

**GCE**

**Religious Studies**

Unit **G577**: Hinduism

Advanced Subsidiary GCE

**Mark Scheme for June 2014**

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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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## Annotations

Annotation	Meaning
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	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.

## 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	Marks	Guidance
1 (a)	<p>Candidates are likely to define the terms monism, monotheism and polytheism, and then relate them to Hinduism in order to address the focus of the question.</p> <p>Monism might be defined in philosophical terms as the idea that what appears to be a variety of things can actually be explained in terms of a single substance or reality. In terms of Hinduism candidates are likely to be aware of the concept of Brahman as the eternal, unchanging reality or the ground of all being. They might give an account of different views in relation to this, such as the idea that everything which exists is part of Brahman and will ultimately return to that unity, or the view that souls are part of Brahman but also distinct entities in themselves. Candidates might explain that either/both of these views are monistic because they see Brahman as the source of all that is in existence.</p> <p>Monotheism could be defined as the belief that there is only one God and polytheism as the belief that there are many. Candidates might explain that both terms can be applied to Hinduism, depending on the perspective which is taken. Some traditions such as Shaivism or Vaishnavism are devoted to the worship of a single deity, while others incorporate more than one. However even Hindus who consider themselves to be devotees of one particular deity may offer puja to other deities in specific circumstances.</p> <p>Candidates might want to explain that Hindu traditions do not generally suggest that one god is to be preferred over others in any over-arching sense. Most Hindus recognise that there is a multiplicity of deities which could be presented as polytheism. However candidates might also consider this to be a distortion, since the deities are regarded by many Hindus as aspects of Brahman. Smartas in particular accept all the gods, but are clear that Brahman is the single ultimate reality, returning the argument again to monism.</p>	25	Candidates may use the terms Advaita and Vishishtadvaita, but they are not expected to do so

1	(b)	<p>Candidates might observe that there are a vast number of deities in Hinduism. They might then argue that this makes Hinduism a polytheist religion, even if some individual Hindus choose to worship only one of these. Evidence from puja practices might be used to support this, especially in relation to shrines in the home which often house several murti.</p> <p>Candidates could also explore those traditions which are monotheistic such as Saivism. They might argue that the choice to devote oneself to a single deity carries the implication that this is the supreme or better deity. This practice could be presented as a rejection of polytheism. Alternatively they might be aware that for most Hindus, even those who are wholly devoted to a single deity, there is no belief in a single path to liberation. Candidates might identify the four margas (karma, raja, jnana and bhakti) in relation to this argument.</p> <p>Although it may seem contradictory to be monotheistic and polytheistic candidates might identify Hinduism in this way: it can be both because of monist ideas about Brahman. If Brahman is the source of all that exists then there is clearly only a single supreme reality, whichever form of monism is accepted. However through the acceptance and worship of different deities Hinduism recognises that not everyone is able to see or engage with this truth.</p> <p>The variety of traditions embraced by Hinduism means that parts of the faith can be categorised as polytheistic and other forms as monotheistic. Candidates might also be aware that a case could be made for it being a pantheistic, panentheistic or even atheistic worldview and they could thus argue that although to an outsider the many deities render it polytheistic the question is far from simple and may even be unanswerable.</p>	10	
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2	(a)	<p>Candidates might identify bhakti as one of the four margas (or yogas), each of which offers a different path for reaching moksha. They might explain that bhakti is the path of devotion. This means that bhaktas offer all their worship and service to a specific deity (or deities) – a focus on God as personal, rather than the impersonal, transcendent Reality of Brahman. For a Hindu following the bhakti path all actions should be done in the remembrance of Ista-devata, or Ishvara – the personal or cherished God.</p> <p>Ishvara is a term particularly associated with Shaivism, and candidates might explore the details of this or any other tradition of devotion to a particular deity. They might explain how important bhakti is in establishing and maintaining a relationship with their chosen deity, or they might explore different bhakti practices or attitudes (bhavas) such as the expression of devotion through service and compassion to other people (padasevana), songs and mantras of devotion (kirtana) or the constant remembrance of God (smarana)..</p> <p>Some candidates might give an account of bhakti as it is presented in scriptures such as the Bhagavad Gita, or the Ramcharitmanas. They might relate the importance of bhakti yoga to the other paths and principles mentioned in these texts.</p>	25	<p>This should be clearly related to the importance of bhakti in order to access the higher levels</p>
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2	(b)	<p>Candidates might begin with a brief description of the jnana marga and the ways in which it is distinct from bhakti. As the path of knowledge or wisdom it requires a knowledge of Sanskrit and an ability to study. This in itself could render it a harder path – some people may not be able to afford the time or resources necessary, and some people may not have the ability for various reasons. They might contrast this with bhakti, by suggesting that prayer or service can be offered to God anywhere, as a part of everyday life.</p> <p>However other candidates might suggest that to keep God always in mind requires a degree of dedication and self-knowledge that is extremely hard to achieve. They might draw on concepts such as maya to argue that the world is full of distractions. Concentrating on scripture might be an easier way to avoid these distractions than trying to maintain an inner awareness of God in the hustle of daily life. Focussing whole-heartedly on any single thing, even on God, is always challenging.</p> <p>Although all the paths have difficulties candidates might argue that jnana is the hardest path, as to truly overcome maya means detaching oneself from the world in way that the other paths do not seem to require.</p> <p>Candidates might also consider that different people are better suited to different paths, finding some easier than others. They might draw on the account of the margas given by Krishna in the Bhagavad Gita, noting that they are suited to different types of people: karma yoga is practical, and focussed on action; jnana on study and bhakti on God. Detailed consideration of each reveals that none of them is easy, attaining moksha is likely to be regarded by devout Hindus as worth the effort but they would be foolish to attempt to do so by means to which they are unsuited. Therefore ultimately the answer as to which is the best path will depend on the individual.</p>	10	
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3	(a)	<p>Candidates are likely to identify shakti as the female power within the system of Hindu deities. Shakti might be considered as a specific deity or more generally as the dynamic energy of movement and change which balances the static, changeless energy of the masculine. Shakti means 'energy' or 'power' and candidates might develop this to explore shakti as the creative force, life-giving, energising and all pervading.</p> <p>Although shakti means more than a collective term for goddesses candidates might choose to explain how it is understood in relation to specific deities. They might explain how each god is paired with or balanced by a goddess. Because the masculine form is unmanifest and unchanging the god needs the dynamic energy of shakti. Candidates could suggest that this creative power makes shakti more important than the masculine principle, while others might consider the two interdependent, with the masculine providing the potential on which the feminine acts to produce change.</p> <p>Candidates might the way in which Shaktism understands shakti as the Goddess (Devi), the Supreme Brahman or Reality. The feminine is supreme because it is active, the source of all things. Shiva is considered the masculine form of divinity. This could lead to a more general explanation of the role and importance of goddesses in Hinduism and the ways in which they manifest or represent shakti.</p>	25	
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Question	Indicative Content	Marks	Guidance
3 (b)	<p>Candidates might focus their response on particular deities or pairs of deities, considering for example whether Lakshmi is more accessible than Vishnu, or Parvati more so than Shiva. Any stories about the relationships between these deities should be linked back to the central issue of the question, and used to illustrate why they might be more or less easy to worship.</p> <p>Some candidates might point out that some deities are regarded as different forms or aspects of a single god or goddess, and their approachability for worshippers might vary according to the particular manifestation. For example Kali might be seen as less easy to worship than Durga, although they are different aspects of the same goddess.</p> <p>Another approach might be to consider the areas or issues with which deities are associated, such as Saraswati and the arts or Lakshmi and wealth. They might explore whether goddesses are associated more with every day concerns than gods, and whether Hindus approach different deities in different situations.</p> <p>Candidates might point to the sheer number of male deities and the popularity of Vaishnavism in particular. The frequency of their worship might be taken as evidence that male deities are not considered hard to worship by many Hindus.</p> <p>Candidates might also explore whether individual needs and attitudes of worshippers would make goddesses seem more accessible. For example women might prefer to take personal concerns to a goddess in the same way some women prefer to see female doctors: they are seen as more likely to understand. They might also consider the cultural implications of female deities and the effect these may (or may not) have had on gender equality within Hinduism.</p>	10	

Question	Indicative Content	Marks	Guidance
4 (a)	<p>Vaishnavism is one of the largest branches of Hinduism. Vaishnavas regard Vishnu as the supreme deity, although they recognise the existence of others. Candidates might begin with a brief description of Vaishnavism, but this should be directed towards the how and why of the question.</p> <p>Candidates might explore the role of Vishnu within the trimurti. He is the preserver and maintainer of the world. This role means that it is Vishnu who acts at times when the balance of good and evil is disturbed. Popular deities such as Rama and Krishna are incarnations of Vishnu fulfilling this role. This protective role might be used to explain why Vishnu is such a popular deity in Hinduism.</p> <p>On a more philosophical level candidates might suggest that Vishnu is more approachable than the other members of the Trimurti. Shiva is both fearsome and paradoxical, and therefore harder to approach as a personal deity. Brahma may not be worshipped in this personal way at all; he has already fulfilled his role as creator of this world and is therefore perceived as being less active until this world is destroyed and he is required to begin the process of creation again. By contrast Vishnu is known to have been active in the world through avatars. Hindu scriptures suggest there is another avatar yet to come, which suggests that this activity is ongoing and encourages the worship of Vishnu.</p> <p>In regard to the 'how' part of the question candidates might explore forms of worship such as puja, meditation and the use of tilaks (forehead marks) as signs of their devotion. Other acts of worship such as study, following one's dharma and developing karma could be also be included. Alternatively candidates might consider the Vaishnavite tradition of diksha (initiation) in which the worshipper is given a personal mantra by their guru.</p>	25	The question asks how and why, and both must be addressed for the higher levels although this need not be in equal amounts.

Question	Indicative Content	Marks	Guidance
4 (b)	<p>In order to address this question candidates are likely to show that they are aware of all three members of the Trimurti and their roles, although this is not explicitly required by the question. Identifying Brahma as the creator and Shiva as the destroyer could enable candidates to support the view of Vishnu as the most important because he preserves dharma. This makes him the deity most closely involved with the lives of Hindus.</p> <p>Candidates might contrast Vishnu's importance with either Shiva or Brahma, or alternatively they may present the view that the three are interdependent. Because the cycle of creation and destruction is necessary and continuous both Brahma and Shiva must perform their roles more than once, and the preservation which is Vishnu's role must one day prove unsuccessful. This does not render it futile, but it does imply that no single role can be presented as more important than any of the others.</p> <p>Candidates might also make an argument for either Brahma or Shiva being the single most important – without Brahma as the creator there would be no world, no human beings, no Hindus, while without Shiva there would be no space or room for new things to be created.</p> <p>Some candidates might question when, where and by whom the importance of different deities is judged, arguing that importance will vary in different times and when judged by different people.</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"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> <b>L1</b>	1–2	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> <b>L1</b>
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"> <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> <b>L2</b>	3–4	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> <b>L2</b>
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"> <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> <b>L3</b>	5–6	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> <b>L3</b>
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"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> <b>L4</b>	7–8	a good attempt at using evidence to sustain an argument <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> <b>L4</b>
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				

Level	Mark /25	AO1	Mark /10	AO2
5	21–25	<p>A very good/excellent attempt to address the question showing understanding and engagement with the material</p> <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><b>L5</b></p>	9–10	<p>A very good/excellent attempt to sustain an argument</p> <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><b>L5</b></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

**APPENDIX 2**

Use this space if you have extensive subject specific information that is inappropriate to include in section 10 page 3.



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