

# **Religious Studies**

Advanced GCE

Unit **G587**: Hinduism

## **Mark Scheme for June 2012**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

### Subject-specific Marking Instructions

#### Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

## AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

**AO2:** Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question	Indicative Content	Mark	Guidance
1	<p><b>AO1</b> Candidates might explore the concept of atman as a microcosmic aspect of Brahman present in each individual. The exact nature of the atman and the notion of the jiva could also be explored.</p> <p>Candidates might explore the nature of Brahman as the ultimate reality on a macrocosmic level.</p> <p>Candidates might explore the notion of moksha within Vishishtadvaita Vedanta, especially the relationship between atman and Brahman, and the status of the jiva within Brahman once union is achieved.</p> <p><b>AO2</b> Candidates might argue that since the atman is simply a microcosmic aspect of the macrocosmic Brahman then they are in fact identical. As they have the same substance of nature they cannot be different.</p> <p>Candidates might point to the individuation of the jiva, and the sense that there remains an awareness and a relationship between the jiva and Brahman. This could indicate that they are not identical since something identical could not retain a 'difference' in order to have a relationship with itself.</p>	35	
2	<p><b>AO1</b> Candidates are likely to explore the nature of moksha or liberation from a variety of traditions, though no answer could be expected to be comprehensive on this topic. Candidates are likely to focus on Sankara and Ramanuja, though this is not a requirement.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>Some candidates might explore the differences between moksha and liberation in other traditions, for example kaivalya.</p> <p>Candidates might explore the ways in which moksha is described or reached within different schools, and valid interpretations from any tradition should be credited.</p> <p><b>AO2</b> Candidates might argue that as an alternative to samsara or the world of maya, moksha must be a desirable goal.</p> <p>They might also explore whether Hinduism would still exist if its primary goal was not desirable.</p> <p>Candidates might argue that moksha should not be sought, perhaps referring to the concept of disinterested karma recommended in the Karma Path. Candidates might also point to those traditions which rely on God 'rescuing' the worshipper in which aiming for moksha may be seen as counter-productive.</p> <p>Some candidates might explore whether other interpretations of liberation are synonymous with moksha or not, and thus whether the claim can be maintained or not.</p>		
3	<p><b>AO1</b> Candidates might explore the image of God in the Vedas in general terms, or through exploring the presentation of particular gods and goddesses. There is a myriad of information available and no answer at this standard could be comprehensive.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>Candidates might explore the multiplicity of gods presented in the Vedas, particularly the variety of nature deities. Discussion might focus on Indra, Rudra, Agni or Soma as perhaps attracting the most interest from writers in the West, but any relevant material should be credited.</p> <p>Candidates might explore the ways in which the deities are sometimes described as the 'only' God. They could also explore the emerging concept of Brahman.</p> <p>Some candidates might explore the notion of God expressed in the Aranyakas or Upanishads, but this is not expected.</p> <p><b>AO2</b></p> <p>Candidates could argue that the Vedas seem to demonstrate a confusing picture. In some places the deities are described through family connections and their relationships indicating a polytheistic approach.</p> <p>In other places deities are raised up and viewed as the only God leading readers into a monotheistic approach.</p> <p>Candidates might view these differing presentations as evidence of contradiction as the approach to deities changed within Hinduism, or as views from differing traditions were collected into one scripture.</p> <p>Alternatively candidates could argue that these views are not contradictory, and only seem so through a lack of understanding. They could point to the concept of Brahman becoming manifest in many ways, and show how these two views meet in this interpretation of deity.</p>		

Question	Indicative Content	Mark	Guidance
4	<p><b>AO1</b> Candidates are likely to place this discussion in the context of the Bhagavad Gita. Whilst some description of Arjuna's dilemma is appropriate, mere description of the story will not allow candidates to access higher level descriptors.</p> <p>They could explore Krishna's teaching that dharma is to be followed even when it might lead to the harming of others.</p> <p>The mitigation of this through the samsaric system could be explored.</p> <p>Candidates might describe the concept of ahimsa (non-harming) and explore the emphasis placed on ahimsa by Gandhi.</p> <p>Candidates might explore the concept of dharma in its many forms. The importance of rta in the Vedas could be explored. The place of dharma in the varnashramadharmas system or within the four purusharthas might also be considered.</p> <p><b>AO2</b> Candidates might argue that within the Bhagavad Gita Krishna clearly places dharma above ahimsa and thus dharma is clearly of more importance.</p> <p>Candidates might explore whether dharma has been acted upon more widely within the Hindu context, being practiced by most Hindus who follow the system of varnashramadharmas.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>Candidates might explore whether the answer to this question depends upon an individual Hindu's traditions or preferences. Those adhering to Gandhi's teachings might perhaps give more importance than Vaisnavites following the Bhagavad Gita.</p> <p>As always, no particular conclusion has more validity than any other, and it is the quality of discussion which is being assessed.</p>		

## APPENDIX 1 – A2 LEVELS OF RESPONSE

Level	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <p style="text-align: right;"><i>L1</i></p>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification</li> </ul> <p style="text-align: right;"><i>L1</i></p>
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 <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p style="text-align: right;"><i>L2</i></p>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification</li> </ul> <p style="text-align: right;"><i>L2</i></p>
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 <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>L3</i></p>	7–8	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified</li> </ul> <p style="text-align: right;"><i>L3</i></p>
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 <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <p style="text-align: right;"><i>L4</i></p>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <p style="text-align: right;"><i>L4</i></p>
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 <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>L5</i></p>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised – easily understood; spelling, punctuation and grammar very good				

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