

## A Level Religious Studies H573/07 Developments in Hindu thought Sample Question Paper

### Date – Morning/Afternoon

Time allowed: 2 hours

**You must have:**

- The OCR 16 page Answer Booklet

#### INSTRUCTIONS

- Use black ink.
- Answer **three** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

#### INFORMATION

- The total mark for this paper is **120**.
- The marks for each question are shown in brackets [ ].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (\*).

Answer any **three** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

- 1\* 'A dalit cannot be a true Hindu.' Discuss. [40]
- 2\* To what extent has Gandhi influenced Western understandings of Hinduism? [40]
- 3\* Evaluate the view that Hinduism is not a religion. [40]
- 4\* Assess the significance of the theistic traditions within Hinduism. [40]

SPECIMEN

SPECIMEN

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**OCR**

Oxford Cambridge and RSA

**...day June 20XX – Morning/Afternoon**

**A Level Religious Studies**

**H573/07 Developments in Hindu thought**

**SAMPLE MARK SCHEME**

**Duration: 2 hours**

**MAXIMUM MARK 120**



**This document consists of 18 pages**

**MARKING INSTRUCTIONS****PREPARATION FOR MARKING ON SCORIS**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training; OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

**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% (traditional 50% Batch 1 and 100% Batch 2) 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, email or via the Scoris messaging system.
5. Work crossed out:
  - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
  - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the 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.
7. There is a NR (No Response) option. Award NR (No Response) if:
  - there is nothing written at all in the answer space
  - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
  - OR there is a mark (e.g. a dash, a question mark) that is not 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. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

## SUBJECT-SPECIFIC MARKING INSTRUCTIONS

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

### Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

### Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions: **AO1** (Demonstrate knowledge and understanding of religion and belief) and **AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study). Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed. Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**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

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>• <i>Cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
6 (14–16)	An <b>excellent</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focusses on, the question throughout</li> <li>• excellent selection of relevant material which is skillfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
5 (11–13)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
4 (8–10)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
3 (5–7)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</li> </ul>	
2 (3–4)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success</li> </ul>	
1 (1–2)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
0 (0)	No creditworthy response	

Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
6 (21–24)	<p>An <b>excellent</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skillfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear argument which is mostly successful</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> </ul>	

	<ul style="list-style-type: none"><li>• very little successful analysis and evaluation</li><li>• views asserted with very little justification</li><li>• unsuccessful in answering the question</li><li>• very little use of technical terms or subject vocabulary.</li><li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li></ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No creditworthy response

SPECIMEN

Question	Indicative content	Marks	Guidance
1*	<p><b>‘A dalit cannot be a true Hindu.’ Discuss.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the <i>dalits</i> can be identified with the historic group of ‘Untouchables’ and so placed within India’s Caste system</li> <li>• the concept of <i>varnashramadharma</i> ensures that each person has own <i>svadhrama</i> based on the <i>varna</i> (social group) they belong too and the <i>ashrama</i> (stage of life) they are in, interpretations of this may cause differences in belief, teaching and practice</li> <li>• the scriptural account of the creation of the <i>varnas</i> in the <i>Purusha Sukta</i> together with the historical ways in which the <i>varnas</i> developed. There is no reference to an ‘untouchable’ <i>varna</i> in scriptures, depending on the importance placed on scripture this may cause differences in belief, teaching and practice regarding <i>dalits</i></li> <li>• tensions between the idea of <i>varna</i> being decided according to ability and the concept of <i>jati</i> (caste) into which one is born and which some consider a corruption of the <i>varna</i> system</li> <li>• social and cultural circumstances through which untouchability might have come into being, and the ways in which this concept relates to religious concepts of purity and the operation of karma, might be outlined</li> <li>• attempts to redress the inequities of the caste system, such as Gandhi’s work on behalf of the people he called <i>harijans</i> might be explained.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p>	<p><b>40</b></p> <p><b>(AO1 16)</b></p> <p><b>(AO2 24)</b></p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• candidates might argue that <i>dalits</i> are prevented from fully participating in the Hindu religion based on the following possible reasons:               <ul style="list-style-type: none"> <li>○ inequality is inherent within the <i>varna</i> system, since it requires some people to do work which is ritually/spiritually polluting and this work is necessary for society to function</li> <li>○ <i>dalits</i> may be given no option but to perform work which results in a burden of negative <i>karma</i></li> <li>○ <i>dalits</i> were historically seen as ‘untouchable’ regardless of the job they actually did, suggesting that they are ritually impure and unable to enter temples or perform religious duties fully</li> <li>○ Brahminism prevents <i>dalits</i> from reading Hindu scriptures or participating fully in temple worship, thus cutting them off from paths towards liberation and ensuring they remain trapped in <i>samsara</i></li> </ul> </li>   <li>• candidates might argue that <i>dalits</i> are not prevented from fully participating in the Hindu religion based on the following possible reasons:               <ul style="list-style-type: none"> <li>○ class/caste and role in society are social matters and might be understood by individuals as wholly separate to their ‘hinduness’ –in India it is not only Hindus who are involved in this complex network of social groups and ranks, which suggests that it is not a Hindu ideal and so status as a Hindu is distinct from caste or class</li> <li>○ people could still be respected for doing dirty work; many Hindus do not believe either occupation or social status should be conferred by birth and the Vedas do not associate <i>varna</i> with birth but with suitability for particular roles</li> <li>○ the system which operates today, and which created the class of <i>dalits</i>, is not the Vedic ideal system but either a corruption of it or a different system entirely</li> <li>○ the idea of continual rebirth within <i>samsara</i> as part of the progression towards liberation could be used to argue that those who are in higher social groups now had the experience of being in lower groups in previous rebirths; this experience could be an essential part of addressing their karmic debt or of realising <i>maya</i> and thus an integral part of being Hindu rather than a separation from it.</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
2*	<p><b>To what extent has Gandhi influenced Western understandings of Hinduism?</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Gandhi is extremely well known for his political activism in relation to Indian Independence, and the ideas of peaceful civil disobedience through which he pursued that goal that led to the Western world being so familiar with his name and him having an impact on the belief, teaching and practice of many</li> <li>• it is through this work that he developed the concept of <i>satyagraha</i> (grasping for truth); this may seem to be important in the political or secular sphere rather than contributing to Western ideas about religion but for Gandhi <i>ahimsa</i> (harmlessness) is necessary for truth to flourish and so his political actions were firmly rooted in his religious ethics</li> <li>• aspects of Gandhi's practice such as the central importance of <i>ahimsa</i>, social justice, vegetarianism and the use of the <i>Bhagavad Gita</i> as an important scripture are all widely associated with Hinduism today</li> <li>• Gandhi is said to have regarded himself as a religious reformer whose work on social inequality would help to bring the <i>Ramarajya</i> (literally the 'Reign of Rama'; Gandhi understood it as an ideal Kingdom of God).</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might evaluate the role of Gandhi in forming Western</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p> <p><b>(AO2 24)</b></p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<p>understandings of Hinduism based on some of the following possible arguments:</p> <ul style="list-style-type: none"> <li>○ although the principles on which Gandhi based his work were already established within Hinduism they represent only some of the complex networks of concepts and interpretations of concepts that feed into the religion</li> <li>○ Gandhi was famous for his ascetic lifestyle and his use of fasting as a means of protest. This might lead to the idea that the path of renunciation is the essence of the Hindu religion, or the best path to follow for Hindus</li> <li>○ Gandhi represents Hinduism as a highly ethical religion, concerned with social justice and peace and this may be an important foil to the view of Hinduism which might arise from Western understandings of the caste system</li> <li>○ Gandhi's influence helped people to see Hinduism as a living religion, responding to the issues in the world, rather than an ancient tradition with no modern relevance.</li> </ul>		

Question	Indicative content	Marks	Guidance
3*	<p><b>Evaluate the view that Hinduism is not a religion.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the origins of the term ‘Hinduism’ and the extent to which ideas about this cause differences in how the term is understood</li> <li>• the question of whether there are any principles or concepts which are universal across all branches of Hinduism, and the causes of these similarities (and differences)</li> <li>• reactions and responses of Hinduism to Western thought and religions, for example the idea of <i>dharma</i> as a universal concept of religious ethics could be said to bear more resemblance to Western ideas of what a religion is than more traditional forms of Hinduism</li> <li>• the concept of Neo-Hinduism, as a means of describing reformers responding to Christianity and Western ideas</li> <li>• details about the concept of <i>Hindutva</i> and the Hindu Nationalist movement, and how this has impacted on belief, teaching and practice</li> <li>• different ways to understand what ‘a religion’ is, including elements such as ritual, belief in deity and the pursuit of ultimate truths and the way these elements manifest in a Hindu context.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that Hinduism is not a religion based on some of the following possible reasons: <ul style="list-style-type: none"> <li>○ the complex, multi-stranded nature of Hinduism means that a case could be made for it being a collection of distinct, but related religions</li> </ul> </li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p> <p><b>(AO2 24)</b></p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<p>rather than one single religious entity</p> <ul style="list-style-type: none"> <li>○ candidates might consider <i>Vaishnavism, Shaivism, Shaktism</i> etc. to be different religions with the same origin</li> <li>○ common understandings of the term 'religion' are built on Christianity as a paradigm; if this is correct Hinduism is too markedly different from the paradigm to be called a religion</li> <li>○ Sanskrit has no word which translates directly to 'religion' in English</li> <li>○ Hinduism is so inter-woven into daily life, culture and behaviour that to try and distinguish between Hinduism the religion, traditional practices not rooted in the religion and Indian culture is impossible</li> <li>○ the concept of <i>Hindutva</i> and the Hindu Nationalist movement indicate that Hinduism is considered an ethnic identity rather than a religious one</li> </ul> <ul style="list-style-type: none"> <li>● candidates might argue that Hinduism is a religion based on some of the following possible reasons: <ul style="list-style-type: none"> <li>○ most branches of Hinduism involve a concept of deity of some kind, which can be argued to be the primary concern of religions</li> <li>○ '<i>dharma</i>' is sometimes translated as meaning religion (depending on context) and the whole question of how to translate any given term is highly subjective</li> <li>○ Hinduism teaches people how to live ethically and in a way that will lead them to an ultimate goal, which can be argued to be a concern of religion rather than any alternative concept</li> <li>○ while common understandings of religion may be somewhat restrictive or inadequate to a proper understanding of Hinduism it could be argued that religion is a better fit for the complex reality than any possible alternative, such as 'philosophy' or 'system of ethics'.</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
4*	<p><b>Assess the significance of the theistic traditions within Hinduism.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the strict meaning of ‘theism’ as a belief in the existence of at least one deity of some kind</li> <li>• common usage of this term links it to belief in a deity which conforms to the Judeo-Christian model of God – a single being that is wholly good, all-knowing and all powerful</li> <li>• different forms of theism associated with Hinduism include: <ul style="list-style-type: none"> <li>○ as monotheism, because understandings of Brahman in the <i>Dvaita Vedanta</i> can be seen as referring to a single deity</li> <li>○ as polytheism, because of the many deities represented in temples and shrines and named in Hindu scripture</li> <li>○ as pantheism based on the understanding of Brahman and the universe as identical</li> <li>○ as panentheism, because although Brahman includes the universe Brahman is also greater than the universe</li> <li>○ as monism or non-dualism because of the <i>Advaita Vedanta</i>, which moves beyond the belief that a single deity exists, becoming instead the belief that there is only a single reality</li> </ul> </li> <li>• some paths and traditions within Hinduism explicitly reject the existence of a personal god and could therefore be argued to be atheist</li> <li>• there are a number of named traditions within Hinduism focussed on specific deities – <i>Shaivism, Vaishnavism, Shaktism</i> etc.</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that Hinduism is a collection of different theistic approaches based on the following possible reasons: <ul style="list-style-type: none"> <li>○ <i>murti puja</i> is one of the most common Hindu practices and Hindu temples and shrines involve deities; if this is the path most Hindus follow then it must be of significance in understanding the religion as a whole</li> <li>○ even within more philosophical approaches such as Vedanta there is a considerable focus on the Supreme or Ultimate, which can be understood as God, albeit of an impersonal and/or formless nature</li> <li>○ the concept of <i>moksha</i> (liberation) implies that there must be something beyond the phenomenal world, and God can be seen as a necessary element of that</li> <li>○ the operation of the law of karma, with its implication of some universal standards of justice, can be seen as the work of a deity</li> </ul> </li> <li>• candidates might argue that Hinduism is not particularly concerned with theism in any form based on the following possible reasons: <ul style="list-style-type: none"> <li>○ liberation is the most important aim for Hindus and the different paths to achieving this demonstrate that God is not a necessary element to escaping samsara</li> <li>○ the Vedas are often presented as the foundational texts of Hinduism and yet the deities most commonly worshipped today do not feature in them, which raises the question of whether it is the deity or the associated practices that are more important</li> <li>○ Ultimate Truth, or Supreme Absolute and other similar phrases do not have to refer to deity as implied by the term theism; it is only approaches concerned with <i>Ishvara</i> that can be described as theistic</li> <li>○ important concepts such as <i>dharmā</i>, <i>karma</i> and <i>ṛta</i> do not require any divine intervention to operate within samsara.</li> </ul> </li> </ul>	<b>(AO2 24)</b>	

## Assessment Objective (AO) Grids

<b>AO1 Mapping</b>	<b>Assessed?</b>	<b>Where?</b>
Demonstrate knowledge and understanding of religion and belief, including:		
religious, philosophical and/or ethical thought and teaching	Y	1-4
influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-4
cause and significance of similarities and differences in belief, teaching and practice	Y	1-4
approaches to the study of religion and belief.	Y	1-4

<b>AO2 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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