

GCE

Religious Studies

Unit **G587**: Hinduism

Advanced GCE

Mark Scheme for June 2016

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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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1. 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.

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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

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.

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Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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.

	Answer/Indicative content	Mark	Guidance
1	<p>'Understanding varnashramadharma gives a complete understanding of Hindu ethics'. Discuss.</p> <p>AO1 Candidates might choose to break the varnashramadharma concept into its component parts, identifying how each might impact on ethical approaches in Hinduism: Varna, providing for the smooth running of society; ashrama which ensures a recognition that different stages of life involve different challenges and have different and appropriate priorities; dharma, which offers a framework for all Hindu life and which can be said to change, in part, with an individual's varna and ashrama.</p> <p>Alternatively candidates might choose to consider the concept in its entirety, by focussing on how it informs an individual life rather than how it functions across society.</p> <p>Other concepts such as karma, samsara and the purushartas (aims of life) might also be introduced, either as alternative core concepts in Hindu ethics or as necessary elements to a full understanding of varnashramadharma.</p> <p>The ethical element of the question might be dealt with as a philosophical concept of moral correctness, or candidates might identify and use particular ethical issues. The way in which varna has been put into practice raises many ethical questions and is a likely example around which responses might be built, for example by considering the difference between varna and jati and the difference between scriptural and cultural requirements in this context.</p>	[21]	

Answer/Indicative content	Mark	Guidance
<p>AO2</p> <p>Candidates might choose to compare the importance of varnashramadharma to other concepts which have an impact on ethical thinking and decision making. One likely approach is to explore samsara and the operation of karma in determining rebirth; another is to consider detachment and liberation as the ultimate goal of Hinduism.</p> <p>Some candidates might argue that all elements of Hinduism are closely linked by the concepts of dharma (as a lens which informs an individual's actions within the world), and karma (as the consequences of action) that it is these two concepts which form the necessary core to understanding Hindu ethics. Others might focus solely on dharma as the key since varna and ashrama both have associated and different dharmas, dharma informs each of the other purusharthas and Hindus often describe their religion as the Sanatana Dharma. It could also be argued that a focus on karma, which encourages ethical decision making, does so for selfish reasons and cannot result in liberation. It is therefore not at the heart of Hindu ethics as a whole, although it may form the core of some individual approaches.</p> <p>Another approach might be understanding ethics 'after the event', as opposed to trying to understand motivation. From this perspective varnashramadharma offers clear choices which might otherwise seem contradictory – for example it is clear that a Kshatriya may be required to fight at times, and that this is a duty which supersedes the universal principle of ahimsa, for that individual, at that time. Likewise renunciation of sensual pleasure is not a universal good, but appropriate at certain ashramas and not at others.</p>	[14]	Various lists of sins appear in different Hindu texts such as the Manusmriti or the Mahabharata; these can make creditable contributions to the response.

	Answer/Indicative content	Mark	Guidance
2	<p>To what extent is it true to say that followers of ISKCON are Hindus?</p> <p>AO1</p> <p>Candidates might begin by showing awareness of the shared roots of the two religions, looking at the origins and development of the Indus Valley civilisation. They might also choose to explore in some depth the importance and influence of the Vedas, and more particularly the Bhagavad Gita, for Hindus of all schools before going on to consider how and why Swami Prabhupada came to found the International Society for Krishna Consciousness (ISKCON).</p> <p>The focus on bhakti yoga and the proselytising element of ISKCON might also be identified. The Vaishnavite philosophies of Chaitanaya, whose focus on a pure love of Krishna as the ultimate goal lies at the heart of ISKCON, might also be brought in.</p> <p>Some candidates might take the approach of identifying core elements of the two religions – such as the beliefs held about God, scripture, karma, dharma, liberation, death and rebirth – and the ways in which they are distinct in interpretation and practice.</p> <p>The role of Krishna is also important - Hinduism as a whole regards him as the eighth avatar of Vishnu but candidates might identify the ways in which he is more than this to followers of ISKCON, who regard him as the ‘supreme personality of Godhead’.</p>	[21]	

Answer/Indicative content	Mark	Guidance
<p>AO2</p> <p>Candidates might consider the views of Swami Prabhupada on the distinctions between Krishna Consciousness and Hinduism. They might note that he sometimes denied that there was such a religion as Hinduism at all, at other times he described it as a degraded form of Sanatana Dharma. However always he distinguished it from his own movement, which he regarded as the true Sanatana Dharma.</p> <p>Candidates might draw on the shared elements of the religions, which illustrate their relationship, while also being aware of differences in approach. One area of interest might be varnashramadharma and its application through the caste system in India – followers of ISKCON regard the caste system as evidence of corruption of the ideals of varnashramadharma, but of course there are Hindus who would also agree with this. Candidates might consider examples of Hindus such as Gandhi, who rejected the caste system as a secular imposition on their religion.</p> <p>Other areas to explore might include the nature of deity, reality and the rules according to which an individual human being should live. Different emphases on liberation from rebirth might also be considered here.</p> <p>Since Hinduism incorporates many different views and schools of thought on all of these areas some candidates might argue that Hindus could accept ISKCON as an aspect of their own religion. By contrast ISKCON recognises only bhakti yoga, and maintains a very specific approach to concepts varnashramadharma through which it overtly distinguishes from Hinduism.</p>	[14]	<p>Candidates are likely to recognise that there are many concepts in common between ISKCON and other forms of Hinduism; observing this does not constitute in itself an analytic/evaluative conclusion. Different religions can share concepts but attach different importance to them or value them differently and a critical consideration of the question should go beyond a simple observation of similarity.</p>

	Answer/Indicative content	Mark	Guidance
3	<p>Assess the claim that samkhya is an atheist philosophy.</p> <p>AO1</p> <p>Candidates are likely to demonstrate their awareness of the core aspects of samkhya as a system of 'perfect knowledge' of the nature of reality and as the theory underlying the practice of yoga.</p> <p>Candidates might consider that an account of causation from a samkhya perspective is most closely related to the issue of atheism. They might identify the active nature of causation in samkhya and give an account of purusha, prakriti and the nature and function of the gunas, which constitute all the objects in the physical world. In philosophical terms candidates might present purusha as the efficient cause, and prakriti as the material cause of the world, with prakriti in a constant state of change caused by the imbalance of the gunas within particular objects.</p> <p>Another approach might be to consider the writings of different Samkhya thinkers. Examples could include the sage Kapila or later followers of his such as Ishvara Krishna (author of the Samkhya Karika). The central assertions of these thinkers, about deity - that God cannot be proved to exist, and also that God does not exist – might be identified and considered, as might their broader teachings on the nature of reality and the tattvas. These teachings might be used to demonstrate the non-necessity of God. Thinkers such as Patanjali who built on the foundation of Samkhya to develop Astanga Yoga might also be considered by candidates.</p>	[21]	

Answer/Indicative content	Mark	Guidance
<p>AO2</p> <p>As a starting point candidates might note that Kapila certainly did not believe in God, but that this is separate from the assertion that Gods existence cannot be proven and could therefore be argued as a personal belief rather than a core aspect of his philosophy.</p> <p>Other samkhya thinkers have focussed more on the nature of God and the attributes which are generally associated with God. Arguing, for example, that God cannot be the cause of the world since a cause must be active/changing, while God is unchanging and eternal, or that a perfect God has no need to create a world and cannot be motivated to do so by kindness since the world is not kind.</p> <p>Alternatively candidates might present the interactions of purusha and prakriti as an evolutionary process, and therefore not one which requires control or a creator.</p> <p>Other candidates might focus their discussion on the concept of purusha and self. The self is real and conscious and once able to overcome the ignorance which binds it to the physical body it is liberated and eternal. The idea of an eternal self-caused spirit is therefore at the heart of samkhya philosophy, and candidates might question whether such an idea can be an atheistic one – Ishvara is not required for the creative process, but there is the possibility of the 'higher self'.</p> <p>Some candidates might discuss the contrast between Vedanta, where the focus is dependence on Brahman and the unreality of the physical world, and samkhya which regards both purusha and prakriti as real and dependent on nothing.</p>	[14]	

	Answer/Indicative content	Mark	Guidance
4	<p>'It is only ignorance which prevents liberation'. Discuss.</p> <p>AO1</p> <p>Candidates might begin with an account of the cycle of samsara and the operation of karma within the cycle as a means of outlining what is meant by liberation, identifying detachment and freedom from karma as a pre-requisite.</p> <p>Some candidates might also explore the four margas – jnana yoga, bhakti yoga, karma yoga and raja yoga – as different paths to the same goal; or they might consider the concept of maya and the need to become detached in order to avoid being deluded.</p> <p>Alternatively candidates might outline teachings on bondage and liberation in the various schools, as well as noting that the removal of ignorance and assistance in achieving the purusharthas is an aim shared by all Hindu schools of philosophy.</p> <p>However the schools differ on precisely what is required to meet these aims – the samkhya school teaches that it is the knowledge that the identification of the self with the body is a false identification; advaita teaches that the ignorance to be overcome is that of the true nature of the world; vishishtavaita teaches that knowledge is not in itself sufficient, and there must also be devotion to God; and the dvaita school focusses solely on bhakti yoga.</p>	[21]	Candidates might be able to discuss the teachings of Sankara and Ramanuja in relation to this question, but they do not have to do so in order to access the higher levels.

Answer/Indicative content	Mark	Guidance
<p>AO2</p> <p>Candidates are likely to realise that the significance of vidya (knowledge) and ignorance (avidya) varies with different schools of thought – for example Advaita Vedanta teaches that it is possible to become a jivanmukta (liberated while still within samsara) by realising the right knowledge and so knowledge is undoubtedly the key to liberation. For other schools liberation can only be attained beyond human existence, and there may be other factors at work such as detachment, devotion or karma.</p> <p>Some candidates might argue that there it is only jnana yoga which focuses wholly on knowledge as the path to liberation, while others might point out that in order to follow any of the other margas one must have the knowledge of how to do so. Someone wholly ignorant of the aim of moksha cannot achieve it, and it is for this reason that the law of karma does not operate within rebirths that are not conscious of self.</p> <p>Some candidates might choose to consider different Hindu schools in depth. They are likely to consider the Advaita Vedanta approach in whole-hearted agreement with the statement, since all is Brahman anyway the only thing which can prevent liberation is ignorance of that truth. On the other hand Vishishtadvaita would have a more qualified agreement because of the emphasis on dependence upon God. Dvaita Vedanta rejects jnana yoga entirely in favour of bhakti, however candidates might still argue that the Vedanta school itself is based on the requirement to achieve knowledge of reality (Vedanta means end/culmination of knowledge) and so all branches of Vedanta must regard knowledge as crucial and ignorance as a bar to liberation.</p>	[14]	

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 <i>L1</i>	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 <i>L1</i>
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 <i>L2</i>	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 but little justification <i>L2</i>
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 <i>L3</i>	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 <i>L3</i>
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 <i>L4</i>	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 <i>L4</i>
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 <i>L5</i>	12-14	A very good / excellent attempt which uses 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 viewpoints <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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