

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 2017

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations



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.

Subject-specific Marking Instructions

We do not annotate Religious Studies scripts.

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.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

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

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.

If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.

If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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 	<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>

	and for the most part correctly There may be occasional errors in spelling, grammar and punctuation		
		Level 0 0	No evidence submitted or response does not address the question.


Question		Answer	Mark	Guidance
1	(a)	<p>What name is given to the Preserver god?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Vishnu • Narayan <p>1 mark for response.</p>	1	Credit Krishna
	(b)	<p>Give two qualities of Brahman.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sat (Truth/Reality) • Chit (Consciousness) • Ananda (Bliss) • Saguna (with attributes) • Nirguna (without attributes) • Omnipresent (Everywhere) • All encompassing • Comprised of all deities <p>1 mark for each response.</p>	2	
	(c)	<p>List three things that Hindus believe about Brahma.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • He is the creator god • He is the consort of Saraswati • One of his heads was cut off by Shiva • He is the first part of the Trimurti <p>1 mark for each response.</p>	3	

	(d)	<p>Explain why Ganesha is important to many Hindus.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Ganesha is the only deity worshipped in all parts of India and by all divisions of Hindus. He is said to have received a boon from Shiva that he should be worshipped before all other gods. Because of this he is seen by many Hindus as a 'gatekeeper' and many believe that praying to him makes prayer to other gods effective. His image is often seen at the entrance to temples and in front of the main murti.</p> <p>Ganesha is seen as auspicious and his worship can bring good fortune. He is the guardian of thresholds and so worshipping him at the start of any new enterprise such as a wedding or beginning of a new business can bring success.</p> <p>Ganesha is particularly associated with intelligence and scholarship. Many believe him to have written down the Vedas with his tusk and so given them to mankind.</p> <p>Many students invoke him for success in education and examinations. Ganesha is seen as friendly and helpful towards his devotees and so holds a place of particular importance in the lives of Hindus. He is the remover of obstacles and the helper of men.</p> <p>Ganesha is a role model of obedience, prepared to sacrifice his life to follow his mother's instructions; and he considered his parents as the centre of his universe. Thus he exemplifies obedience, courage, filial duty and adherence to dharma and he blesses those who do the same. As he is friendly and has a humorous appearance he is approachable by children and many find him an easy way to learn about Hinduism.</p>	6	
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(e)		<p>‘The individual atman is not identical with Brahman.’</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might suggest that it is counterintuitive to suggest that the atman is the same as Brahman since an individual is subject to delusion and does not possess ultimate knowledge. Furthermore, not all divisions of Hinduism teach that the atman is identical with Brahman. The bhakti movement teaches that moksha comes from loving devotion to a personal God and that it consists of being eternally with God. Other forms of Hinduism teach that there is no God, only a multiplicity of purushas (a term that could be equated to atman). Others teach that Brahman and atman are of the same substance but eternally distinct. It could be asked, if the atman is identical with Brahman, how and why Brahman should deceive itself through Maya.</p> <p>In favour of the statement, candidates might argue that this is the central teaching of the Advaita Vedanta, which is the most widely known philosophy of Hinduism and certainly the most popular outside India. Shankara taught that the atman is not different to Brahman and that only Maya prevents people from seeing this and so achieving moksha. Candidates might explain the idea of moksha and how it leads to the illusion that there is division in the world. Candidates may argue that this is the message of the Upanishads although some may be aware that not all interpret it in this way.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	


Question		Answer	Mark	Guidance
2	(a)	<p>Name one deity who is worshipped at Navaratri.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Durga • Lakshmi • Parvati • Kali • Saraswati • Shakti <p>1 mark for response.</p>	1	Rama and Krishna can also be associated with this festival in some parts of India and should be credited.
	(b)	<p>Give two ways a Hindu might prepare for a pilgrimage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Making offerings for purification • Praying • Religious study • Practical travel arrangements <p>1 mark for each response.</p>	2	'Visiting the Ganges' will not be credited since this is a pilgrimage in itself.
	(c)	<p>Describe one event that is celebrated at Divali.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The return of Rama and Sita from exile and the re-establishment of their kingdom and of righteousness • The arrival of Lakshmi on earth to bless houses with prosperity and luck • The new year and the renewing of accounts <p>1 mark for each response.</p>	3	

	(d)	<p>Explain why Divali might be important to a Hindu community.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>All festivals are important times for communities as they bring them together and emphasise community bonds. People take time out from every day working life and might get to know people for the first time or in a different context. Children are important at festivals and at this time various events might take place that teach children about their religion and/or culture (for example dances or plays/puppet shows telling the story of the Ramayana).</p> <p>Divali is often the biggest and most important festival in a Hindu calendar and so can have an even stronger effect on a community. Putting divas on the streets and in windows brings everyone together to celebrate the power of light and goodness over darkness and evil. In Hindu communities living outside India, for example in the UK, Divali might have a very important role in community life. Families might travel a significant distance to their nearest mandir or community centre and might meet with Hindus that they see very seldom. This might reinforce their sense of identity as Hindus and strengthen bonds of family and friendship. In local communities as well, Hindus might display their culture at this time (for example by putting divas in their window) in a way that allows them to engage with non-Hindu friends and family, perhaps inviting them for a meal. This might allow them to discuss their religion and strengthen feelings of friendship and belonging.</p>	6	
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	(e)	<p>'Going on pilgrimage will do no good unless it is done out of love for God.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that the purpose of pilgrimage is to develop or show bhakti and that its effectiveness comes through the changes it makes in a person. It is the feeling of connection with the divine that is effective in helping to achieve moksha and that this cannot happen if the pilgrimage is undertaken in the wrong spirit.</p> <p>Others might suggest that it does not really matter what the motivation or attitude is when one sets out on a pilgrimage since the journey itself is likely to change the pilgrim. The hardships of travel together with being with others on a similar journey and so discussing spiritual matters; or the emotions encountered in sacred shrines associated with mythological events will be likely to have a strong impact on a person.</p> <p>Against the statement, some candidates might suggest that many Hindus approach pilgrimage as an almost 'magical' way of gaining karma, getting rid of bad karma or attaining moksha. For example there are many who believe that bathing in the Ganges, or journeying to Varanasi to die will guarantee moksha regardless of any other factor. Others will argue that this is a false understanding of Hindu teaching and that these people are deceived.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>What does 'shakti' mean?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Power • The Goddess • The active power of the divine • The consort of a god <p>1 mark for response.</p>	1	
	(b)	<p>Name two goddesses worshipped by Shaivites.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Parvati • Kali • Durga • Gaudi <p>1 mark for each response.</p>	2	
	(c)	<p>List three avatars of Vishnu.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rama • Krishna • Parashurama • Narasimha • Kalki <p>1 mark for each response.</p>	3	These are the most probable responses, however any of the 10 avatars of Vishnu should be credited, as should Jesus or the Buddha.

	(d)	<p>Explain why some Hindus believe all goddesses are one. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus believe that there is only one ultimate reality, which is known as Brahman and that all deities (along with all individual jivas) are identical with Brahman. Individual deities are aspects of this Brahman through which it is possible to cultivate a relationship with and a deeper understanding of the divine. Shaivites tend to understand the universe as polarised into masculine and feminine aspects that are characterised as consciousness (Purusha) and matter (Prakriti) respectively. The feminine is dynamic and active and is the reason why the divine can act in the world. This divine energy or Shakti, in understood in different aspects such as Parvati, Durga and Kali, all of which reveal something about its nature; but ultimately these divisions are Maya or illusion and all are part of the Shakti energy.</p> <p>Shakta Hindus would often go further by suggesting that the ultimate reality is undivided and essentially feminine. This is the idea of a Great Goddess (Shakti or Materji) in whom all of reality has its substance. The male deities are like bubbles coming and going on its surface. All deities are only partially real as they have their true existence only in the single undivided being of the Mother. For these reasons, while individual goddesses might have their own stories and personalities and be worshipped separately in different ways they are all, ultimately, part of a single reality and so all one.</p>	6	
	(e)	‘The divisions of Hinduism have more in common than	12	

		<p>they have differences.’</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that there are many areas that unite all forms of Hinduism. Karma, dharma and samsara are ideologies embraced by all Hindu divisions, as is moksha although this may be understood in a variety of different ways. The vast majority of Hindus acknowledge the gods of the Trimurti, although the precise nature of the relationship between them might be understood differently. All variations acknowledge the divine feminine. Different ideas about moksha (such as the margas of bhakti karma and jnana) run through most Hindu divisions and schools. By these measures any differences might appear comparatively minor, coming down in the end to the name given to Brahman. Against the statement candidates might argue that there are fundamentally different understandings of the nature of reality and moksha, with many Shaivite Hindus seeing the universe as essentially ditheistic with masculine and feminine poles of the divine. Vaisnava Hinduism tends to focus on the role of dharma, particularly varnashramadharma and the role of the grihastha ashrama while Shaivite and Shakta Hinduism inclines more to the mystical and renunciate traditions. While these are generalisations they are, nonetheless, of fundamental importance.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
		Total	51	

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