OCR
Oxford Cambridge and RSA

GCSE

Religious Studies (9–1)

Unit **J625/05:** Hinduism

General Certificate of Secondary Education

Mark Scheme for June 2018

Oxford Cambridge and RSA Examinations

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 RM Assessor 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 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 RM Assessor 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 RM Assessor 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 RM Assessor 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. Award No Response (NR) if:

   • there is nothing written in the answer space.

   Award Zero '0' if:

   • anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts

8. The RM Assessor **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 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**

	BP	Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	SEEN	Seen

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:

i. 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.
ii. 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.
iii. 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

b. 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.

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

d. 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 **<u>never</u>** 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

High performance 3 marks
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
Intermediate performance 2 marks
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
Threshold performance 1 mark
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
0 marks
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. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

Assessment objectives (AO)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including: • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question		Indicative content	Marks	Guidance
1	(a)	**Name the three heavenly realms of the *Tri-Murti*.** Responses might include: • *Brahma-Loka* • *Shiva-Loka* • *Vishnu-Loka/Vaikuntha*	3 AO1	1 mark for each response. The question asks about 'place' ("realms of the *Tri-Murti*) and response should indicate a recognition of this. The name of the *Tri-murti* alone are not creditable responses.
	(b)	**Outline what is meant by *darshan*.** Responses might include: • *Darshan* literally means looking at, viewing or seeing • During *murti puja* it refers to the moment when the worshipper meets the *murti's* eyes and devotee and deity see one another • It can also refer to any sight considered auspicious	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Meaning of the term *darshan* is the focus of the question, therefore responses describing acts of worship, blessings and methods of giving/receiving *darshan* are only creditable in this context.
	(c)	**Name three things that are moral duties (*yamas*) for Hindus** Responses might include: • *Ahimsa*/harmlessness • *Daya*/compassion • *Dama*/self-control • *Dana*/giving	3 AO1	1 mark for each response. Specific examples creditable. Moral duties can be passive and/or negative (things to avoid or not do) as well as positive and/or active. Dharma is a creditable response. Karma yoga is a creditable response as it is focussed on moral requirements as a path to liberation; yoga without such a qualifier is too broad a concept to be a creditable answer to this question.

Level (Mark)	AO1	Level (Mark)	AO2
4 (4)	A **good** demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Good selection of appropriate material with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues	2 (2)	A **good** demonstration of analysis and evaluation in response to the question: • Successful analysis and evaluation of the issue • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups
3 (3)	An **adequate but under-developed** demonstration of knowledge and understanding in response to the question: • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate material with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Hinduism • Adequate knowledge and understanding of influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues		
2 (2)	A **limited** demonstration of knowledge and understanding in response to the question: • Some understanding of the question shown through limited use of religious knowledge • Some material selected is appropriate but description is limited • Limited knowledge and understanding of different viewpoints within Hinduism • Limited knowledge and understanding of influence on individuals, communities and societies • Limited knowledge and understanding of the breadth and/or depth of issues	1 (1)	**Some** demonstration of analysis and/or evaluation in response to the question: • Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful • Some analysis and/or evaluation of the significance and/or influence of the issue on different Hindu groups
1 (1)	A **weak** demonstration of knowledge and understanding in response to the question: • Weak understanding of the question shown by factual errors or generalised responses with little connection to the question • Weak and/or a small amount of relevant information selected • Weak knowledge and understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies • Points may be listed and/or lacking in relevant detail related to the issues		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.

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Question		Indicative content	Marks	Guidance
	(d)	**Explain the role of *karma* in *samsara* for Hindus.** Learners might consider some of the following: AO1: The cycle of *samsara* is the process of birth, death and then rebirth, which is the basis of Hindu cosmology. Most Hindus would agree that all living beings are subject to this cycle, and the universe too exists in a cycle of creation and destruction. Where in the cycle any given being is, and the quality and form of life in that birth is informed and shaped by *karma*. Both good and bad things that happen during a lifetime are informed by *karma*, and responses to these events contribute to future *karma*. The ultimate goal of Hinduism is liberation from *samsara* (*moksha*), but there are different ways individuals can strive to achieve this as well as different ideas about the nature of the *atman* (soul), which is the part that is reborn. Some Hindus believe that they can detach themselves from *karma* by acting without a focus on the consequences of their actions (*nishkam karma*), for others their liberation is ultimately down to the grace bestowed by a personal deity, and some take the view that *karma* attaches to actions performed in ignorance of the true nature of the self. AO2: Without rebirth in *samsara* there would be no opportunity for *karma* to be played out and thus for the *atman* to become detached from it. For many Hindus human rebirths are the most important, because only human beings can understand the need for liberation and strive to achieve it; each human rebirth is an opportunity for liberation. Some Hindus might take the view that *moksha* is not achievable for every human being in their current lifetime and so they should focus on achieving good *karma* in order to have a better chance in their next rebirth, perhaps by being born into a different *varna*. Hindus following different *margas* might argue for different foci – the *karma marga* is focussed on *karma* as a means to liberation but for a Hindu following the *bhakti* path devotion to their deity is more important.	6 4 AO1 2 AO2	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid above when marking this question.**

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A **good** attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	An **adequate but under-developed** demonstration of knowledge and/or understanding in response to the question: • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Hinduism • Adequate knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	An **adequate but under-developed** attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Hindu groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1–3)	A **weak** attempt to respond to the stimulus, demonstrating some or all of the following: • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
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)	**'There is only one path to *moksha* for Hindus.'** 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. Learners might consider some of the following: AO1: *Moksha* is the ultimate aim of Hindu life, one of the four *purusharthas*. It means liberation from rebirth within *samsara*. Hindus strive to achieve this through the way they live their lives and practise their religion. *Moksha* is also connected with *karma*; as long as an individual *atman* has *karma* that needs to be experienced then *moksha* cannot be achieved. While there are four *margas* (paths) that offer guidance on how to live, the best known (outside of India) and most widely practiced is *bhakti yoga*, the path of devotion. The other three are *jnana yoga* (the path of knowledge), *karma yoga* (the path of action) and *astanga* (eight-limbed) or *raja* (royal) *yoga,* which combines mental and physical forms of self-control. For some of these paths there are clear guidelines on how to act, which virtues to cultivate and so on; for example, Patanjali's *Yoga Sutras* outlines the limbs of *astanga yoga*, eight cumulative processes that lead to liberation, and *kriya yoga*. Others might be learned from a *guru*, who might give a devotee a *mantra* or share personal spiritual insights. The *Bhagavad Gita* is a well-known and well-loved Hindu text that includes extensive reference to different forms of *yoga,* including *bhakti* and *karma* and *gurus* might also teach interpretations or reflections on these texts. AO2: The existence of different *margas* might lead to the conclusion that the statement is self-evidently false in that people can choose the path best suited to them and their place in the world. Access to some paths may be limited, for example if one cannot study with a *guru* then the *jnana* path might not	**15** **3** **AO1** **12** AO2	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid above when marking this question.** Please refer to the SPaG response grid on page 8. Suggested sources of wisdom and authority are places where core concepts are referenced in Hindu writings. They are not, and cannot be, complete or definitive since modern understandings of these concepts are constructed from multiple sources and traditions, rather

Question	Indicative content	Marks	Guidance
	be accessible. This is affected by *karma* and so it might be true to say there is only one path to *moksha* for any given individual in their current lifetime, as their previous lives have made them who they are in this one. The connection with *karma* might also support the statement, as it is freedom from *karma* that enables the *atman* to escape rebirth, regardless of how that freedom is striven for and achieved. Because Hinduism is so diverse it may be argued that it is nonsensical to suggest there is only one way to do anything. Some forms and practices are more common than others, but that doesn't make them better, or more true. The concept of *moksha* itself is complicated and different Hindu schools of thought have different perspectives on it. If there is an ultimate truth or reality then it could be argued that recognising its existence is more important than how one tries to reach or understand it.	**3** SPaG (✎)	than being direct interpretation of a single text. Reference to traditions, gurus, cultural influence and similar can constitute a reference to authority.

Question		Indicative content	Marks	Guidance
2	(a)	**Give three types of Hindu worship.** Responses might include: • *Havan/homa* or fire sacrifice • *Puja/ murti puja* • Meditation • *Japa* • *Bhajan/kirtan* • Mantra	3 AO1	1 mark for each response. Focus of question is types/categories, not specific examples such as 'Lakshmi Puja' or 'bathing in the Ganges' - these are not creditable as they do not answer the question. Pilgrimage is a creditable response. Festivals is not a creditable response.
	(b)	**Outline one custom associated with Ganesh Chaturthi.** Responses might include: • Clay models of Ganesh are made or purchased and installed in temporary shrines; the living presence of Ganesh is invited into the *murti* (*prana pratishtha*) • Sixteen special offerings may be made to the *murti* (*shodashopachara*), including red flowers, blades of grass and coconut • At the end of the ten-day festival the murti is taken and immersed in a river or the sea	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification. The question is about the festival not about the deity per se; descriptions of Ganesh or stories about him are not creditable responses. 'Custom' requires a reference to the things Hindus do as part of this festival.
	(c)	**Outline the relationship between *purusha* and *prakriti.*** Responses might include: • *Purusha* describes soul or spirit and prakriti refers to matter; they can also be described as the male principle (*purusha*) and the female principle (*prakriti*) • *Prakriti* is active but unconscious, *purusha* is passive but conscious • *Prakriti* binds *purusha* to maya, creating the illusion that *purusha* acts and experiences consequences	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. A complete answer to the question requires knowledge of both concepts; response which never make any reference to one or other concept cannot therefore achieve full marks. However, some marks will be

Question			Indicative content	Marks	Guidance
					available for correct and relevant knowledge in this instance.
					The observation that they work together is a creditable point.
					A generalised comment relating them to male/masculine and female/feminine is a creditable point even without an attempt to identity which is which.

Level (Mark)	AO1	Level (Mark)	AO2
4 (4)	A **good** demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Good selection of appropriate material with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues	2 (2)	A **good** demonstration of analysis and evaluation in response to the question: • Successful analysis and evaluation of the issue • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups
3 (3)	An **adequate but under-developed** demonstration of knowledge and understanding in response to the question: • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate material with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Hinduism • Adequate knowledge and understanding of influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues		
2 (2)	A **limited** demonstration of knowledge and understanding in response to the question: • Some understanding of the question shown through limited use of religious knowledge • Some material selected is appropriate but description is limited • Limited knowledge and understanding of different viewpoints within Hinduism • Limited knowledge and understanding of influence on individuals, communities and societies • Limited knowledge and understanding of the breadth and/or depth of issues	1 (1)	**Some** demonstration of analysis and/or evaluation in response to the question: • Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful • Some analysis and/or evaluation of the significance and/or influence of the issue on different Hindu groups
1 (1)	A **weak** demonstration of knowledge and understanding in response to the question: • Weak understanding of the question shown by factual errors or generalised responses with little connection to the question • Weak and/or a small amount of relevant information selected • Weak knowledge and understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies • Points may be listed and/or lacking in relevant detail related to the issues		
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
	(d)	**Explain why some Hindus might say that a *murti* is not needed for worship.**	**6**	
		Learners might consider some of the following:		Examiners should mark according to AO1 and AO2 descriptors found on page 9.
		AO1:	**4** **AO1**	
		Although the most common form of ritual worship for many Hindus is probably *murti puja* there are other forms of ritual worship that do not involve murti; For example, *havan* or *homa* requires the presence of one or more sacred fires to which offerings can be made. Hindu weddings take place in the presence of such a fire. This kind of worship has its origins in the *Vedas,* so it may be an older form of worship than modern *murti puja*.		**Please refer to the Level of Response grid above when marking this question.**
		Meditation, singing *bhajan* (hymns), reciting *mantras* and receiving *darshan* from a *guru* or *tirtha* (place of pilgrimage) could all be described as forms of worship that focus the worshipper on the divine. While for Hindus within Advaita (non-dualist) traditions or purusing the *jnana marga* worship involving a *murti* would be seen as more likely to strengthen entanglement in *maya* rather than seeking to escape *maya* with accurate knowledge of ultimate reality. However, for a Hindu following *bhakti yoga murti* might be an important way of connecting with their deity.		Reasons why murti are needed may form a creditable part of discussion but do not on their own constitute an answer to the question; there must be recognition that some Hindus do not require them.
		AO2:		
		Some schools of Hindu philosophy (such as the *Advaita Vedanta*) suggest that personal forms of God can be distractions from the ultimate reality of *Brahman*, and so the best form of worship is try to realise *Brahman* rather than focussing on named deities. Whether the practice of these Hindus can/should be described as worship is open to discussion but certainly they would reject the necessity of *murti* within their personal religious practice.	**2** **AO2**	
		Although *bhaktas* do appear to worship a personal God this is often as a manifestation of supreme deity. It is possible to experience the presence of such a deity through *murti,* but this presence may also be felt in other ways. For these Hindus a *murti* may be desirable, but it is not a necessity. However some Hindus may feel that they need the *murti* in order to provide a focus for worship and an idea of deity that they can understand and engage with on a personal level.		

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A **good** attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion *There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.*
2 (2)	An **adequate but under-developed** demonstration of knowledge and/or understanding in response to the question: • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Hinduism • Adequate knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	An **adequate but under-developed** attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Hindu groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion *There is a line of reasoning presented which is mostly relevant and has some structure.*
1 (1)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus *There is a line of reasoning which has some relevance and which is presented with limited structure.*
		1 (1–3)	A **weak** attempt to respond to the stimulus, demonstrating some or all of the following: • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus *The information is communicated in a basic/unstructured way.*
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)	'**Ganesh Chaturthi is not an important festival for Hindus**'. **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.** Learners might consider some of the following: AO1: Ganesh Chaturthi celebrates the birthday of Ganesha, the son of Shiva and Parvati. He is one of the most widely worshipped and best known Hindu deities, with worshippers from many different traditions and cultures. Although the best known branches of Hinduism are named after other deities, and Ganesh is not one of the Tri Murti, his popularity and influence transcends these boundaries so he may be worshipped by any Hindu. He is responsible for obstacles of all kinds, both removing them and placing them, and he is associated with success, prosperity and intelligence. By worshipping him devotees hope to receive his gifts, and avoid obstacles in their lives. Ganesh is also called the Lord of Beginnings; he is worshipped before any important task and before religious rituals – even those devoted to other deities. One story about this is the famous account of how Ganesh came to have an elephants head (in the *Shiva Purana),* his father, Shiva, agreed to make him first among the gods as a means of calming the anger of his mother. One of the later Upanisads (*Ganapati Upanishad)* describes Ganesh in various ways, including as the supreme reality. The best known aspect of the festival is the immersion of *murti*s of Ganesh in water, these *murti*s are usually specially made and dissolve in the water. The festival includes public celebrations such as processions to carry images of Ganesh to the water, and *murti*s may be installed in temporary shrines in public places. These public events take different forms in different places, according to local traditions and cultural associations with Ganesh. The festival can also be marked privately, with a *murti* installed and worshipped at home before immersing it in a bucket of water. This means that even Hindus who are not living in Hindu communities can celebrate it.	**15** **3** **AO1**	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid above when marking this question.** Please refer to the SPaG response grid on page 8. Suggested sources of wisdom and authority are places where core concepts are referenced in Hindu writings. They are not, and cannot be, complete or definitive since modern understandings of these concepts are constructed from multiple sources and traditions, rather than being direct interpretation of a single text. Reference to

Question	Indicative content	Marks	Guidance
	AO2: Celebrating a popular festival might raise the question of how devoted to Ganesh the celebrants actually are, or whether they are only there for the party; in addition, some forms of celebration can be contentious for Hindus (for example drinking alcohol). These kinds of question ask whether this is actually a religious occasion for many Hindus, and if it is not then it is unlikely to be an important festival for the religion as a whole. Although auspicious the celebration is not compulsory, and traditions are not prescribed. Ganesh is worshipped by Hindus of many different schools and traditions, and festivals associated with him are also widely observed. Such universal appeal is not the same as importance, but a large event is likely to contribute to understanding and impressions of the religion outside its community and this makes it important, albeit in a non-spiritual way as it helps to shape understandings and impressions of the religion. The celebration is auspicious but it is not compulsory, and some Hindus may choose not to observe it. The origins of the festival are not clear, and are further confused by different local traditions and customs. However, it has been a public celebration in parts of India since the seventeenth century; this could argue for its importance as it has been around so long, or against its importance when set against the probable origins of Hinduism several millennia before. The importance of a festival is likely to be understood differently by different religions; if it is taken to mean an event prescribed in scripture, or which must be participated in in order to achieve a religious aim (or one where non-participation is immoral or punishable) then Ganesh Chaturthi seems unlikely to be considered important. This is probably true of most Hindu festivals. However for those who worship Ganesh and who take part in this festival it is likely to be considered an important way of honouring the deity and earning his blessings.	**12** AO2	traditions, gurus, cultural influence and similar can constitute a reference to authority. This is not a general question about the importance of festivals in Hinduism but about the relative importance of one of them; responses ignoring the reference to Ganesh Chaturthi are unlikely to reach the highest levels.

Mark Scheme
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
Total	32	28	3	63

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