

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 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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Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
	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

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	<p>No evidence submitted or response does not address the question.</p>

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>

MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The final act in puja • The offering of a lighted lamp to the Divine • The blessing of the worshippers using a lighted lamp • Songs which accompany the offering of the lamp • The symbolic offering of the elements to the Divine • Welcoming the Divine in preparation for worship <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In order to achieve moksha • To follow the Raja marga • In order to realise unity with Brahman • In order to achieve mental discipline • In order to attain siddhis • Concentrating on an idea • Attempting to dispel maya (illusion) or attachment <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Public worship • Celebrating festivals • Weddings • Community centre • Teaching • Celebrations 	3	

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> • Hosting school/interfaith visits <p>1 mark for each response.</p>		
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The murti provides a focus for worship and prayer and so makes it easier to concentrate. Psychologically it is easier to accept that God is listening and caring if you can see an object for your worship.</p> <p>The murti can also become a focus for adoration. By making offerings to the murti and treating it as a beloved guest it is possible to demonstrate love and devotion to God in a physical way.</p> <p>Murtis provide a reminder of the stories and attributes of particular deities and so, by extension, can remind a Hindu about the qualities of God which should be adored and/or emulated. For example, using a murti of Ganesh as an object of worship or meditation can remind a Hindu of the love and generosity of God and of the importance of learning and intelligence.</p> <p>For some Hindus, murtis are imbued with the essence of the divine in a particular way. Although God is present everywhere, for many Hindus the divine is present in murtis in a particular way. For this reason the presence of a consecrated murti in the home can bring particular blessings into the home and turn the home into a holy place. Offerings made to the murti are, in some way, accepted by God and so able to bring blessings to the giver. For this reason it is necessary to follow the precise instructions given in the scriptures for the creation of each murti.</p> <p>Candidates are free to suggest that murtis are not, in fact, all that important to Hindus as God is everywhere. Some may describe the teachings of reform movements within Hinduism that have sought to move away from murti worship.</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>Prayer could be seen as being more important than meditation as it is a direct appeal to the divine and as such could be seen to be far more powerful than meditation. In theory, prayer has the capacity to change a situation to the supplicant's advantage. Also if there is a God, then communication with God must surely be the most important thing you can do. You can then align yourself with the Divine Will. Also the Vedas command Hindus to pray, and to do so in set formulas at certain times. Certain prayers are only known and recited by priests and it surely follows that these ritual words have great power.</p> <p>Against the statement it could be argued that there are many ways of understanding the Divine in Hinduism, not all of which involve belief in a personal God. Meditation does not require the intervention or involvement of a divinity. Many agnostics and even atheists practise meditation and benefit from it so it could clearly be argued that it is of wider benefit than prayer. Some Hindus might suggest that praying to the divinities encourages maya as it holds the person back from realising not only that the individual deities are, in fact, one; but also that they themselves are identical with Brahman. Meditation actually sets out to dispel this maya and to encourage this realisation. For this reason it follows that meditation is of more use than prayer.</p> <p>Other candidates might suggest that since both are required by the scriptures (prayer and ritual in the Samhitas and meditation in the Upanishads) both must be necessary and they must complement each other.</p> <p>Some might suggest that prayer is more important to those on the karma marga or the bhakti marga while meditation is more helpful to those on the jnana or raja margas; so while neither is more or less important, different people might use them differently.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<ul style="list-style-type: none"> Mundan <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> Varna: The caste/class/jati that you belong to Ashrama: The stage of life that you belong to <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> It is the law of cause or effect The actions you carry out bring good or bad karma It is a law of the universe (karma phala...actions have consequences) Karma determines your state in your next incarnation You must free yourself from karma to attain moksha You can be freed from karma through 'disinterested action' Bad karma can be removed by certain ritual actions Karma may be determined by intention as well as the action itself The Bhagavad Gita contains many teachings about karma Only human beings amass karma. <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Samskaras form an important part in the development of Hindus into adults. They are milestones which mark important points in the physical, social and spiritual development of a Hindu. They are also important in as much as they show that a Hindu</p>	6	

Question	Answer	Mark	Guidance
	<p>is complying with instructions laid down in the Vedas and other scriptures and so living as a good Hindu.</p> <p>Samskaras also form a bond and a sense of belonging with the local community and so show one's place within the wider scheme of varnashramadharmā. Following the samskaras provides a bond with the community, with the past and with the traditions and cultures of family and religion.</p> <p>Candidates might talk about the ways in which particular samskaras show Hindu beliefs. For example the mundan is concerned with the removal of bad karma from a previous life in order to make an auspicious beginning. Upayana is concerned with the importance of learning and of the duties of the Brahmacharya ashrama.</p> <p>The samskaras connected with marriage and funerals also show beliefs about the importance of marriage and the family and the roles of men and women and about life after death and candidates may discuss these in detail.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement it could be argued that wedding ceremonies in all religions and cultures, including Hinduism, can be extremely expensive and that this is not money well spent, particularly when a new family is setting up and could well have better things to spend the money on.</p> <p>However elaborate or enjoyable the ceremony is, it only lasts for a short time (in Hindu culture up to a week) as opposed to the marriage which will (hopefully) last a lifetime. Putting too much emphasis on the wedding can lead to a sense of anti climax which is not a good start to married life.</p> <p>Against this it may be argued the ceremony serves a purpose. Each ritual point has a spiritual meaning that can be of help to the couple in their life together, and the candidates may describe these symbolic meanings in detail. The elaborate rituals are set out in the Vedas and so seen to be of great importance. It is important that</p>	12	

Question		Answer	Mark	Guidance
		<p>everything is done 'properly' and in accordance with tradition and the Vedas.</p> <p>The money spent on the wedding is a display of wealth which may help to strengthen family ties. Hindu weddings are often not just the union of two people but of two families and the elaborate celebrations reflect this. The celebration also goes to emphasise the importance of marriage by setting it apart from everyday life. This helps to ensure that it is taken seriously and that the wedding becomes a time that the couple can look back on for inspiration and hope when things get difficult. The importance of the bride and groom and in particular the importance of their role as parents is also emphasised by the clothes they wear which are reminiscent of royalty.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Bhagavad Gita • The Gita • The 'Song of the Lord' <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Krishna • Arjuna • Draupadi • Bhima • Bharata • Pandu • Duryodhana • Yudhisthira <p>1 mark for each response.</p>	2	These are the most probable answers, although, any correct answer should be credited.

Question	Answer	Mark	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • They are the oldest Hindu sacred writings • They are sruti texts (come directly from the Divine) • They are the most important scriptures and have the most authority • They contain the Samhitas, the Aranyakas and the Upanishads • The Samhitas are mainly concerned with sacrifice and how to carry it out • The Upanishads contain philosophical writings about the earlier Samhitas • They can help Hindus to achieve moksha <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>To many Hindus it is the Upanishads that are at the heart of Hinduism and it can be argued that all the key teachings of Hinduism about moksha, samsara karma and Brahman can be found in the Upanishads. The Upanishads are not overly concerned with individual deities or with the formulaic ritual of the Samhitas; however they do teach that knowledge of the Vedas (by which they mean the Samhitas and Aranyakas) is vital.</p> <p>In some forms of Hinduism, study of the Upanishads is limited to the 'twice born' or the top three varnas, and this indicated the importance of the Upanishads to Hindus. It could be argued that Hinduism, as it is understood by many, rests primarily upon the Upanishads.</p> <p>Candidates might also suggest that the Upanishads are not all that important as most Hindus, whilst holding them in high regard, have never actually read them and that they are not well known outside the circles of academia. This makes them of great theoretical importance but little practical importance.</p> <p>It could be argued that the Upanishads have greater importance to non-Hindu academics and to the way in which Hinduism has developed and come to be understood outside India.</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>On the surface of it this might appear to be true. Sruti scriptures have a special status as ‘that which is heard’ meaning that they are believed to be direct revelations from the divine. In Hinduism the orthodoxy of an idea is judged by whether or not it is in broad agreement with the Vedas. Most of the ‘core concepts’ of Hinduism, particularly as it is understood in the West are contained in the Upanishads which are sruti writings.</p> <p>One of the key duties of the Brahmins is to learn and understand the sruti texts so that they can use that knowledge to serve the wider community. The writings are considered so holy that in many circles reading them is forbidden to certain members of society. Other sacred writings do not have these qualities and so could be seen as being of far less importance.</p> <p>On the other hand, smrti texts arguably have far more relevance in the lives of most Hindus than sruti texts. The Bhagavad Gita is often thought of as the definitive scripture of Hinduism and it is certainly the most widely quoted by Hindus and non-Hindus alike, and yet it is not a Vedic text but a portion of one of the Epics. Most Hindus are familiar with the Epics and Puranas as they are narratives making them easy to learn and recite. They are often acted out at festivals and there are no restrictions on who may study them. For this reason it could be said that they have had far more influence on Hinduism than the Vedic texts which have great theoretical importance but little practical application.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	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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