

Religious Studies

Advanced Subsidiary GCE

Unit **G577**: Hinduism

Mark Scheme for January 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.

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

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Subject-specific Marking Instructions

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.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

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, i.e. 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 concept of karma as the natural law of causes and consequences. Candidates should be aware that the karmic system does not mean that good actions can cancel out bad actions, though overall habits may be more relevant than individual actions.</p> <p>Candidates are likely to consider the concept of samsara as the cycle of birth, death and rebirth. They might consider the realms of rebirth, or the caste system, but extended discussion of either is not necessary.</p> <p>Candidates might explore the relationship between the two, particularly how the accumulation of positive or negative karma might influence the next rebirth within samsara. Some understanding of the development of thought patterns or habits might be considered.</p>	25	
	(b)	<p>Candidates might argue that a belief in causes and consequences provides such a strong incentive to behave it could be seen as forcing people to behave. They could also consider that the 'punishments' are so severe as to impose good behaviour.</p> <p>Candidates might argue that although belief in karma provides an incentive to behave it cannot be said to force people to behave as this would remove the free-will which is often emphasised in Hinduism.</p> <p>Some candidates might point to the clear evidence that not all Hindus do behave well as evidence which contradicts the statement.</p>	10	

Question		Indicative Content	Marks	Guidance
2	(a)	<p>Candidates are likely of explore the concept of dharma as duty. This could be explored in connection with varnashramadharna, as doing the duty appropriate for the caste and stage of life a person is at.</p> <p>Candidates might also explore the concept as it is presented on the Bhagavad Gita, particularly the emphasis on this above all other concepts. They could explore the notion that dharma should be performed without consideration of the karma it may or may not attract.</p> <p>Some candidates might explore the connection between rta and dharma. If appropriate, reference to the Vedas could be made.</p>	25	
	(b)	<p>Candidates are likely to argue that this statement sees maya as meaning all life is an illusion and thus false. They may argue that if maya is seen in this way that the statement is true, as any action would be meaningless.</p> <p>Candidates are likely to argue that this is a misreading of maya as it is understood by some in Hinduism. Even if all is maya, then it still has to be acted upon, as it is still our perception which determines our experience.</p> <p>Some candidates might explore whether the statement demonstrates a Western failure to understand the nature of maya within Hinduism.</p>	10	
3	(a)	<p>Candidates are likely to describe Saraswati's place in the Hindu pantheon as the wife of Brahma. They may describe her appearance and the presence of a swan as her vehicle, though candidates will need to move beyond description to access the higher levels.</p> <p>Candidates are likely to focus on her role as goddess of</p>	25	

Question		Indicative Content	Marks	Guidance
		<p>knowledge, representing amongst others art, music and literature. Her association with the Vedas could be explored, as could the link with divine knowledge.</p> <p>Candidates should explore the importance of Saraswati in general, for example providing the knowledge essential to achieve moksha, or in particular cases, for example to a musician, for her connection with music.</p>		
	(b)	<p>Candidates are likely to explore the more peaceful nature of Saraswati, and her connection with familiar things, perhaps leading to the assumption that it is easier to worship her. They might support this with reference to relevant examples.</p> <p>Candidates could consider whether Kali represents other qualities which may make it easier for some to worship her, for example her fierce protectiveness of her worshippers. They might see her as a protective mother figure.</p> <p>Candidates are likely to argue that such a statement will vary from person to person, depending upon their own individual foibles and experiences. As always the quality of the argument is more important than the conclusion reached.</p>	10	
4	(a)	<p>Candidates might explore the worship shown by those on the bhakti path towards the deities, and the view that the deities are able to aid worshippers in achieving moksha. Although some discussion of puja would be appropriate, this should only serve to demonstrate the attitudes of those involved.</p> <p>Candidates might explore the view that the deities are</p>	25	

Question	Indicative Content	Marks	Guidance
	<p>maya and thus not worthy of worship, held by many on the jnana path. Although some exploration of the importance of scriptures to the jnana path would be appropriate, this should not be the main emphasis of the response.</p> <p>Candidates can refer to any appropriate tradition and whilst the views of Sankara and Ramanuja are likely to be expressed, any other valid approach will be credited.</p>		
(b)	<p>Candidates are likely to agree with the statement, since it seems obvious that those on the bhakti path worship the deities whilst those on the jnana path often do not. They might however consider the relevance of those who recognise that worship can be appropriate at some stages of the jnana path.</p> <p>Candidates might explore whether those on the bhakti path can sometimes pay lip service to the deities and thus not show them the respect they appear to be, despite outward appearances.</p> <p>Candidates might also explore whether a reliance on the deities, and expectation of a reward from them, is less reverent than a path which seeks to find liberation for oneself.</p>	10	

APPENDIX 1 – AS Levels of Response

Band	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 <p style="text-align: right;"><i>a.c.i.q</i></p>	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 <p style="text-align: right;"><i>v lit arg</i></p>
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 <p style="text-align: right;"><i>b att</i></p>	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 <p style="text-align: right;"><i>b att</i></p>
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 <p style="text-align: right;"><i>sat att</i></p>	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 <p style="text-align: right;"><i>sust / just</i></p>
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 <p style="text-align: right;"><i>g att</i></p>	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 <p style="text-align: right;"><i>g att</i></p>
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 <p style="text-align: right;"><i>vg/e att</i></p>	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 <p style="text-align: right;"><i>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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