

Religious Studies

Advanced GCE

Unit **G587**: 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.

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Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

These are the annotations, (including abbreviations), including those used in scoris, which are used when marking

Annotation	Meaning of annotation
	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.

Here are the subject specific instructions for this question paper

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.

A2 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.

Here is the mark scheme for this question paper.

	Answer/Indicative content	Mark	Guidance
1	<p>Assess the importance of jnana in the Advaita Vedanta of Sankara</p> <p>AO1 Candidates are likely to outline the key concepts of Advaita Vedanta, identifying it as non-dualism, explaining that this means that everything is Brahman, including the true self of an individual. It is ignorance of this true nature (avidya) which keeps people from moksha, and realisation of it which results in liberation from samsara.</p> <p>Exploration of Sankara's theology might be used to identify the levels of reality, with analogies such as that of the snake and the rope from his bhashya on the Brahma Sutras. This illustrates superimposition - subjective perceptions being taken for reality until the Truth is realised – which could be presented as the core of Sankara's jnana yoga.</p> <p>Some candidates might consider the concept of experiencing sat-chit-ananda Brahman (being, consciousness, bliss/Eternal Bliss Consciousness) and the possibility which the Advaita Vedanta presents of achieving liberation during ones current lifetime within samsara (jivanmukti) through this experiential knowledge of Brahman.</p> <p>The nature of jnana might also be described as the path of knowledge. Although this incorporates the study of scripture some candidates might go beyond this, identifying it as the search for ultimate truth or considering how far this path can be pursued in isolation from the other yogas. They might explore Sankara's treatment of bhakti – which he did not reject entirely, but which he believed would be directed towards God as an automatic result of complete knowledge. Reference to his personal experience is appropriate.</p>	[35]	<p>'Sat' can also be translated as 'reality', 'truth', 'essence' or 'soul' and any of these can be used appropriately in a consideration of Brahman.</p>

	Answer/Indicative content	Mark	Guidance
1	<p>AO2</p> <p>Candidates are likely to be aware that Sankara is generally presented as a proponent of jnana yoga, and that realisation of the Truth is at the heart of Advaita Vedanta. Some might explore whether he explicitly rejected other paths, or whether he saw some value in them. Reference to his life such as the founding of monasteries and his practice of sannyasa (renunciation) might also be considered.</p> <p>Candidates might explore Sankara's approach to bhakti in some depth in order to consider the relative importance given to jnana. They might argue that he did not specifically reject it as worthless, but felt its role was limited. Alternatively they might argue that he did recognise the need for a personal relationship with deity, but that devotion to the individual gods is only an aspect of the early stages towards liberation. Once avidya has been overcome via jnana, the atman realises it belongs in Brahman and devotion therefore becomes focussed on the One.</p> <p>Since this state of jivanmukti can be achieved within the current lifetime candidates might consider the importance of jnana in the context of Advaita Vedanta, as other routes to liberation can only be achieved after death.</p> <p>Alternatively candidates might explore the importance of jnana in relation to the development and attitude of the individual practitioner. They might also examine the other yogas and consider whether it is possible to practice one in isolation, or whether they are all inter-related.</p>		

	Answer/Indicative content	Mark	Guidance
2	<p>To what extent is karma the most important teaching in the Bhagavad Gita?</p> <p>AO1 Candidates are likely to provide some description of the story of the <i>Bhagavad Gita</i> and some might place it within the context of the <i>Mahabharata</i>, as the culmination of what the epic has to say about action and consequence. Candidates might well identify that in the core of dialogue between Arjuna and Krishna dharma is considered in at least as much depth as karma.</p> <p>Although it may be noted that karma yoga is the path presented as best for Arjuna this should also be viewed in the context of his dharma as a Kshatriya.</p> <p>Candidates might consider that all of the lessons of the Gita are focussed on the goal of liberation, different ways of achieving this goal are considered - including karma (action), jnana (knowledge), sannyassa (renunciation) and bhakti (devotion) – and presented as inter-related and meaningful only in the context of a genuine search for moksha. From this perspective karma is just one of many teachings which may contribute towards this ultimate goal.</p> <p>Some candidates might take this further, noting that it is not merely action but detached/disinterested action (nishkam karma) which is promoted – the alternative (sakama karma) cannot bring one to moksha. Acting in this way means that the motivation is selfless, essentially focussed upon God rather than the action or its consequence.</p>	[35]	

	Answer/Indicative content	Mark	Guidance
2	<p>AO2</p> <p>Candidates might argue that the <i>Bhagavad Gita</i> emphasises the importance of nishkama karma (disinterested action) as the way of achieving moksha, or that it presents dharma as the core element of all life choices, or that the focus is really on moksha rather than the means of achieving it. However they are also likely to note that the context of the dialogue with Krishna is a specific dilemma, that of a kshatryia in relation to a battle against evil, and that this is going to have an effect on how these different elements are presented. They might support this with reference to the other margas considered in the Gita.</p> <p>Candidates might argue that bhakti or dharma are more important teachings. They could explore whether Krishna in emphasising dharma over any other aspect in his advice to Arjuna makes it the most important concept or whether Krishna's transfiguration makes bhakti the most important teaching. Since Krishna links these elements to karma they might conclude that they cannot really be separated, but that an individual must choose the best focus for their spiritual life in a given situation.</p> <p>Some candidates might argue that a focus on karma as the most important teaching could result in actions being motivated by the desire for karma. This is sakama karma and it cannot lead to liberation. Instead detachment is the more important element since this can enable the individual to achieve liberation.</p> <p>Alternatively candidates might argue that all the different paths discussed in the Gita have moksha as their aim - Krishna presents many different ways of achieving moksha before identifying dharma to Arjuna as the key to all of them. However candidates might argue that it is moksha which is the most important teaching since without this understanding one will remain bound to samsara.</p>		

	Answer/Indicative content	Mark	Guidance
3	<p>'The four purusharthas are of no help when making ethical decisions'. Discuss.</p> <p>AO1 Candidates are likely to outline the four purusharthas, identifying kama (sensual pleasure), artha (wealth), dharma (duty) and moksha (liberation). Some might consider their relative importance, giving an account of how all of life is informed by dharma, others might relate the purusharthas to the ashramas considering how they change as an individual progresses through life.</p> <p>Many candidates will consider that two of the purusharthas (kama and artha) have the potential to lead to unethical actions and immoral decisions if pursued in a single-minded fashion. However most are also likely to note that Hindus do not regard them as separate from their dharma and it is this which provides the restrictions needed to ensure kama and artha are pursued ethically. Other candidates might consider these purusharthas in relation to detachment, and the ultimate goal of moksha, pointing out that one would only go to any lengths to achieve an excess of these two goals if still deluded by maya.</p> <p>The relationship of the four purusharthas to other concepts such as rta (cosmic order), or the law of karma might also be explored.</p>	[35]	

	Answer/Indicative content	Mark	Guidance
3	<p>AO2</p> <p>Since the purusharthas include dharma which is at the heart of most Hindu moral choices candidates are likely to disagree with the statement. Some might discuss the importance given to dharma in the <i>Bhagavad Gita</i>, in order to assert its status as the most influential aspect of moral decision-making. Others might argue that it is through an understanding of dharma that the varnas, the ashramas and the other purusharthas come to be understood and practised properly.</p> <p>Alternatively candidates might consider moksha as the ultimate goal for which all Hindus strive. Since liberation requires detachment, and freedom from karma candidates might consider whether the other purusharthas (in particular kama and artha) are a distraction from this goal, or whether it is possible to pursue them and remain detached.</p> <p>Candidates might argue that by incorporating elements such as wealth and sensuality into the concept of a healthy and fulfilled life Hinduism has in fact prevented the kind of unhealthy obsession with these matters which might lead to unethical behaviour. Alternatively they might seek to show that seeking artha or kama might influence an individual's morality or how following their dharma within the varnashramadharmasystem provides very specific ethical guidelines.</p> <p>Candidates might also explore whether the vague 'aims' of the four purusharthas are specific enough to help in specific ethical dilemmas. They might argue that some situations require more specific guidance.</p> <p>Another approach might be to consider what is meant by an 'ethical' decision.</p>		

	Answer/Indicative content	Mark	Guidance
4	<p>'Hinduism in the West is not a betrayal of Hindu origins'</p> <p>AO1 Candidates might begin with a survey of the origins of Hinduism within the Indus Valley civilisation, considering what modern Hinduism can be said to have retained from this culture and how that could have been altered by transplant to the Western world. They might also consider whether the practice of traditional Hinduism in the modern state of India, which has a secular government and laws affecting traditional practices, is now significantly different to the practice of Hinduism in the West.</p> <p>Some candidates might consider Hinduism as a philosophy rather than as a set of practices. If for example Vedanta is considered as the essence of Hinduism then it can be realised fully anywhere and elements relating to the Vedic deities, yajna or traditional practices become potentially at least irrelevant. Alternatively they might explore the lifestyle of followers of traditional Hindu traditions living in the West, considering how practices have been adapted to fit the western culture, including, for example, the adaptation of caste rules or changes to worship patterns.</p> <p>Candidates might also explore the development of specifically western forms of Hinduism, such as that of the ISKCON, the Ramakrishna Mission and Vevekananda or the adoption of elements of Hinduism such as yoga and belief in the law of karma by the New Age movement.</p>	[35]	

	Answer/Indicative content	Mark	Guidance
4	<p>AO2</p> <p>Candidates might argue that since the origins of Hinduism are so ancient as to be mysterious it is impossible to betray them as long as one retains knowledge of Sanatana Dharma. They might also point out that the history of Hinduism, and even the composition of its many scriptures, reflect a vast variety of beliefs and approaches as falling under the umbrella title of Hinduism and therefore changes made to accommodate a changing world are not betrayal of the essential nature of Hinduism.</p> <p>Some might further argue that Hinduism is a label imposed by Western scholars, who have historically sought to fit it to a Western idea of 'religion' when the reality is very different. In this context candidates might argue whether it is meaningful to talk of betrayal, or explore whether a western interpretation or branch of Hinduism can be more or less valid than any other existing tradition. They might refer to the imagery of different paths leading to the same goal, considering the imagery of different paths leading to the summit of the same mountain, or identifying the four margas as an implicit recognition that different people can and should seek God in different ways.</p> <p>An alternative approach might involve a consideration of the Hindutva ideology and the growth of Hindu Nationalism in India, arguing that if Hinduism is particularly associated with India then any western version of it can be at best a compromise and at worst a genuine betrayal. This discussion might also incorporate consideration of Brahma Samaj and Arya Samaj as social and political movements as well as religious ones, and the role and influence of such figures as Vivekananda and Gandhi both within India and in the perceptions of the west.</p> <p>Some candidates might also consider the traditional Hindu approach that it is better to approach the ultimate through the religion one is born into both as a means of refuting the need for any kind of Hindu mission to the West and as an illustration of the need for the Hindu diaspora to find ways to maintain the practice of their faith.</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"> • little relevant material • some concepts inaccurate • shows little knowledge of technical terms <p style="text-align: right;">L1</p>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> • little or no successful analysis • views asserted with no justification <p style="text-align: right;">L1</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"> • 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 <p style="text-align: right;">L2</p>	4-6	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 <p style="text-align: right;">L2</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"> • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms <p style="text-align: right;">L3</p>	7-8	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 <p style="text-align: right;">L3</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"> • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate <p style="text-align: right;">L4</p>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> • some successful and clear analysis • some effective use of evidence • views analysed and developed <p style="text-align: right;">L4</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"> • Very high level of ability to select and deploy relevant information • Accurate use of technical terms <p style="text-align: right;">L5</p>	12-14	a very good/excellent attempt using a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> • Comprehends the demands of the question • Uses a range of evidence • Shows understanding and critical analysis of different views <p style="text-align: right;">L5</p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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