

Religious Studies

Advanced Subsidiary GCE

Unit **G577**: Hinduism

Mark Scheme for June 2013

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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1. Annotations

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – 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 eg where part of an answer is at the end of the script

12. 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 should 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	Marks	Guidance
1 (a)	<p>Candidates are likely to explore the four ashramas – brahmacarya (student), grihastha (householder), vanaprastha (forest dweller) and sannyasin (holy man) – in relation to their associated dharma and role in society, as well as considering the varnashramadharmas system as a whole; however they will need to move beyond mere description and focus specifically on the four ashramas in order to access the higher levels.</p> <p>Candidates are likely to be aware of the part played by each ashrama in Hindu society – the role of a student in learning the Hindu traditions, the householder in maintaining society and culture while supporting the other ashramas, the retired in teaching, religious practices and developments, and the sannyasin in terms of religious duty. This may be linked to dharma through a consideration of how the duties of each ashrama differ, and also to varna with a discussion on whether all Hindus can aspire to the later ashramas.</p> <p>Alternatively candidates might make their focus the individual rather than society, considering specifics such as celibacy, detachment and the purusharthas.</p> <p>Regardless of the way in which the candidate chooses to focus their response it is paramount that the importance of these roles is considered. This could be done in relation to the individual and their hope of achieving liberation, the operation of karma that is evidenced by the system or the function of the system as a whole in ensuring the smooth functioning of society and meeting the religious and social aims of Hinduism.</p>	25	<p>Candidates who merely describe the system cannot access the higher levels.</p> <p>Reference should be made to all four of the ashramas, although they do not have to be considered in equal depth.</p>

Question	Indicative Content	Marks	Guidance
1 (b)	<p>Candidates are likely to argue that the system incorporates three key concepts which are so closely inter-connected that one cannot be properly understood without an understanding of the others. Therefore both varna and ashrama are necessary. However it could also be argued that it is dharma which informs the functions of both, and so while they may be of equal importance dharma has greater significance than both. Candidates might also make reference to the distinction between varna and jati.</p> <p>The question could be explored in terms of specific examples of the value of ashrama and also of varna – candidates might give examples of how the system would fail if students did not learn from gurus or householders did not perform their dharma to demonstrate the functioning of ashrama, while considering the importance of varna might require a consideration of what might happen to society if roles and functions associated with one or other of the varnas ceased to be performed. Some candidates might conclude that in order to live in the modern world social functions are more important than personal ones and the collapse of the varna element of the system could have greater impact than a collapse of the ashrama element. Alternatively they might argue that since liberation is the ultimate goal ashrama is the more valuable, as being more likely to contribute to it.</p> <p>Candidates might also consider the impact of the modern world, and secular values on the system, asking whether people are more likely to follow the varna part of the system than they are the ashrama part of the system, or if they might simply abandon it all in contemporary society. They might also note that Hindus believe this is now the Kali Yurga, so some degradation of religious traditions and values is to be expected.</p> <p>Candidates might also give practical examples exploring how varna (and the breaking of dharma relating to varna) seems to have more importance, and more serious consequences, in terms of social acceptance.</p>	10	

Question	Indicative Content	Marks	Guidance
2 (a)	<p>Candidates are free to choose Brahma (creator), Vishnu (preserver) or Siva (destroyer) as their focus and the content of their response will obviously reflect this choice. Some candidates might choose Vishnu, but explore the worship of his avatars – especially Rama and Krishna.</p> <p>Some candidates might interpret the question to be asking how different traditions each focus on one member of the Trimurti, and will therefore consider all three deities.</p> <p>When considering the why element of the question candidates are likely to explore roles and attributes of their chosen deity:</p> <p>Brahma is viewed as the first ever person and the progenitor of all things. It is his cycle of waking and sleeping which creates the cycle of ages. Candidates may be aware that Brahma is seldom worshipped as an individual deity, but his presence is symbolic in every Hindu temple, where a space should be reserved for him. As the source of all things in the world arguably every act of worship is linked to Brahma, but he is most often called upon explicitly for matters relating to creativity, new ideas, knowledge and inspiration.</p> <p>Vishnu is the preserver of the order and harmony in the universe that Brahma has created, he is also the preserver of dharma and this results in his manifestation as avatars.</p> <p>Siva is the destroyer, who unmakes the universe in order for it to be remade. He is an ascetic, and lord of the animals as well Kaala time). He is known as Bhairava (The Terrible) and is often invoked in worship to destroy negative influences.</p> <p>To explore how the deities are worshipped some description of puja is likely with candidates drawing out the features relevant to the deity they have chosen, such as days which a particularly associated with the deity, specific mantra and appropriate offering.</p> <p>Candidates might explore the four margas (Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga), and the forms of worship that result. Some deities are associated with a particular marga - for example devotees of Shiva are more likely to follow Raja Yoga, and practice austerities; while Vaishnavites are generally bhaktas, devotees of Krishna might also follow Karma Yoga.</p>	25	The question asks for both how and why, and both must be dealt with although an even balance between the two is not required

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might argue that Brahma as the creator is the most important of the Trimurti, as arguably nothing else would exist without Brahma. This makes Brahma not only the source of the material world but also the ultimate source of the other deities. However candidates might also point out that Brahma and Brahman are distinct, and that it is Brahman which constitutes ultimate truth. The goal for Hindus is to realise that truth and be released from the material world, rendering Brahma's role meaningless to the liberated.</p> <p>Alternatively candidates might argue that creation is cyclical – Brahma creates, the world then moves through its cycles of dissolution until it is destroyed in order to be created anew. This worldview suggests that for Hindus Brahma has no greater or lesser role than Vishnu or Siva. However candidate might point out that this is an objective, philosophical view and people engaging with these deities as living realities may feel differently. The emotional associations of creation and destruction might mean many people feel more positively about Brahma about Siva, and the over-riding importance of dharma – which is eternal and beyond the physical world – might mean Vishnu is regarded as being of ultimate importance.</p> <p>Another approach candidates might take is to consider the relative popularity of the different deities. Certainly worship of Vishnu and Siva is more widespread than worship of Brahma, and candidates might argue that this indicates that they are more important deities. However it could also be argued that all worship incorporates aspects of Brahma since without his actions there would be no-one to worship, and nothing for the worship to be focussed upon.</p> <p>Candidates might also be aware of stories relating to the worship of Brahma, such as the curse of Siva , which imply he is less powerful since he is subject to the will of another deity. Or they might draw on more theological ideas such as the belief that once creation is complete Brahma withdraws from it to enable the other deities to fulfil their roles.</p>	10	Any valid reasons for their greater importance should be credited. As always it is the quality of the discussion which is important, rather than the conclusion reached.

Question	Indicative Content	Marks	Guidance
3 (a)	<p>Candidates might start with the simple assertion that the mere existence of the Vedas, preserved for thousands of years, indicates that their contents are important and their contents deal with deities and how to worship them. The mantra, rituals and other practises contained within the Vedas are still in use today, and all schools of Hindu thought are in agreement that the Vedas are shruti. All this combines to speak for the importance of the scripture, and thus its authority to pronounce on what else might be important.</p> <p>Candidates are also likely to outline the main structure of the Vedas into four parts – Rig Veda, Samur Veda, Yajur Veda and Atharva Veda - and consider the contents of each of these to some extent in order to frame their response. However they might focus primarily on one over the others, the Rig Veda for example includes mantra which are repeated in the other Vedas and is the text most focussed on the nature and praise of the gods, while the Yajur Veda is more focussed on action and rites.</p> <p>Candidates might explore how the Vedas credit different deities with responsibility for almost every aspect of life, through the existence of the multiplicity of deities with different roles. Examples might include Indra, the King of Heaven who brings the rain; Surya, the sun; Varuna, lord of the Waters; Rudra, the howler, who controls weather; and Agni, the fire god.</p> <p>However candidates might also be aware that these deities are linked, and associated together as one Supreme Reality. This could be used to explain that the deities are important, not in themselves, but as aspects of this One. Since this Supreme Reality is eternal, infinite and it cannot be a deity in the personal sense, and does not interact in human lives. The representation of many gods in the Vedas can be seen as one way of rendering this concept as accessible and personal to worshippers and thus speaks to the importance of these gods as a route towards realisation and liberation.</p>	25	Candidates are free to focus on any individual deity within the Vedas to illustrate their response, but are not expected to have detailed knowledge of any particular deities.

Question	Indicative Content	Marks	Guidance
3 (b)	<p>Candidates might argue that the Vedas are the earliest Hindu scriptures, handed down via complex oral traditions for centuries before being recorded in writing and agreed by all Hindus to be shruti ('heard') and thus of divine origin. This being the case the deities mentioned in the Vedas are those most worthy of worship.</p> <p>Alternatively candidates could examine current Hindu practices, and the fact that very few Vedic deities retain a strong support base of personal devotees. This might indicate that they are not more worthy of worship than the deities currently worshipped, or it could be simply that the rites set out in the Vedas are generally designed to be performed by priests rather than by individual devotees, and will be performed regularly in the deities temple even when no other worshippers are present. Other Vedic deities retain a role in Hindu worship, even if the participants are not wholly aware of it – Agni witnesses all weddings, and is also present in any rite requiring a ritual fire or a sacrifice.</p> <p>Candidates might also be aware that many of the Vedic deities have come to be associated with others, whose worship remains widespread – for example Rudra is generally associated with Siva, and Destri, goddess of childbirth, with Saraswati.</p> <p>Another approach candidates might take is to consider the nature of the Vedas themselves. These texts do not set out absolutes about what is worthy of worship, but allow for a wide variety of perceptions of God – recognising both the formless and the personified - and also of different ways to reach God, through action, ritual and internal processes. They might therefore conclude that since the texts are intrinsically accepting of diversity they are unlikely to support the contention made in the question.</p> <p>Some candidates might explore what is meant by the term 'worthy of worship' before reaching their conclusion.</p>	10	

Question	Indicative Content	Marks	Guidance
4 (a)	<p>Candidates are likely to focus on the atman as a microcosmic aspect of the macrocosmic Brahman. They can explore this through any specific traditions they have studied, such as non-dualism (advaita) and modified non-dualism (vishishtadvaita) but are more likely to so in broader, generic terms.</p> <p>Candidates are likely to be aware of the concept of Brahman as the Supreme Universal Soul, and of the atman as the soul which is embodied in entities during their rebirths. They might present these as two different parts of the same thing, identical in substance and merging once more into a whole when liberation is achieved (advaita) or as being made of the same substance, and with atman dependent on Brahman for existence but maintaining individual identity (vishishtadvaita). In either case they are likely to note that both are eternal and essentially unchanging, spirit rather than matter and capable of existing without attachment to matter.</p> <p>References to relevant scriptural examples relating to the relationship and nature of the two would be appropriate. Examples might include the story from the Chandogya Upanishad about salt dissolving invisibly into water but still being a tangible substance within it and the story from the Rig Veda of the two birds one of whom (jivatma, or embodied atman) eats the sweet fruit and is distracted by sensual pleasure while the other (paratman, or perfect soul) remains detached.</p> <p>When identifying differences candidates might explain how the atman is housed within a body, and trapped within samsara while Brahman is not. They might identify the distinction between jiva, which is the embodied self, and atman which is the eternal self, considering whether it is only jiva which is different to Brahman.</p>	25	

Question	Indicative Content	Marks	Guidance
4 (b)	<p>Candidates are most likely to argue against the statement, since all Hindu thought relates the two concepts even if they do not argue that they are identical. It is however possible to argue that Brahman is so much more than atman, and so far beyond human ability to fully understand while trapped within samsara that any similarity or connection we perceive can only be partial and/or analogical at best.</p> <p>Candidates might discuss how the atman derives from and returns to Brahman, and thus is intimately linked to it. Or they might stress the absolute dependence of atman upon Brahman, which, while it does not preclude connection, also implies distinction.</p> <p>They might explore the spiritual and physical nature of the atman as described in Hindu scriptures. It is the ultimate goal of human rebirth to strive for liberation, via freedom from maya, detachment from karma and the overcoming of avidya and candidates might explore how these tasks are tackled in scripture and how they relate to the concept of atman. This is linked to the nature of Brahman as the truth which must be realised in order to finally achieve liberation.</p> <p>Consideration might also be given to whether atman retains a distinct identity once liberation has been achieved – this question amounts to one of the major differences between the Vedanta schools of philosophy. If there does remain a distinction then candidates might well conclude that similarities between the two are essentially superficial, as a distinct atman might know more of Brahman than a living human being can do but that knowledge must still be contained within a finite self and is therefore limited. Alternatively if the atman merges entirely with Brahman and can no longer be identified as a separate self then the two concepts have more than shared commonalities, they are identical.</p> <p>Some candidates might explore the level of distinction between atman and Brahman before reaching their conclusion.</p>	10	

APPENDIX 1
AS Levels of Response

Level	Mark /25	AO1	Mark /10	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"> little relevant material some concepts inaccurate shows little knowledge of technical terms. <i>L1</i>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification. <i>L1</i>
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6–10	a basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms. <i>L2</i>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification. <i>L2</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms. <i>L3</i>	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified. <i>L3</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate. <i>L4</i>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point. <i>L4</i>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21–25	a very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms. <i>L5</i>	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints. <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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