

# **Religious Studies A (World Religions)**

General Certificate of Secondary Education **2305/01**

Paper 5 Hinduism

## **Mark Scheme for June 2010**

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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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**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) the specification;
- (b) the prescribed text(s) (where appropriate).

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Examiners' booklet issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

### USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

### MATRIX TO BE USED FOR AWARDING MARKS

#### ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

## LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

### AO1

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent</b> attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

### AO2

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

**AO3**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels in **a single question** as specified on the question paper – in this case the compulsory question. 'a form that suits its purpose' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1-2 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

**1 (a) Describe a Hindu funeral. [8]**

Candidates might include:

- A description of the preparation of the body including a description of the preparation of the pyre, with sandalwood and fragrant oils. The procession of the body to the funeral ghat;
- The orientation of the body towards the realm of death and the abode of Yama;
- The fact that Varanasi is believed to be a holy place and that many Hindus wish to die here in order to achieve moksha. Others are brought here after death by their families;
- The lighting of the pyre by the eldest son and the importance of this;
- The significance of cremation to beliefs about life after death and the exceptions to the general Hindu practice of cremation, for example the fact that some holy men and babies need not be cremated. The significance of the cracking of the skull during cremation to release the atman for rebirth;
- Disposal of the ashes after cremation, and the ways in which these may vary from place to place. Most Hindus would wish to place the ashes in the Ganges and this may also be the aim of Hindus of families outside India although all rivers are considered holy so any river would be acceptable;
- Shraddha rites which take place on the anniversary of the death and the ways in which the deceased might be commemorated in the family;
- Ways in which these practices may vary between Hindu groups and particularly how they might be adapted within the Hindu diaspora, where the ceremony might take place in a crematorium although the role of the eldest son remains significant.

**(b) Explain how believing in samsara might affect the way a Hindu lives. [7]**

Candidates might include:

- An explanation of what Hindus mean by samsara and how this relates to other relevant terms such as karma and moksha. The idea that actions might be motivated by a desire to gain good karma by fulfilling dharma or varnashramadharma in order to advance in samsara;
- There might be an explanation of the specific ways in which Hindus might seek to gain karma, for example by keeping the laws of Manu, or acting in accordance with varnashramadharma or principles such as ahimsa. There might be an acknowledgement that Hindus might behave in different ways because of this belief;
- The question of moksha, or liberation from samsara and the extent to which this motivates some Hindus. The quest for moksha might have different effects on the actions of Hindus than the quest for a good reincarnation and candidates might include a discussion of this;
- The idea that all actions have consequences either in this life or another so it does matter how you behave;
- Examples of ways in which Hindus might behave in order to influence samsara, which may include discussion of dharma, varnashramadharma, the Laws of Manu etc.

**(c) 'Believing in reincarnation is just wishful thinking'.**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer.** [5]

Candidates might include:

- Arguments for and against belief in reincarnation taken from Hinduism and elsewhere. For example, a discussion of past life regression or memory;
- A discussion of whether reincarnation can be considered desirable or relevant if there is no memory passed from one life to another;
- A discussion of what is reincarnated, Hindu ideas of the atman and the relevance of these to the question;
- The argument that samsara is seen by many Hindus as an unsatisfactory state of affairs and so reincarnation may be an unpleasant reality rather than wishful thinking;
- An argument in support of the statement that people find the idea of another life in this earth comforting;
- The idea that reincarnation is not a desirable form of the afterlife as it leads to pain and suffering in earthly life.

**2 a) Describe how a Hindu might perform puja (worship).** [8]

Candidates might include:

- A description of the various objects that might be used in puja including murtis of the deities, bells, offerings, the havan (sacred fire) and the objects commonly found on a puja tray (typically flowers or fruit, incense, water, kumkum powder, a diva or arti lamp and a bell);
- A description of the different ceremonies that may be performed for different purposes, by different people and at different times of day. For example arti, the invocation of the deity before certain festivals, the use of the havan in marriage and other ceremonies and the mantras used by priests during particular forms of worship;
- The actions that might be carried out during puja including mantras, bhajans, ringing bells, offerings to the deities and chanting of passages from the Vedas;
- The pujas that might take place in the mandir at different times of the day and year, such as the birthdays or festival days of particular deities;
- A mention of puja within the home and in the mandir. Who is responsible for each of these, including the role of women in home worship and the role of the priest and the father in various samskaras and festivals.

Candidates may focus on either home worship or temple worship or both in order to access the higher levels.

**(b) Explain the symbolism of the objects used in worship.** [7]

Candidates might include:

- The symbolic nature of offerings made to gods and of prashad, in the sharing of a common meal with the deities and a way of passing the blessings of the deity to those who consume the prashad in a transference of auspiciousness. The idea that the offering of prashad is a symbolic way of giving food in general and the blessings of the created world to God;
- The ways in which a Hindu might understand and use a murti, as a way of focussing their thoughts and attention on the deity and reminding themselves of the attributes and story of the deity; or as a vehicle that holds the presence



of the deity in a particular and special way either permanently or for the duration of the festival;

- The puja tray as a symbolic representation of the elements and hence of the created universe;
- The puja tray as a symbolic representation of the senses and hence of the whole person;
- Incense as symbolic of prayer and offerings rising to God;
- The role of fire (Agni) and the havan as it relates to the translation of offerings to the realm of the gods.

**(c) 'Hindus do not need to perform puja.'**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.** [5]

Candidates might include:

- Puja as a way of gaining karma and the beneficial intervention of the gods;
- The idea that God is everywhere so it does not matter where or how you worship. Specific acts of worship are not necessary;
- The lack of any requirement in Hinduism for communal worship;
- The idea that moral behaviour is more important than puja;
- The idea of some Hindu groups that image worship is superstitious and outdated, for example the Hindu reforming movements of the last century such as the Brahma Samaj;
- The idea of some Hindu groups that since all beings are identical to Brahman worship is pointless or even harmful;
- The fact that the forms of puja are prescribed in the Vedas;
- Krishna's assurance that puja and devotion to him are a sure way to salvation;
- The psychological benefits of puja as symbolic action and the importance of puja in the bhakti movement.

**3 (a) Describe how Hindus celebrate the festival of Holi.** [8]

Candidates might include:

- The use of sacred bonfires and the offering of food to them, as well as the burning of effigies to represent the destruction of evil;
- The use of coloured powders that is particularly associated with this festival and the idea that Holi is generally a time for joy and celebration, and particularly a joyful Spring festival;
- The telling and performance of stories associated with Holi, particularly the story of Holika and Prahlad. It should be remembered, however, that for some Hindus the story is more closely associated with Krishna;
- The overturning of traditional barriers of age, caste etc. for the duration of the festival: the reversal of the natural order;
- It should be remembered that Holi is celebrated differently by different Hindus and that any accurate information from any Hindu tradition should be credited.

- (b) Explain how celebrating festivals can teach Hindus how to live. [7]

Candidates might include:

- The message of the triumph of good over evil as a source of encouragement;
- The importance and benefits of loyalty and faithfulness to God (especially Vishnu) even in difficult times;
- The need to take joy in, and be grateful for, the natural world;
- The idea that the use of force and violence in a good cause can be good and that courage is a virtue to be cultivated.

- (c) 'The gods do not always behave well.'

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer.** [5]

Candidates might include:

- A discussion of the morality or otherwise of Vishnu/Narashimha;
- The faithfulness of Vishnu to his followers;
- The use, by a god, of trickery and extreme violence;
- The fact that the problem was made worse by the actions of the gods in granting boons to an evil despot in the first place;
- A discussion of the sexual ethics of Krishna and if this is meant as an example, a special case applying only to the divine or as a metaphor for the devotion between God and his devotees;
- A discussion of the relative merits and morality of a variety of other deities not necessarily directly connected to Holi.

- 4 (a) Describe what Hindus believe about ahimsa. [8]

Candidates might include:

- A definition of the term as non-violence and the ways in which a Hindu might apply this to his or her life, for example through vegetarianism;
- The importance of ahimsa to the teachings and practice of Gandhi and the way in which he popularised the concept throughout India;
- The ways in which ahimsa does or does not apply to different Hindus in different situations (for example as it relates to varna). The expectation that some Hindus will apply it in some situations but that it is not universal. Candidates might discuss whether ahimsa is coming to be understood as a more universal concept in modern Hinduism. This may include the idea of ahimsa as Sanatana Dharma.

- (b) Explain how Hindus might put teachings about ahimsa into practice in their lives. [7]

Candidates might include:

- Ideas of vegetarianism taken to varying degrees, and an explanation of which Hindus do or do not apply these principles. A discussion of whether vegetarianism is becoming more widespread among Hindus and the possible reasons for this;
- The reverence and protection afforded to animals in general and cows in particular in Hindu thought. The ways in which cows and other animals are treated in India, particularly in and around temples;
- The ways in which Gandhi applied the concept of ahimsa as a tool to effect political change (satya griha);

- An explanation of the ways in which teachings about ahimsa might be applied to issues to do with the use of violence and war;
- The fact that some Hindus (eg ksatriyas might not consider ahimsa to be a duty laid upon them and may not seek to apply it to life.

**(c) 'People are more important than animals.'**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer.** [5]

Candidates might include:

- All atmans as equal "sparks" of Brahman between which there is no real distinction;
- The special reverence shown to sacred animals, and particularly to cows within Hinduism;
- The fact that to some it is simply self evident that humans are more important;
- The fact that humans are considered to be at the top of samsara and alone in their ability to amass karma and attain moksha.

**5 (a) Describe what Hindus believe about the Vedas.** [8]

Candidates might include:

- The status of the Vedas as the primary (although not necessarily most popular) scriptures of Hinduism;
- The Vedas as revealed truth directly from the gods or the divine as opposed to scriptures composed by humans (shruti and smrti);
- The different layers of the Vedas with brief descriptions. Samhitas as books containing formulas, hymns and instructions for sacrificial ritual, Upanishads as commentaries on the sacrificial ritual containing philosophical speculation on Brahman, the atman, moksha etc);
- The basic philosophical contents of the Vedas (which is likely to be limited to the Upanishads) For example the essential unity of the human atman with Brahman and meditation as a way of realising this and so attaining yoga;
- The Vedas as the standard of orthodox thought within Hinduism and as the standard of absolute truth.

**(b) Explain why the Vedas are important to some Hindus.** [7]

Candidates might include:

- The idea that reciting the Vedas (usually by those qualified to do so) is effective in its own right in bringing positive benefits or even of leading to moksha. That it is auspicious and can lead to the acquisition of karma or the removal of bad karma;
- The importance of the ideas contained within the Vedas to some forms of Hinduism, for example the importance of the philosophical ideas contained within the Vedas to the jnana marga route to moksha;
- Candidates may also question if it is true that the Vedas are important to Hinduism since most Hindus have never read them and reading them is forbidden to all except men in the top three varnas;
- The idea of the Vedas as the standard of orthodoxy within Hinduism may be explained.

(c) 'Hinduism could not exist without the sacred writings.'

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.** [5]

Candidates might include:

- The importance of the stories in scripture as a source of information about the gods and what they want and expect from humanity (eg the Ramayana);
- The scriptures as the source of Hindu ideas about Brahman, atman, moksha etc;
- The scriptures as revelation coming directly from the divine and therefore indispensable;
- The use of scriptural formula and incantations in many ceremonies and forms of puja;
- The fact that forms of worship and instructions for the correct manufacture of murtis are laid down in the scriptures;
- The fact that the scriptures can only have a direct influence on the very small number of Hindus who are familiar with what they say;
- The existence of many scriptures, some of which are contradictory or mutually exclusive;
- The fact that many aspects of Hinduism can continue unaffected without the scriptures.

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