

## GCSE (9–1) Religious Studies

### J625/05 Hinduism

#### Beliefs and teachings & Practices

#### Sample Question Paper

## Date – Morning/Afternoon

Time allowed: 1 hour



**You must have:**

- OCR 12-page Answer Booklet



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### INSTRUCTIONS

- Use black ink.
- Answer **all** the questions.
- Do **not** write in the bar codes.

### INFORMATION

- The total mark for this paper is **63**.
- The marks for each question are shown in brackets [ ].
- Spelling, punctuation and grammar and the use of specialist terminology (SPaG) will be assessed in questions marked with a pencil (✎). 3 marks can be awarded for SPaG.
- Quality of extended response will be assessed in questions marked with an asterisk (\*).
- This document consists of **4** pages.

Answer **all** the questions.

- 1 (a) Name **three** things found in the natural world which are sacred for Hindus. [3]
- (b) Outline **one** Hindu belief about pilgrimage. [3]
- (c) Why might a Hindu practise Bhakti yoga? [3]
- (d) Explain why Hindus have different views about the importance of karma. [6]
- (e) “Religious festivals should **not** be about having fun.”
- Discuss this statement. In your answer, you should:
- Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism
  - Refer to sources of wisdom and authority.
- [15]
- Spelling, punctuation and grammar [3]

- 2 (a) Name the **three** parts of the triguna. [3]
- (b) Outline the meaning of the term ‘cyclical universe’. [3]
- (c) Describe the role of Brahma in the Trimurti. [3]
- (d) Explain how and why Hindus celebrate Ganesh Chaturthi. [6]
- (e)\* “This world is not real.”
- Discuss this statement. In your answer, you should:
- Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism
  - Refer to sources of wisdom and authority.
- [15]

**END OF QUESTION PAPER**

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# OCR

Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

**GCSE (9–1) Religious Studies**

**J625/05 Hinduism**

**Beliefs and teachings & Practices**

**SAMPLE MARK SCHEME**

**Duration: 1 hour**

**MAXIMUM MARK 63**

This document consists of **20** pages.

**MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the scoris 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the scoris messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

**Crossed Out Responses**

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions** (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

**Short Answer Questions** (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

**Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on scoris to link candidate responses in additional objects to the corresponding question number.
  - a. Where additional objects are present, all pages must contain an annotation, or scoris will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - b. Where generic answer booklets are used, all pages must contain an annotation, or scoris will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. There is a NR (No Response) option. Award NR (No Response)
  - if there is nothing written at all in the answer space
  - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
  - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question

Note: Award 0 marks - for an attempt that earns no credit (including copying out the question)

8. The scoris **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**  
If you have any questions or comments for your team leader, use the phone, the scoris messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

10. **Annotations**

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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11. **Awarding Spelling, Punctuation and Grammar to scripts with a 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:
- 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.
  - 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.
  - 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.

## 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.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

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; it does not provide 'correct' answers, 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

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.

The levels of response start with one from the following list of flag words:

Weak, Limited, Some, Adequate but under-developed, 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 'good' according to the generic levels of response, 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;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

**INFORMATION AND INSTRUCTIONS**

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with ‘benchmark’ examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of ‘correct’ responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required.

**Assessment objectives (AO)**


<b>Assessment Objectives</b>	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"> <li>• beliefs, practices and sources of authority</li> <li>• influence on individuals, communities and societies</li> <li>• similarities and differences within and/or between religions and their beliefs.</li> </ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1	<p><b>(a) Name three things found in the natural world which are sacred for Hindus.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Peppal (Bodhi) trees, Banyan trees or other named sacred trees</li> <li>• River Ganges/Mother Ganges, the Yamuna River or other named sacred rivers</li> <li>• Mount Kailash. Mount Meru or other named sacred mountains</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each correct response to a maximum of 3 marks.</p>
	<p><b>(b) Outline one Hindu belief about pilgrimage.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The idea that pilgrimage is undertaken to receive darshan, to see and be seen by a particular deity, sacred place or living guru</li> <li>• The idea that certain sites are dwelling places of the gods or associated with particular events so that visiting them create a positive karmic result</li> <li>• The association of some places with particular samskaras (life events), such as dying in Varanasi, and that travelling to those places for that event is meritorious</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement plus any combination of development and/or exemplification</p>
	<p><b>(c) Why might a Hindu practise Bhakti yoga?</b></p> <p>Responses might include:</p> <p>This form of worship can be referred to as the path of loving devotion. The main aim of yoga is to control the physical mind and senses which will help a devotee achieve Moksha. There are four yogas and Bhakti is a form of devotion.</p> <p>Bhakti yoga is the development of a personal relationship with God. This is the easiest form of yoga and a devotee can achieve this through chanting, singing, dancing, keeping the name of god in their mind and directing ceremonies towards the deity and is accessible to all regardless of caste.</p>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements and/or development and/or exemplification.</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Explain why Hindus have different views about the importance of karma.</b></p> <p>Response might include:</p> <p>AO1: Learners are likely to be able to give an account of the operation of karma as it relates to action and consequence. All actions create karmic consequences and these are played out throughout a succession of lives. These consequences cannot be avoided and constitute a form of cosmic justice.</p> <p>Learners might divide karma into good and bad or positive and negative, or they might explain the idea of nishkam (selfless) and sakam (selfish) karma and the need to be detached from the results of one's actions in order to achieve liberation.</p> <p>AO2: Karma is what determines the state into which one is reborn and for that reason learners might suggest it is extremely important as Hindus will be motivated by a desire for good karma and concerned about bad karma. However they might also point out that the ultimate is liberation rather than a good rebirth and so it is detachment which is important rather than karma itself.</p> <p>Alternatively learners might explore the importance of human rebirth in Hinduism noting that it is only during human rebirths that moral choices are possible, and so karma is only important for human births even though all atman will have been reborn many times as many different species.</p>	<p><b>6</b></p> <p><b>4</b> AO1 <b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Hinduism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups</li> </ul>
3 (3)	An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Hinduism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	A <b>limited</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Hinduism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<b>Some</b> demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Hindu groups</li> </ul>
1 (1)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Hinduism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.



Question	Indicative content	Marks	Guidance
(e)	<p><b>“Religious festivals should not be about having fun.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Responses might include:</p> <p>AO1: Learners might outline Hindu festivals with which they are familiar and the traditions that are associated with them, such as throwing coloured powder and water during Holi, immersing murti during Ganesh Chaturthi or the procession of chariots during Ratha-yatra. Alternatively they might take a more abstract overview of the observances of the religious year and their importance.</p> <p>AO2: Learners might choose to focus on the symbolism and meaning given to the events of religious festivals, arguing that it is the meaning which matters and the fun (if any) is peripheral. Alternatively they might take the view that judging by the stories about them Hindu deities are as keen on fun as human beings are and so would approve of people enjoying the festivals.</p> <p>Other learners might consider whether it is possible to have fun at the same time as fulfilling a religious purpose. They might argue that religion is supposed to improve life, and that the purpose of festivals is to celebrate life and the gods. It would be challenging to be involved in Holi in a serious way, and learners might argue that the tradition would not be sustained by the religion if fun was inappropriate or undesirable.</p> <p>Some learners might suggest that the significance and appropriateness of having fun depends on the nature of the festival. Some religious occasions involve fasting rather than feasting and learners might consider whether these can be considered festivals.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p> <p><b>3</b> SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Hinduism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Hinduism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Hindu groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Hinduism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
2	<p data-bbox="215 212 259 244"><b>(a)</b></p> <p data-bbox="293 212 792 244"><b>Name the three parts of the triguna.</b></p> <ul data-bbox="342 284 555 384" style="list-style-type: none"> <li data-bbox="342 284 555 316">• Rajas guna</li> <li data-bbox="342 316 555 347">• Tamas guna</li> <li data-bbox="342 347 555 384">• Sattva guna</li> </ul>	<p data-bbox="1659 212 1727 244"><b>3</b></p> <p data-bbox="1659 244 1727 276">AO1</p>	<p data-bbox="1760 212 2080 320">1 mark for each correct response to a maximum of 3 marks.</p>
	<p data-bbox="215 427 259 459"><b>(b)</b></p> <p data-bbox="293 427 1003 459"><b>Outline the meaning of the term ‘cyclical universe’.</b></p> <p data-bbox="293 491 629 523">Responses might include:</p> <ul data-bbox="342 563 1585 695" style="list-style-type: none"> <li data-bbox="342 563 1585 627">• The belief within Hinduism that everything is subject to a cycle of birth, death and rebirth including the universe itself</li> <li data-bbox="342 627 1585 695">• The belief that the universe exists through one Mahayuga (great year) and has then become so lacking in dharma that it must be destroyed and a new one created in its place</li> </ul>	<p data-bbox="1659 427 1727 459"><b>3</b></p> <p data-bbox="1659 459 1727 491">AO1</p>	<p data-bbox="1760 427 2033 651">Marks should be awarded for any combination of statements and/or development and/or exemplification</p>
	<p data-bbox="215 735 259 767"><b>(c)</b></p> <p data-bbox="293 735 898 767"><b>Describe the role of Brahma in the Trimurti.</b></p> <p data-bbox="293 799 629 831">Responses might include:</p> <ul data-bbox="342 871 1592 1002" style="list-style-type: none"> <li data-bbox="342 871 1592 935">• The idea of the Trimurti as the group of deities responsible for the cycle of creation, maintenance and destruction and Brahma as the creator deity</li> <li data-bbox="342 935 1592 1002">• The belief that Brahma creates everything from the remains of the destruction of the previous universe; his work is then finished until the end of the current cycle</li> </ul>	<p data-bbox="1659 735 1727 767"><b>3</b></p> <p data-bbox="1659 767 1727 799">AO1</p>	<p data-bbox="1760 735 2033 959">Marks should be awarded for any combination of statements and/or development and/or exemplification</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Explain how and why Hindus celebrate Ganesh Chaturthi.</b></p> <p>Responses might include:</p> <p>AO1: Learners are likely to be able to give an account of the festival which celebrates the birthday of Lord Ganesh. Hinduism has a variety of traditions and learners may discuss how people bring idols of Lord Ganesh to their homes and do worship. The duration of this festival varies from 1 day to 11 days, depending on the place and tradition. Priests chant special prayers in honour of the god of wisdom while devotees offer colourful flowers, fruits and sweets to their favourite god.</p> <p>On the last day of the festival the idols are taken out in a colorful and musical procession and immersed traditionally in water.</p> <p>AO2: People worship Lord Ganesh and seek his blessings to fulfil their desires and to get rid of the problems in their lives.</p> <p>The ceremony is also a time when vows made during the Sacred thread ceremony are renewed.</p>	<p><b>6</b></p> <p><b>4</b></p> <p>AO1</p> <p><b>2</b></p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Hinduism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups</li> </ul>
3 (3)	An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Hinduism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	A <b>limited</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Hinduism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<b>Some</b> demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Hindu groups</li> </ul>
1 (1)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Hinduism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(e)*	<p><b>“This world is not real.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Responses might include:</p> <p>AO1: Maya is the idea that the world as we perceive it is not the true reality; it is not that it is unreal but it is not actually as people perceive it. Learners might outline this idea in relation to ideas about Brahman as the Ultimate Reality, or the state of moksha as liberation from samsara and suggest that to achieve this state one must overcome avidya (ignorance).</p> <p>AO2: Learners might be aware that maya is usually translated as illusion; they could use this to suggest that nothing we perceive with our senses is real, or that it does not matter because the ultimate aim is to escape the illusion. Alternatively they might argue that maya is better understood as a confusion about the way things really are – people see themselves as separate from Brahman and freedom from maya would mean that they would understand they are not.</p> <p>Some learners might argue that to say the world is unreal is to trivialise the things that happen within it, and the importance of individual human lives. They might suggest that Hinduism does not do this, because the law of karma means that what happens in the world is what determines how close to liberation a person comes which is certainly not trivial. Alternatively they might argue that if the world truly did not matter then things like relieving suffering and showing care and compassion would not be virtuous because they would simply prolong people’s deception.</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Hinduism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Hinduism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Hindu groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Hinduism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

AO grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	4	2		6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	4	2		6
2e*	3	12		15
<b>Total</b>	<b>32</b>	<b>28</b>	<b>3</b>	<b>63</b>