

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 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.

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1. 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.

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.

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> <ol style="list-style-type: none"> 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 | <p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ol style="list-style-type: none"> 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 | <p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ol style="list-style-type: none"> 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 | <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> <p>19. Answers will reflect the significance of the issue(s) raised</p> <p>20. Clear evidence of an appropriate personal response, fully supported</p> <p>21. A range of points of view supported by justified arguments/discussion</p> <p>22. The information will be presented in a clear and organised way</p> <p>23. Clear reference to the religion studied</p> <p>24. Specialist terms will be used appropriately and correctly</p> <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> <p>25. Some information will be relevant, although may lack specific detail.</p> <p>26. Only one view might be offered and developed</p> <p>27. Viewpoints might be stated and supported with limited argument/discussion</p> <p>28. The information will show some organisation</p> <p>29. Reference to the religion studied may be vague</p> <p>30. Some use of specialist terms, although these may not always be used appropriately</p> <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> <p>31. Selection of relevant material with appropriate development</p> <p>32. Evidence of appropriate personal response</p> <p>33. Justified arguments/different points of view supported by some discussion</p> <p>34. The information will be presented in a structured format</p> <p>35. Some appropriate reference to the religion studied</p> <p>36. Specialist terms will be used appropriately and for the most part correctly</p> <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> <p>37. Answers may be simplistic with little or no relevant information</p> <p>38. Viewpoints may not be supported or appropriate</p> <p>39. Answers may be ambiguous or disorganised</p> <p>40. There will be little or no use of specialist terms</p> <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> |


| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|--|
| 1 | (a) | <p>What word means an image of a deity?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Murti <p>One mark for response.</p> | 1 | |
| | (b) | <p>Give two occasions when a Hindu might go to a mandir.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • During a Festival • To attend puja • For a wedding • For private prayer and worship • To celebrate a family event <p>One mark for each response.</p> | 2 | Funerals can be credited. In the context of the Hindu diaspora mandirs may be used for funeral gatherings. |
| | (c) | <p>List three artefacts that might be found on a puja tray.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Incense sticks • Water • A diva lamp • Kum-kum or sandalwood paste or powder • A bell <p>One mark for each response.</p> | 3 | Candles and arti lamps may be credited; murtis and images may not be credited. |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain why the priest is important in Hindu worship.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The role of the priest in Hinduism is predominantly ritual rather than pastoral, although he may take on a more pastoral role in diaspora communities such as in the UK. The priest is an expert in the complicated rituals laid out in the Vedas where details of gesture and pronunciation may be extremely important for this reason there are several ceremonies and samskaras that may not legitimately be carried out without a priest. There are many rituals where the father of the house, while he is the host of the ceremony, (the patron in Vedic terms) cannot conduct the ritual himself as he would be bound to make mistakes that would negate the merit gained through the puja and might even incur the wrath of the gods. He will therefore employ a priest to conduct the ritual on his behalf.</p> <p>Examples of ceremonies where the services of a priest might be required are the Upanayana ceremony, the wedding ceremony, the dedication of a murti prior to it being brought into a temple or household and the Mundan ceremony.</p> <p>The role of the priest in worship is to perform prayers and chants correctly, to carry out the arti ceremony and to make offerings to the havan kund or ritual fire in the temple.</p> <p>To some Hindus the priest, by nature of his brahminical status, embodies ritual purity and so is essential to worship as others would pollute the area. In temples worship often only Brahmins are permitted to enter the sanctuary or approach the murti directly and therefore without them temple worship could not take place.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>'There is no point in praying to a statue.'</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>At first sight it could be argued that Hindus treat murtis as if they believe them to be alive and that this is nonsensical. Murtis may be washed and dressed in new clothes at festival times. They are offered flowers and food and may be addressed as sentient beings. From the outside this can appear naïve and from some religious standpoints, idolatrous. Candidates may explain the objection of Islam, Judaism and some branches of Christianity towards idol worship.</p> <p>Some might suggest that the murtis are made by humans out of natural substances such as wood and that to expect them to answer prayers is pointless. There are branches of Hinduism, notably the Brahma Samaj, that emphasise the transcendent and omnipresent Brahman which cannot be represented by an image.</p> <p>Other Hindus would suggest that this is based on a false understanding of murtis. Murtis, understood correctly, serve two major functions. Firstly they provide a focus for the attention of the worshipper to concentrate on. This stops the worshipper from being distracted and provides a visual image as a focus of meditation. The attributes of the murti remind worshippers of the stories and qualities of the deity. It is always easier if there is a visual image on which to concentrate.</p> <p>Secondly many Hindus believe that as the divine is present in the whole of the material world, so it is present in the material of the murti. Furthermore, with the correct invocation the deity can be invited to indwell the murti and so to be present in it in a unique way. In this way, through dressing and washing a murti and treating it as an honoured guest, it acts as a focus of bhakti. In this way a devotee can show love to God. Prayers said in front of a murti are, therefore, addressed to a transcendent deity through the medium of the murti so it is not accurate to say that Hindus pray to statues.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |


| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|----------|
| 2 | (a) | <p>What is mundan?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The first haircut of a child <p>One mark for response.</p> | 1 | |
| | (b) | <p>Give two things the bride and groom both do at a marriage ceremony.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Take seven steps around the fire (havan kund) • Make vows to each other • Joined together by a scarf • Bride places her foot on a rock and makes a declaration to the groom <p>One mark for each response.</p> | 2 | |
| | (c) | <p>Describe one Hindu belief about charity.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving to charity is good as it generates good karma and so could lead to a good rebirth or moksha • Supporting ecological charities is good since the natural world is a manifestation of the divine and an act of devotion to Krishna in particular • Giving to charity in order to prevent harm from occurring to others could be seen as a form of ahimsa • Dana or giving charity is one of the ten niyamas all Hindus should cultivate. In particular donations should be made to temples, gurus and those who need food. It should be given with no thought of reward • The laws of Manu have guidance on who may give and receive gifts and under which circumstances • Giving generously may lead to prosperity in a future life <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain the importance of varnashrama to Hindus.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following</p> <p>Varna refers to caste and ashrama refers to the stage of life of a Hindu. The ashramas are the Brahmacharya or student, the grihastha or householder, the forest dweller and the Sannyasin or renunciate. These two things between them preserve and establish the natural order (rta) of human society and of the cosmos. The varnas are the Brahmin priests and religious scholars, the warriors and rulers, the skilled workers and merchants and the unskilled workers. There is a specific dharma or duty associated with each varna and ashrama. For example, the dharma of a student is to learn, to respect and obey his guru and parents, to study the scriptures and to remain celibate. Candidates may describe the various aspects of varnashramadharmas in detail.</p> <p>The varnashrama system gives structure and order to human society and ensures that everyone has their place. The householder ashrama acquires wealth in order to support the other ashramas leaving them free to pursue their spiritual development. This means that each individual will have time in their lives to pursue moksha and that there will be spiritual support for them to do so. At the same time the running of society and the rearing of children is assured. Following dharma, including varnashrama dharma leads to the acquisition of karma which can lead to an auspicious rebirth or to moksha.</p> <p>For some Hindus varnadharma is important as it determines their opportunities and destiny in life. Others try to live through all of the ashramas although this is uncommon and so candidates may suggest that it actually has limited importance.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>'The Upanayana ceremony is no longer relevant to Hindus.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Upanayana or sacred thread ceremony was traditionally undertaken by boys of the three upper varnas and marks the beginning of the Brahmacharya ashrama. According to the scriptures, in Vedic times the boy would leave the care of his mother at this point and go to the forest to join the community of his guru.</p> <p>It could be argued that the ceremony has no relevance in the modern world since children no longer go to dwell in the forest with a guru. It could be argued that the ceremony has a negative effect in that it reinforces inequalities of gender and varna since only males of the top three varnas undertake it. In a modern society where such things are less important and equality is beginning to be valued more highly the ceremony should be abandoned.</p> <p>On the other hand candidates might suggest that the ceremony still has importance and validity since it provides a 'rite of passage' marking the end of childhood and the beginning of official education. In some areas and among some families it is offered to boys as well as girls and so is being updated to meet the needs of modern society.</p> <p>Another argument for the relevance of the ceremony is that it is prescribed by the Vedas which are eternal scriptures which come directly from the divine and which cannot, therefore, be changed. The ceremony forms a part of the 'rita' on which the stability of the cosmos depends and which cannot, therefore, be irrelevant.</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>How many Vedas are there?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Four <p>One mark for response.</p> | 1 | |
| | (b) | <p>Name two types of writing in the Vedas.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Samhitas • Brahmanas • Aranyakas • Upanishads <p>One mark for each response.</p> | 2 | <p>Less defined 'types' of writing such as 'poetry' and 'hymns' may be credited.</p> <p>Shruti may be credited.</p> |
| | (c) | <p>Describe one event in the Bhagavad Gita.</p> <ul style="list-style-type: none"> • The battle between the two branches of the royal family in which Krishna acts as Arjuna's charioteer. Arjun is not happy about fighting against and killing members of his own family. This becomes the starting point for a didactic dialogue between Krishna and Arjuna • The dialogue between Krishna and Arjuna in which Krishna reveals that he is the Supreme God and provides detailed teachings about reincarnation and moksha, emphasising the importance of bhakti devotion and love for Krishna • Krishna teaches Arjuna the nature and importance of doing one's own, proper dharma and of nishkarma karma <p>Marks will be awarded a statement plus any combination of development and exemplification.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain why Hindus might use the Ramayana to decide how to follow dharma.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Ramayana is an epic text which tells the story of Rama who is an avatar of Vishnu. Candidates may tell the well-known story of the Ramayana as part of their response but should then move on to addressing the specific question.</p> <p>The Ramayana can be read as a treatise on dharma. It demonstrates the correct dharma for a variety of characters and shows the consequences of not following dharma. Rama is the earthly incarnation of Vishnu, the god who particularly personifies dharma and he is a role model showing various types of dharma throughout the story, always following the dictates of his dharma even when it is inconvenient or causes him pain. The various types of dharma demonstrated by Rama are as a husband, a son, a brother, a Brahmacharya, a warrior and a king. He also demonstrates how to deal with a situation where there is a conflict of dharmas with his dharma as king taking precedence over his dharma as a husband.</p> <p>Other characters also demonstrate a commitment to dharma. Hanuman is an ideal devotee and Brahmacharya and Lakshmana is an ideal brother, warrior and subject.</p> <p>There is also a warning about the consequences of failing to fulfil dharma. Sita fails to obey her husband and this leads to her kidnapping. Her actions are, however, in line with the dharma of a householder's wife to provide hospitality and alms, teaching that sometimes people are placed in impossible situations and must decide which duty is most important. Sita made the wrong choice. Ravanna also behaves adharmically as he has a responsibility to treat another man's wife as he would his mother or sister.</p> <p>It could therefore be said that studying the Ramayana teaches a Hindu what dharma is, and how it should be followed and applied in the real world. Hindus might refer to a particular situation in the Ramayana for guidance on how Rama interpreted the conflicting demands of dharma in the hope that it might their own path or priorities clearer and help them to decide how they should behave in a particular situation.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|-----------|----------|
| (e) | <p>'Smriti texts are not important.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hindu scriptures are divided into two categories. Shruti (that which is heard) is a category of scriptures believed to come directly from the divine and as such is eternal and transcendent. The Vedas are the Shruti texts and the orthodoxy of any belief is measured against its agreement with the Vedas. Smriti (that which is remembered) includes the epics such as the Ramayana and the Mahabharata and is believed to have been composed by holy men and rishis in the distant past. It contains divine insights and wisdom but does not have the status of divine revelation.</p> <p>It could be argued that Smriti texts are not important since they do not contain the core teachings on the nature of atman, Brahman and samsara which lie at the heart of Hinduism. Only the Vedas have such authority and according to ancient belief they contain all human knowledge so there should be no need for anything more.</p> <p>On the other hand, the Vedas are difficult to understand for most. It could be suggested that the Smriti texts contain stories which are easier to understand and relate to and which are therefore better tools for teaching the majority of people. They may even provide commentary and interpretation of the Vedas. Furthermore, the Smriti texts can be read and heard by anyone as opposed to the Vedas which should only be heard or read by the top three varnas and should only be studied by Brahmins. Many Hindus, while being theoretically aware of the importance of the Vedas are actually completely ignorant of their contents. In contrast the contents of the Epics are often portrayed in dance and drama and are generally well known. It could be argued that this fact alone makes them more important than the Vedas.</p> <p>For many Hindus and non-Hindus alike the most read and best known scripture is the Bhagavad Gita. The influence of this text on the development of Hinduism is difficult to overestimate and a strong case could be made that it is the most important holy text. As it is a Smriti text, this fact alone would make the statement invalid.</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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