hinduism such as the Lingayats in Southern India who reject physical representations of the divine in favour of a more philosophical, spiritual and ethical understanding.</p> <p>The mysticism surrounding many forms of Shaivism and the devotional works of Shaivite poets may also be discussed. Responses which concentrate on beliefs about Shiva are also acceptable.</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 many of the major festivals centre around goddesses, in particular Durgapuja, and that this demonstrates the significance of the Goddess in Hinduism. In many stories (particularly associated with Durga and Kali) the Goddess can act to save the world when the gods are powerless.</p> <p>Candidates might suggest that for Shaktis the Goddess is the Divine Absolute from which all else (including the gods) emerges and that for this reason the Goddess is the only truly important thing. They might say that the imagery of the Mother and the Womb is more appropriate when talking about the Source of all as it implies that the universe is brought forth out of the Divine rather than being 'created' by it.</p> <p>Others might argue that the Hindu culture which has traditionally given more freedom and status to men precludes this view. Although honour is given to goddesses/ the Goddess formally this is only 'lip service' and is not a true veneration of the Divine Feminine. The qualities which are applauded in goddesses and which women are expected to emulate are often submissive and maternal and do not encourage a real respect of the female either in society or in religion. The rarity of female sannyasins (although they do exist) supports this view, as does book 5 of the Ramayana which describes the final state of Sita.</p> <p>Candidates might argue that the Goddess and individual goddesses have significance, but only to women. Women may pray to goddesses for a child or for safety in pregnancy and childbirth. Thus goddesses do have greater significance, but only in the fairly narrow context of a woman's dharma.</p> <p>Candidates might also argue that goddesses and the image of the Goddess are of growing significance in Hinduism as a figurehead of feminist movements and as an empowering example for women.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
	Total	51	

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

- a. 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:
- i. 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.
 - ii. 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.
 - iii. 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

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point a. above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet** **AND** a **scribe cover sheet** attached to it, see point a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at specialrequirements@ocr.org.uk who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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