

**General Certificate of Secondary Education  
Religious Studies A (World Religion(s))  
Hinduism 1 (Beliefs, Special Days, Divisions  
and Interpretations)  
Specimen Paper**

**B575**

Time: 1 hour

Candidates answer on the question paper.

**Additional materials:** none

Candidate  
Forename

Candidate  
Surname

Centre  
Number

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Candidate  
Number

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**INSTRUCTIONS TO CANDIDATES**

- Write your name in capital letters, your Centre Number and Candidate Number in the boxes above.
- Use black ink only.
- Read each question carefully and make sure you know what you have to do before starting your answer.
- Answer any **TWO** questions; you must answer all parts (a-e) of the two questions that you choose.
- Do not write in the bar codes.
- Do not write outside the box bordering each page.
- Write your answer to each question in the space provided.

**INFORMATION FOR CANDIDATES**

- The number of marks for each question is given in brackets [ ] at the end of each question or part question.
- The total number of marks for this paper is **48**.
- Quality of written communication is assessed in parts d and e of all questions.
- Should you need more space to write your answers there is an extra page at the end of the paper.
- If you need to use this extra page you must number your answers clearly.

**FOR EXAMINER'S USE ONLY**

<b>1</b>	
<b>2</b>	
<b>3</b>	
<b>TOTAL</b>	

This document consists of **9** printed pages and **3** blank pages.

















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Unit B575: Hinduism 1 (Beliefs, Special Days, Divisions and Interpretations)

**Specimen Mark Scheme**

The maximum mark for this paper is **48**.

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## INSTRUCTIONS TO EXAMINERS

### 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.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

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 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

Half marks must never be used.

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.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, 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 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

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;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

## AO1 part (d) question

Level 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1-2	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• A small amount of relevant information may be included</li> <li>• Answers may be in the form of a list with little or no description/explanation/analysis</li> <li>• There will be little or no use of specialist terms</li> <li>• Answers may be ambiguous or disorganised</li> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
Level 2 3-4	<p>A <b>satisfactory</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Information will be relevant but may lack specific detail</li> <li>• There will be some description/explanation/analysis although this may not be fully developed</li> <li>• The information will be presented for the most part in a structured format</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
Level 3 5-6	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• A fairly complete and full description/explanation/analysis</li> <li>• A comprehensive account of the range and depth of relevant material.</li> <li>• The information will be presented in a structured format</li> <li>• There will be significant, appropriate and correct use of specialist terms.</li> <li>• There will be few if any errors in spelling, grammar and punctuation</li> </ul>



## AO2 part (e) question

Level 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1-3	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers may be simplistic with little or no relevant information</li> <li>• Viewpoints may not be supported or appropriate</li> <li>• Answers may be ambiguous or disorganised</li> <li>• There will be little or no use of specialist terms</li> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
Level 2 4-6	<p>A <b>limited</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Some information will be relevant, although may lack specific detail.</li> <li>• Only one view might be offered and developed</li> <li>• Viewpoints might be stated and supported with limited argument/discussion</li> <li>• The information will show some organisation</li> <li>• Reference to the religion studied may be vague</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
Level 3 7-9	<p>A <b>competant</b> answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> <li>• Selection of relevant material with appropriate development</li> <li>• Evidence of appropriate personal response</li> <li>• Justified arguments/different points of view supported by some discussion</li> <li>• The information will be presented in a structured format</li> <li>• Some appropriate reference to the religion studied</li> <li>• Specialist terms will be used appropriately and for the most part correctly</li> <li>• There may be occasional errors in spelling, grammar and punctuation</li> </ul>
Level 4 10-12	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers will reflect the significance of the issue(s) raised</li> <li>• Clear evidence of an appropriate personal response, fully supported</li> <li>• A range of points of view supported by justified arguments/discussion</li> <li>• The information will be presented in a clear and organised way</li> <li>• Clear reference to the religion studied</li> <li>• Specialist terms will be used appropriately and correctly</li> <li>• Few, if any errors in spelling, grammar and punctuation</li> </ul>

Question Number	Answer	Max Mark
1(a)	<p><b>What is samsara?</b></p> <ul style="list-style-type: none"> <li>• The belief in the cyclical nature of existence;</li> </ul> <p>OR</p> <ul style="list-style-type: none"> <li>• Cycle of reincarnation/rebirth.</li> </ul> <p>Candidates may respond with some of:</p> <ul style="list-style-type: none"> <li>• the whole of the universe goes through a cycle of creation and destruction. The soul (atman) follows this in the cycle of reincarnation called samsara which is influenced by karma;</li> <li>• it is the belief in reincarnation - that the soul is eternal and lives many lifetimes, in one body after another;</li> <li>• samsara refers to the belief in the cyclical nature of existence. The soul is always born into body, sometimes human sometimes animal sometimes even a plant. The soul passes through many lives being constantly reborn, living and dying.</li> </ul>	[1]
1(b)	<p><b>Name the law that influences samsara. What does it mean?</b></p> <ul style="list-style-type: none"> <li>• Karma;</li> <li>• all actions have effects.</li> </ul>	[2]
1(c)	<p><b>What do Hindus believe happens to the soul during Samsara?</b></p> <ul style="list-style-type: none"> <li>• The whole of the universe goes through a cycle of creation and destruction. The soul (atman) follows this in the cycle of reincarnation;</li> <li>• the soul is eternal and lives many lifetimes, in one body after another;</li> <li>• the soul is always born into body, sometimes human sometimes animal sometimes even a plant;</li> <li>• the soul passes through many lives being constantly reborn, living and dying.</li> </ul>	[3]
1(d)	<p><b>Explain what is meant by moksha and how Hindus believe it can be achieved.</b></p> <p>Candidates may respond with explanations of:</p> <ul style="list-style-type: none"> <li>• moksha is release from samsara and union with god; This can be achieved according to some Hindus:</li> <li>• by performing deeds and social and religious duties (dharma);</li> <li>• by meditation leading to a state of consciousness in which believers realise their identity or unity with Brahman;</li> <li>• by devotion to a particular deity.</li> </ul>	[6]
1(e)	<p><b>'Moksha is the goal of all Hindus.</b></p> <p><b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p>	

Question Number	Answer	Max Mark
1(e) cont'd	<p>Candidates may respond with:</p> <ul style="list-style-type: none"><li>• some answers may argue that some Hindus aim only for a good reincarnation and are not concerned about moksha;</li><li>• some may say that moksha is only a realistic goal for renunciates and gurus;</li><li>• some may consider that ultimately moksha is the goal of all Hindus even if not in their current life time.</li></ul>	[12]
<b>Question 1: Total:</b>		<b>[24]</b>

Question Number	Answer	Max Mark
2(a)	<p><b>What is Divali?</b> Festival of light</p>	[1]
2(b)	<p><b>Give two ways a Hindu might celebrate Divali.</b> Candidates may respond with:</p> <ul style="list-style-type: none"> <li>• devotions to Lakshmi;</li> <li>• settling end of year accounts;</li> <li>• parties, festival foods, cards and gifts;</li> <li>• bonfires and firework displays;</li> <li>• burning of effigies of Ravanna;</li> <li>• retelling or re-enactment of the Ramayana.</li> </ul>	[2]
2(c)	<p><b>What is the importance of the celebrations at Divali?</b> Responses might include explanations of how Divali is important as:</p> <ul style="list-style-type: none"> <li>• a celebration of the triumph of good over evil;</li> <li>• a time for thinking about hopes for the new year ahead;</li> <li>• a time for reflection on the meaning and message of the Ramayana.</li> </ul>	[3]
2(d)	<p><b>How might pilgrimage to Varanasi strengthen the faith of a Hindu?</b> Candidates may respond with explanations of:</p> <ul style="list-style-type: none"> <li>• how this is the oldest centre of pilgrimage for Hindus and pilgrimage therefore connects them with the millions of other pilgrims who have visited it;</li> <li>• how the city, situated on the banks of the sacred river Ganges is especially sacred to the god Shiva. Devotees of Shiva will find the pilgrimage particularly important;</li> <li>• that to die in Varanasi and have one's ashes thrown into the Ganges is believed to bring deliverance from rebirth (moksha - the end of the rebirth cycle);</li> <li>• that many pilgrims bathe in the river, they believe it washes away their sins so it is a cleansing process.</li> </ul>	[6]
2(e)	<p><b>'God is everywhere so pilgrimages are pointless.'</b> <b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b> Candidates may respond with:</p> <ul style="list-style-type: none"> <li>• Arguments that God is equally present in all places and so can be worshipped equally in all places;</li> <li>• The fact that pilgrimages can be expensive and/or physically demanding and that the fact that they require effort increase the commitment of a Hindu;</li> </ul>	

Question Number	Answer	Max Mark
2(e) cont'd	<ul style="list-style-type: none"><li>• the idea that meeting with many other Hindus for religious reasons can be edifying;</li><li>• the idea that karma can be gained by participating in a pilgrimage.</li></ul>	[12]
<b>Question 2: Total:</b>		<b>[24]</b>

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Question Number	Answer	Max Mark
3(a)	<p><b>Who is Vishnu?</b></p> <ul style="list-style-type: none"> <li>• One part of the Trimurti;</li> </ul> <p>OR</p> <ul style="list-style-type: none"> <li>• one absolute God;</li> </ul> <p>OR</p> <ul style="list-style-type: none"> <li>• God as the preserver of the universe.</li> </ul>	[1]
3(b)	<p><b>Name two avatars of Vishnu.</b></p> <ul style="list-style-type: none"> <li>• Rama;</li> <li>• Krishna;</li> <li>• others may be included but are not required by the specification.</li> </ul>	[2]
3(c)	<p><b>What might Hindus believe about Vishnu?</b></p> <ul style="list-style-type: none"> <li>• Retellings of stories involving Vishnu;</li> <li>• accounts of the avatars of Vishnu and their significance for Hindus showing God's involvement in and care for the world.</li> </ul>	[3]
3(d)	<p><b>Explain how and why some Hindus might worship only Vishnu.</b></p> <p>Candidates may respond with explanations of:</p> <ul style="list-style-type: none"> <li>• the main beliefs and practices of Vaisnavism;</li> <li>• how this contrasts with the beliefs and practices of other Hindus;</li> <li>• the importance of the avatars of Vishnu, especially Rama and Krishna, who some Hindus believe to be the supreme deity in his own right;</li> <li>• the idea of a personal or family deity;</li> <li>• the idea of Vishnu as the god who preserves the world and is therefore most relevant to worship at the present time;</li> <li>• the fact that Vishnu could be said to be more obviously involved in the world than other deities or members of the Trimurti;</li> <li>• the fact that Vishnu seems most relevant to Hindus in the grihastha ashrama who form the majority of Hindus.</li> </ul>	[6]
3(e)	<p><b>'Hindu gods are too human to be worshipped.'</b></p> <p><b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p> <p>Candidates may respond with:</p> <ul style="list-style-type: none"> <li>• Hindus worship Brahman who is everywhere/omnipresent and has spiritual qualities not human;</li> <li>• Atman is part of Brahman inside every human being but is not a human being;</li> <li>• Murti may look human but are alive spiritually and not physically;</li> <li>• the representations of the gods are meant to show their god like characteristics and show how they differ from humans;</li> </ul>	

Question Number	Answer	Max Mark
	<ul style="list-style-type: none"> <li>• humans are not worshipped;</li> <li>• some gods are not human - Hanuman is a monkey;</li> <li>• the stories of the gods (e.g. Krishna) do give the impression that they are larger than life humans with sometimes uncontrolled passion and behaviour which does not make them suitable objects of worship.</li> </ul>	[12]
<b>Question 3: Total:</b>		<b>[24]</b>
<b>Paper Total:</b>		<b>[48]</b>

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**Assessment Objectives Grid (includes QWC)**

<b>Question</b>	<b>AO1</b>	<b>AO2</b>	<b>Total</b>
<b>1(a)</b>	1		<b>1</b>
<b>1(b)</b>	2		<b>2</b>
<b>1(c)</b>	3		<b>3</b>
<b>1(d)</b>	6		<b>6</b>
<b>1(d)</b>		12	<b>12</b>
<b>2(a)</b>	1		<b>1</b>
<b>2(b)</b>	2		<b>2</b>
<b>2(c)</b>	3		<b>3</b>
<b>2(d)</b>	6		<b>6</b>
<b>2(e)</b>		12	<b>12</b>
<b>3(a)</b>	1		<b>1</b>
<b>3(b)</b>	2		<b>2</b>
<b>3(c)</b>	3		<b>3</b>
<b>3(d)</b>	6		<b>6</b>
<b>3(e)</b>		12	<b>12</b>
<b>Totals</b>	<b>24</b>	<b>24</b>	<b>48</b>