OCR
RECOGNISING ACHIEVEMENT

GCE

Religious Studies

Advanced Subsidiary GCE

Unit **G577:** Hinduism

Mark Scheme for January 2011

Oxford Cambridge and RSA Examinations

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AS LEVELS OF RESPONSE – G571-G579

Band	Mark /21	AO1	Mark /14	AO2
0	**0**	absent/no relevant material	**0**	absent/no argument
1	**1-5**	almost completely ignores the question; • little relevant material • some concepts inaccurate • shows little knowledge of technical terms ***a.c.i.q***	**1-3**	very little argument or justification of viewpoint; • little or no successful analysis • views asserted with no justification ***v lit arg***
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	**6-9**	A basic attempt to address the question; • knowledge limited and partially accurate • limited understanding • might address the general topic rather than the question directly • selection often inappropriate • limited use of technical terms ***b att***	**4-6**	a basic attempt to sustain an argument and justify a viewpoint; • some analysis, but not successful • views asserted but little justification ***b att***
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	**10-13**	satisfactory attempt to address the question; • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms ***sat att***	**7-8**	the argument is sustained and justified; • some successful analysis which may be implicit • views asserted but not fully justified ***sust/just***
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	**14-17**	a good attempt to address the question; • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate ***g att***	**9-11**	a good attempt at using evidence to sustain an argument holistically; • some successful and clear analysis • some effective use of evidence • views analysed and developed ***g att***
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	**18-21**	A very good/excellent attempt to address the question showing understanding and engagement with the material; • very high level of ability to select and deploy relevant information • accurate use of technical terms ***vg/e att***	**12-14**	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically; • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints ***vg/e att***
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

1 (a) Explain why Hindus might worship Kali.

Candidates could outline Kali's main characteristics and some of the stories associated with her. However, responses should move beyond mere description to access higher levels.

Candidates may explain Kali's connection with Siva, and the relationship between male and female deities.

Some candidates may be aware of the violence associated with some forms of Kali worship in the past, but should also be aware of the protection offered by Kali to her worshippers.

Some responses may relate Kali to the power of Shakti.

[25]

1 (b) 'Kali is a frightening deity.' Discuss.

Candidates may be aware of the violence associated with Kali, and discuss some of the more destructive symbols or stories connected to Kali which could appear frightening.

Some candidates may discuss the positive aspects of destruction, clearing the way for creation. They might also consider whether her fierceness disguises a protective motherly image.

Candidates may also consider whether 'protective' would be a more apt description than 'frightening'.

[10]

2 (a) Explain the relationship between the bhakti path and puja.

Candidates might explain the meaning of puja and its practices, such as the lighting of the lamp, and the offerings made. However responses will need to go beyond mere description in order to access the higher levels.

Candidates are likely to explore the nature of the bhakti path as one of the paths to moksha, focused on showing devotion to God, for example through meditation, following their varnashramadharma and developing good karma.

[25]

2 (b) 'Puja is the only way to show true devotion to God.' Discuss.

Candidates might argue that the daily nature of the practices and their role in bringing the family and community together make them very important. In addition the daily nature shows a real commitment to the deity worshipped.

Candidates might argue that other practices, such as following varnashramadharma correctly, or meditation and yoga practices, demonstrate a higher level of commitment, or show devotion across a wider part of the practitioner's life.

Some responses might consider whether the best way to show devotion will differ according to the deity worshipped or the character of the worshipper.

Some candidates might consider the word 'true' in the question and also consider what this concept means within Hinduism.

[10]

3 (a) Explain the importance of the Indus Valley Civilisation for Hindus.

Candidates are likely to explore the main features of the Indus Valley Civilisation, for example: the granary, Great Bath or proto-Siva seal. However, answers will need to move beyond mere description to access the higher levels.

Candidates might explore the importance of the goddess figures in the Indus Valley Civilisation and the possible connection with goddess worship within Hinduism.

Candidates might explore the possible connection between the proto-Siva seal and the Rudra-Siva figure in the Vedas.

[25]

3 (b) Assess the view that it is essential to study the Indus Valley Civilisation in order to understand Hinduism.

Candidates might argue that in order to understand any society it is necessary to explore its origins; for Hinduism this is likely to be the Indus Valley Civilisation.

Candidates might explore the possible weaknesses of the connection between the Indus Valley Civilisation and later Hinduism, and therefore question the value of any knowledge derived from the Civilisation for understanding Hinduism.

Candidates might explore whether it is necessary to understand Hinduism without reference to its history and origins.

[10]

4 (a) Explain the Hindu concepts of karma and samsara.

Candidates could explain the system of birth, death and rebirth from any of the traditions they have studied.

Candidates may explain that karma determines the next rebirth, and that dharma is determined by one's place in the caste system.

Candidates might consider moksha as the ending of the cycle, and might make links to jnana and bhakti as ways to escape the cycle.

Some might show awareness that different traditions see samsara and karma differently.

[25]

4 (b) To what extent can it be argued that karma is the only fair way to reward and punish people for their actions?

Candidates could argue out that the system of rebirth, combined with karma, means that every person is reborn according to their previous actions.

Candidates may well argue that the rigidity of the caste system does not allow for people to change within a lifetime. This could lead to claims that it is unfair to 'punish' a person over a whole life for previous actions.

[10]

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