

## Teacher Resource Bank

GCE Religious Studies

Unit 3G *World Religions 1 Hinduism*

Additional Specimen Questions



**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED LEVEL**



**RELIGIOUS STUDIES UNIT 3G  
WORLD RELIGIONS 1 HINDUISM**

**RST3G**

**ADDITIONAL SPECIMEN QUESTIONS**

**For this paper you must have:**

- a 12 page answer book.

Time allowed: 1 hour 30 minutes

**Instructions**

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RST3G**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

Answer **two** questions.

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- 1** (a) Examine the Indus Valley Civilisation. (30 marks)
- (b) Assess the view that key features of the Indus Valley Civilisation can have little importance for Hindus today. (20 marks)
- 2** (a) (30 marks)
- (b) (20 marks)
- 3** (a) (30 marks)
- (b) (20 marks)
- 4** (a) (30 marks)
- (b) (20 marks)

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

### *World Religions 1 Hinduism RST3G*

# Additional SPECIMEN Mark Scheme

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of this year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

## RST3G: World Religions 1 *Hinduism*

### 1 (a) Examine the Indus Valley Civilisation.

There are many aspects that candidates could consider here though not all need to be covered to achieve full marks. Equally, there may be not much Hinduism as it is known in the west as we are talking about a civilisation here. Better candidates might respond in a systematic way but less able candidates might start to list some of the features they have been taught about:

**From the ‘social aspect’ candidates might mention that the Indus Valley Civilisation was:**

- A sophisticated and organised urban culture focused around towns and cities with large numbers of inhabitants.
- There was probably a hierarchy in society – larger buildings in the citadels at the centre of each city and smaller ones in residential areas.
- Toys and games have been discovered.
- A writing system was in force but as yet, is untranslated.
- Simple jewellery had been created.
- They had a bathing area.

**From the religious perspective, candidates might include reference to:-**

- Remains of a ‘great bath’ at Mohenjo-Dharo.
- Stone, ceramics and some metals found which might indicate aspects of worship?
- Clay models of men and women found (could be deities?).
- Dead were buried in wooden coffins, accompanied with pots, maybe filled with food?

**From the functional side of things, candidates might mention:-**

- The sites that have been excavated appear to have been planned cities – plenty of detail.
- Cities were built upon brick platforms constructed to protect from floods.
- Major streets ran in alignment with the cardinal directions of north, south, east and west.
- Smaller streets and maybe alleyways ran off from these.
- Individual houses were usually two stories high.
- Water drained away into city sewers.
- There seemed to be a standard size of brick for these buildings and for public buildings too.
- Granaries and industrial areas also seem to have appeared as part of the civilisation.
- Candidates could mention Harappa, Mohenjo-Dharo, Dholavira, Ganweriwala and Rakhigarhi as the discovered urban sites (though the latter two are still largely unexcavated).
- Management of water seems to have been a key feature of these sites.
- Access to local wells seems to have been provided in the urban areas.
- There was a system for removal of waste (i.e. settlements were built on slopes to allow water to flow from the reservoirs through the city).
- Rain water and river water were kept separate.

**N.B. Candidates could argue that much is conjecture until the scripts found have been properly translated.**

**(30 marks) AO1**

**(b) Assess the view that key features of the Indus Valley Civilisation can have little importance for Hindus today.**

Arguments **in support** of the statement might include:

- The archaeological discoveries found in the 1920's reveal an ancient civilisation which began some 4600 years ago. How can that have any bearing on Hindu life today?
- Much of the discovery is still conjecture as no script found has been translated.
- Nothing found can inform Hindus of the 'right' way to live today.
- What has been found, whilst maybe interesting, has no use for Hindus today.
- There has been nothing found to help Hindus today with burning moral questions and dilemmas.
- Hinduism today cannot be understood in terms of its early forms of expression.
- There are difficulties of interpretation – evidence is far from cut and dried as script is undeciphered; there has to be much guesswork. Links therefore, between archaeological evidence and the known past and present of Hinduism are poor.
- Archaeologists let their interpretations be coloured by their presuppositions (they find what they expect to find!).
- Anything unknown is generally classified as a cultic object, giving us little religious value about early practices.

Arguments **against** the statement:

- Hindus can learn much from how their ancient civilisations began – it is their heritage and history.
- It could offer some explanation into rituals and customs used today.
- Even though no script has been found, the archaeological dig evidence is pretty conclusive.
- Morality evolves so it does not matter if Hindus cannot glean any moral beliefs or 'ways of behaving' from this ancient culture.
- Much of Hinduism today can be understood in terms of its early forms of expression.
- Two fireplaces found could give detail about fire sacrifices?
- Detail about social hierarchy could lead to today's Varna system?
- Female figures may be the forerunners of goddesses and murtis?

**(20 marks) AO2**