

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 2016

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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

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.
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2. 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.

3. 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.

1. 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	A good answer to the question. Candidates will demonstrate a clear understanding of the question. 4. A fairly complete and full description/explanation/analysis 5. A comprehensive account of the range/depth of relevant material. 6. The information will be presented in a structured format 7. There will be significant, appropriate and correct use of specialist terms. 8. There will be few if any errors in spelling, grammar and punctuation
Level 2 3-4	A satisfactory answer to the question. Candidates will demonstrate some understanding of the question. 9. Information will be relevant but may lack specific detail 10. There will be some description/explanation/analysis although this may not be fully developed 11. The information will be presented for the most part in a structured format 12. Some use of specialist terms, although these may not always be used appropriately 13. There may be errors in spelling, grammar and punctuation
Level 1 1-2	A weak attempt to answer the question. Candidates will demonstrate little understanding of the question. 14. A small amount of relevant information may be included 15. Answers may be in the form of a list with little or no description/explanation/analysis 16. There will be little or no use of specialist terms 17. Answers may be ambiguous or disorganised 18. 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	A good answer to the question. Candidates will demonstrate a clear understanding of the question. 19. Answers will reflect the significance of the issue(s) raised 20. Clear evidence of an appropriate personal response, fully supported 21. A range of points of view supported by justified arguments/discussion 22. The information will be presented in a clear and organised way 23. Clear reference to the religion studied 24. Specialist terms will be used appropriately and correctly Few, if any errors in spelling, grammar and punctuation	Level 2 4-6	A limited answer to the question. Candidates will demonstrate some understanding of the question. 25. Some information will be relevant, although may lack specific detail. 26. Only one view might be offered and developed 27. Viewpoints might be stated and supported with limited argument/discussion 28. The information will show some organisation 29. Reference to the religion studied may be vague 30. Some use of specialist terms, although these may not always be used appropriately There may be errors in spelling, grammar and punctuation
Level 3 7-9	A competent answer to the question. Candidates will demonstrate a sound understanding of the question. 31. Selection of relevant material with appropriate development 32. Evidence of appropriate personal response 33. Justified arguments/different points of view supported by some discussion 34. The information will be presented in a structured format 35. Some appropriate reference to the religion studied 36. Specialist terms will be used appropriately and for the most part correctly There may be occasional errors in spelling, grammar and punctuation	Level 1 1-3	A weak attempt to answer the question. Candidates will demonstrate little understanding of the question. 37. Answers may be simplistic with little or no relevant information 38. Viewpoints may not be supported or appropriate 39. Answers may be ambiguous or disorganised 40. There will be little or no use of specialist terms Errors of grammar, punctuation and spelling may be intrusive
		Level 0 0	No evidence submitted or response does not address the question.

Question		Answer	Mark	Guidance
1	(a)	<p>Which Hindu god is shown with an elephant's head?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Ganesh • Ganesha • Ganapati <p>One mark for response.</p>	1	
	(b)	<p>Give <u>two</u> Hindu beliefs about karma.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is the law of cause and effect • It is the consequences of actions • It may take effect in this life or a later one • It determines ones next birth <p>One mark for each response.</p>	2	
	(c)	<p>List <u>three</u> things that Hindus believe about the atman.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is identical with Brahman and this can be realised if one is able to overcome maya through jnana or meditation • It is the unchanging self • It cannot be destroyed as taught by Krishna in the Bhagavad Gita • It is reborn • It will ultimately be reunited with Brahman when moksha is attained <p>One mark for each response.</p>	3	<p>Do not penalise candidates for using 'Brahma' rather than 'Brahman' as the terms are interchangeable in some Hindu texts.</p>

Question		Answer	Mark	Guidance
(d)		<p>Explain why a Hindu might worship Lakshmi.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Lakshmi is the goddess of prosperity so the most obvious response is that a Hindu might worship her in order to gain material wealth and prosperity. It is worth noting that during the grihastha (householder) ashrama this is a perfectly valid aim of life and is not in conflict with religious values so long as the money is gained honestly and spent responsibly. Lakshmi might be invoked at the start of a new business enterprise or at the end of the financial year when accounts are being drawn up. She might be worshipped in order to draw prosperity into a household, especially at special occasions such as a wedding or at Divali.</p> <p>Hindus might also worship Lakshmi because of a family connection with the goddess or some other connection. As consort of Vishnu she is particularly associated with the grihastha ashrama and with the operation of karma. She is patron of some families and this might be the reason for special veneration.</p> <p>Many Hindus regard Lakshmi as an aspect of the Goddess and so she may be especially worshipped by women, especially in connection with fertility, protection in childbirth and guardianship of the home. She is portrayed as an ideal dharmic consort to Vishnu and as such may be venerated by brides.</p> <p>She may be worshipped at times of the year especially connected with the Goddess, such as Durgapuja/Navaratri when there will be a day set aside for veneration of this particular aspect of the Goddess.</p> <p>Finally some may choose to worship her out of personal preference as a result of a particular religious experience or as an act of personal love and devotion (bhakti).</p>	6	

Question		Answer	Mark	Guidance
(e)		<p>'The world we see is an illusion (maya).'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Advaita Vedanta tradition of Hinduism, which is often regarded as normative, teaches that the material world has only contingent reality and can be likened to a 'category error' or an illusion. Shankara taught that we believe this world to be 'real' because we live in the darkness of ignorance (avidya). When we have true knowledge (jnana) gained through meditation we will understand that only Brahman is real and the world is merely a reflection of Brahman which appears to contain diversity but which is, in fact, one with Brahman and with the individual atman, which is identical with Brahman. Candidates might argue in support of this assertion and may use various scriptures and teachings to support it. They are likely to use Shankara's analogy of the snake and the rope. In the dark a piece of rope is easily mistaken for a snake, causing fear, but when the light dawns it is revealed as a rope and the fear vanishes. The snake/rope has not changed, but now it is perceived and understood correctly. Once the world is recognised as maya it can no longer cause pain or fear. Against the statement, candidates might suggest that this is not the only understanding of the world and Brahman in Hinduism. Other schools of thought may be suggested, although there is no requirement for candidates to be familiar with these. Many Hindus see the world as a real creation of a personal God or as Prakriti, pre-existent and eternal matter as opposed to consciousness.</p> <p>Some may attack the statement on scientific or empirical grounds, claiming that science and experience show the world to be true and real. We can experience it with our senses. The same cannot be said of Brahman whose existence is, at best, conjectural. For this reason, it could be argued, that there are no grounds for claiming that the world is an illusion. A point against this is that meditation could lead to the personal experience that the world is an illusion.</p>	12	Candidates must demonstrate a clear understanding of the concept of the world as maya as it exists within Hinduism in order to gain level 3.
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>Which Hindu festival is a celebration of the goddesses?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Durgapuja • Dusserah • Navaratri <p>One mark for response.</p>	1	Local or more minor festivals which venerate a goddess should be credited where they are accurate.
	(b)	<p>Give two ways in which a Hindu might prepare for a festival.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Cleaning the house • Bringing a special murti into the house • Inviting a priest to bless a special murti • Fasting • Prayer <p>One mark for each response.</p>	2	Responses that are specific to particular Hindu festivals are creditable.
	(c)	<p>List three things pilgrims might do at Varanasi.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Circumambulate temples associated with Shiva • Aim to die there so as to achieve moksha • Sprinkle the cremated remains of loved ones in the Ganges • Bathe in the Ganges <p>One mark for each response.</p>	3	

Question		Answer	Mark	Guidance
(d)		<p>Explain why Hindus do not all celebrate the same festivals.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Different festivals celebrate different deities and are associated with different schools of Hinduism. For example, Holi is generally associated with stories about an avatar of Vishnu (Narasimha) and is therefore celebrated by Vaisnava Hindus. In contrast, Maha Shivratri celebrates the 'Great Night of Shiva' and does not tend to be celebrated in areas of India where Vaisnavism is prevalent.</p> <p>In the Hindu diaspora, such as the UK, the festivals that are celebrated publically and communally tend to be those from the areas of India where the majority of immigrants originate. Most public celebration is around the festivals of Divali, Durgapuja and Holi although Hindus from other areas may celebrate different festivals within their families.</p> <p>There is also geographical variation in festivals and in the way in which they are celebrated. For example, while most Hindus celebrate Divali, not all have the same customs associated with it and not all associate the same stories with it.</p> <p>Hindus may celebrate festivals associated with deities with whom they feel a particular connection and may give special attention to festivals widely celebrated in the countries in which they settle. Many Hindus in the UK, for example, will celebrate Christmas.</p>	6	

Question		Answer	Mark	Guidance
(e)		<p>'Pilgrimage is the best way to achieve moksha.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus believe that going on pilgrimage, especially to the Seven Sacred Cities of India is a good way of gaining karma or of wiping out bad karma from this life or a previous one. This may result in an auspicious rebirth, or even in attaining moksha. Some Hindus believe that taking part in certain practices while on pilgrimage can lead to immediate moksha at the time of death. For this reason many Hindus will bathe in the Ganges or will travel to Varanasi near their time of death in the hope of dying on its banks and so gaining instant salvation. For some this could indeed be argued to be the 'best' way of attaining moksha since it requires relatively little time and effort.</p> <p>In a similar way for many, pilgrimage to a site associated with a particular deity is an act of love and devotion (bhakti), which, according to the Bhagavad Gita, can result in moksha. This route to moksha is available to all regardless of gender, caste or intellectual capacity and so could be seen as a good method to use.</p> <p>Having said this, many Hindus would suggest that there is no 'short cut' to moksha and that it can only be attained by realisation of the true nature of reality. This occurs when one acknowledged that the atman and the Brahman are identical and that the material world is an illusion with no absolute reality. This can only be attained by long study with a guru, renunciation and meditation. Moksha can only be achieved by those who devote their life to the quest, and pilgrimage, while it might be of spiritual use, especially to those who have not yet understood the truth, cannot lead to moksha.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>What is Shaivism?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Worship of Shiva • The division of Hinduism which venerates Shiva as the Supreme God <p>One mark for response.</p>	1	
	(b)	<p>Give two names by which Shakti might be worshipped.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Materji • Parvati • Kali • Durga • Gaudi • The Goddess <p>One mark for each response.</p>	2	<p>While the goddesses Lakshmi and Saraswati are not strictly part of the Shakta tradition, they should still be credited as many Hindus believe them to be aspects of the Goddess</p> <p>Accept 'Mother Goddess' but not 'Mother Nature'.</p>
	(c)	<p>Describe how Shiva is represented.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • He is the third person of the Trimurti and is responsible for the destruction of the universe at the end of the kali yuga. He is associated with ascetics and may be shown dancing in cremation grounds. He has a blue throat from drinking poison that would have destroyed humanity • He is the great yogi and ascetic sitting on a tiger skin, which shows that he has conquered passion. His weapon is a trident and from his hair flows the river Ganges. His vehicle is Nandi the bull • He is the cosmic dancer (Nataraja) and his dance provides the energy that keeps the universe moving. He dances on a dwarf representing ignorance and has a drum which is the 'heart beat' of the universe • He is sometimes shown with his consort Parvati and his sons Ganesh and Skanda. This is the 'Holy Family' of Hinduism <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	

Question		Answer	Mark	Guidance
(d)		<p>Explain why some Hindus are followers of Vaishnavism.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Vaisnavism is common in the north of India and could be argued to have a clear connection with the 'Aryan' writers of the original Vedas. Because of its clear connection with the Vedas (and particularly the samhitas) it might be seen as the original and purest most 'authentic' form of Hinduism practised today. Some forms of Shaivism are closely associated with Goddess worship and with tantric practices with which some Hindus may be uncomfortable.</p> <p>The close association between Vishnu and bhakti (although it should be noted that not all Vaisnavas are also bhaktas) gives Vaisnavism a wide appeal to all regardless of gender, caste or intelligence and it is therefore seen as approachable. It has a closer association than some forms of Shaivism with the householder rather than renunciate path and so, again, could be seen as more accessible and accommodating.</p> <p>Some Hindus may be Vaisnavas purely because that is the prevalent tradition in the area of their birth and therefore the tradition with which they are most familiar. If they are born into a Vaisnava family there is a good chance that they will follow that path. They may not even be familiar with Shaivite or Shakta scriptures.</p> <p>Some follow Vishnu out of pure devotion, often following a religious experience of some kind in which they have a vision of Vishnu as supreme Lord. This may be associated with his avatar Krishna who is often the object of personal devotion.</p> <p>Since Vishnu is the person of the Trimurti responsible for preserving and sustaining the world it could be argued that he is the god to whom reverence is most due, and who will be of most obvious help to followers in daily life. Hindus may therefore be Vaisnavas for largely apotropaic reasons.</p>	6	

Question		Answer	Mark	Guidance
(e)		<p>'Shaktism is only for women.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>At first sight it would be easy to agree with the statement since Shaktism is worship of the Goddess and it is obvious why women would be attracted to this. Figures of powerful goddesses or female avatars such as Durga, Kali and Sita have been widely used as a focus of the feminist movement within India as they portray the divine feminine as powerful, independent, and, quite often, as needing no male consort.</p> <p>Women in particular might relate closely to a goddess or identify with her. Goddesses may be seen to share typically female concerns such as fertility, safety in childbirth and the creation of a safe and pious home and women may invoke goddesses, or the Goddess for these things.</p> <p>However, since Shaktism does not merely honour goddesses and the Goddess, but asserts that the Absolute Divine Principle is a feminine one in which the gods 'arise and dissolve like bubbles' it follows that it cannot be a religion only for women. Shaktism is often associated with hidden or esoteric knowledge which only a great adept can achieve and for this reason it is associated with jnana and the renunciate tradition.</p> <p>One of the greatest proponents of Shaktism was Ramakrishna who had a vision of the Goddess and who worshipped her with great love and devotion saw her as a universal Mother who could unite all people under her care. The best known devotee of Shakta or Materji was a man and so it follows that this not primarily a women's religion.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
		Total	51	

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