

**GCE**

**Religious Studies**

Unit **G587**: Hinduism

Advanced 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 <b>must</b> 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.

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.

\*

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.

Question	Indicative Content	Marks	Guidance
1	<p><b>AO1</b></p> <p>Candidates are likely to consider the distinction between and discuss the status of sruti and smriti literature. Since sruti is ‘that which is heard’ it is considered to be of divine origin while smriti means ‘that which is remembered’ and therefore, although it might be thought of as divinely inspired, it has less authority. Candidates might also consider this in relation to change or adaptation of the text; sruti texts are believed to be preserved in their original forms, no human authorship is generally attributed to them.</p> <p>Some candidates might discuss the content and use of sruti texts (for example the Vedas). They might consider the instructions for yajna, the different types of hymns, prayers and mantra for recitation by priests and individual worshippers or the mythology relating to the Vedic gods. By contrast smriti texts are seen as codifying custom and tradition in relation to dharma. Although they do carry authority this is only so in situations not covered by sruti texts.</p> <p>The form of sruti texts is also relevant, since they are written in Sanskrit. Sanskrit functions as a sacred or liturgical language, and not everyone can read or speak it. Although translations of sruti texts do exist it is Sanskrit which is used in worship. This could be discussed in contrast to smriti texts which were written in a variety of languages.</p> <p>Candidates might also discuss the fact that some texts, such as the Bhagavad Gita, are of disputed status.</p>	35	

Question	Indicative Content	Marks	Guidance
1	<p><b>AO2</b></p> <p>Candidates might argue that sruti literature is less widely read or used, because the language in which it is written is less accessible. While Sanskrit is still a living language Vedic Sanskrit is a particular form of it and this may prevent some Hindus from reading sruti texts. If it is in less common use and less popular with ordinary Hindus, it could be argued that it is less important to the religion as practised today.</p> <p>Because sruti literature is used in worship by priests, it could be argued that it retains a significance in some forms of practice - even if it is not particularly significant for most Hindus. The Vedas are the foundation of Hinduism, and the yajna they describe are carried out by priests even when no other worshippers are present. Sruti also provides the basis for many foundational philosophical concepts and so candidates might argue that these scriptures remain extremely important even if not widely read.</p> <p>Alternatively candidates might consider concepts within Hinduism such as dharma, which are important to most Hindus, and on which smriti literature has more to say. Some candidates might build their discussion on the idea of disputed status, arguing that popular texts being treated as sruti in popular practice implies that the designation still communicates a higher status.</p> <p>Candidates might use the arguments of any Hindu tradition to explore the value of the different scriptures within this tradition. They might also consider whether any such broad statement can be justified in such a varied tradition.</p>		

Question	Indicative Content	Marks	Guidance
2	<p><b>AO1</b></p> <p>Candidates are likely to be aware that the Bhagavad Gita is part of a larger epic (the Mahabharata) and that it is one of the more popular Hindu texts. This could then be used as means of exploring in more depth the teachings contained within the text.</p> <p>Candidates might also give an account of the contents, but this should be done in relation to the issue of the nature of God. Krishna appears as a character in the Gita, and it is in conversation with Krishna that the main teachings of the text are explained. Candidates might argue that this setting itself communicates some understanding about divinity in Hinduism, since Krishna is an avatar of Vishnu. Candidates might explore the transfiguration of Krishna as relating to his divine nature. They might choose to connect this with accounts of Krishna from other source to identify areas where the Bhagavad Gita is silent.</p> <p>The teachings Krishna sets out in relation to dharma, karma and bhakti are probably the most widely known sections of the Bhagavad Gita, and candidates might describe these as being the heart of the text rather than understandings of God. However they might also note that the text also refers to moksha, and consider what that tells Hindus about the nature of God.</p> <p>Candidates might explain that the Bhagavad Gita has been interpreted as explaining the relationship between atman and Brahman in a variety of different ways.</p>	35	

Question	Indicative Content	Marks	Guidance
2	<p><b>AO2</b></p> <p>Candidates might argue that the main thrust of the Bhagavad Gita is on the behaviour of the worshippers and that there is no detailed exploration of the nature of God within the text. However it could also be argued that the emphasis on practical ways to achieve liberation does communicate something about God, although not directly. The implication is that how this life is managed is more important for personal liberation than speculating on the nature of the divine.</p> <p>Candidates might also argue that the different yogas demonstrate that different people can reach God in different ways and the path of knowledge (jnana) is not accessible for everyone. This argument might be extended in a more general way, with candidates arguing that the expectations placed on worshippers could be said to reveal more about the nature of God than scriptures do; the jnana path and its recognition of maya supports concepts of God as the ultimate reality, while bhakti is concerned with personal deities with whom relationships can be made.</p> <p>Candidates might point to details such as the transfiguration of Krishna, and explore what this tells us about Krishna. They might discuss whether Krishna is a deity in his own right or whether he represents one aspect of God.</p>		

Question	Indicative Content	Marks	Guidance
3	<p><b>AO1</b></p> <p>Candidates are likely to identify moksha as liberation from the cycle of samsara. They might then relate this concept to other aspects of Hindu life and teaching such as outlining Hindu beliefs about life, death and rebirth and relating the concept of karma to rebirth and to moksha.</p> <p>Alternatively candidates might put moksha in the context of the other purusharthas (dharma, kama and artha), classifying it as the most important, the ultimate aim for Hindus; or they could consider it in relation to concepts such as maya and detachment and the ideals by which Hindus try to live.</p> <p>Moksha, and how it is attained, may be understood differently in different traditions and schools of philosophy. For example candidates might describe moksha as being attained through overcoming avidya (ignorance), or through becoming free of karma. They might also consider the different teachings about the relationship of atman and Brahman and the implications this has for moksha; if the atman and Brahman are one fully identical substance then moksha will mean their reconnecting into an indivisible whole, while if there is a distinction between individual Jivatman and the Paramatman a degree of consciousness could be retained by the soul even when liberated. Candidates may explore the concept of moksha from any Hindu tradition they have studied.</p>	35	

Question	Indicative Content	Marks	Guidance
3	<p><b>AO2</b></p> <p>Candidates might argue that however Hindus understand moksha they are all aiming for it and it is therefore a unifying feature. Since it can be connected to so many different concepts, ideals and teachings within Hinduism (which arguably cannot be properly understood without understanding moksha) it can certainly be argued that moksha is a central feature of Hinduism.</p> <p>Candidates might also argue that there are different and distinct ways of both understanding moksha and of working towards attaining it, and these are sufficiently distinct that to describe moksha as unifying would be to create a distorted picture of the diversity that is Hinduism. It could also be argued that moksha is essentially unknowable to a soul which is not yet liberated. The existence of moksha could remain a unifying concept if it is recognised that the best understanding people are currently able to achieve is only ever going to be partial and ineffable.</p> <p>Candidates might argue that Hinduism recognises many different spiritual paths and ways of striving for liberation. The four margas might be discussed in this context and used to argue that the unifying feature of Hinduism is in fact its recognition that there is no one single path which is suitable for everyone.</p> <p>Candidates might also consider whether other concepts such as varnashramadharma are followed with less divergence amongst Hindus, and have more practical application in the everyday life of the worshipper. Therefore these Hindu ideas might have a better claim to be the unifying feature of Hinduism.</p>		

Question	Indicative Content	Marks	Guidance
4	<p><b>AO1</b></p> <p>Candidates are likely to begin by outlining the core features of both schools of thought. Firstly, Advaita Vedanta of Sankara: non-dualism characterised by the non-differentiation between atman and Brahman; the influence of maya on our understanding; the importance of jnana and overcoming ignorance. Secondly, Vishishtadvaita Vedanta of Ramanuja: qualified non-dualism, characterised by the relationship between jivatman and Brahman, and bhakti.</p> <p>Candidates might focus on the nature of Brahman as key in both schools. In Advaita Brahman is understood to be the only thing which exists. Brahman is sat-chitt-ananda (existence-consciousness-bliss), and once this truth is realised and ignorance overcome the self is at one with Brahman. By contrast in Vishistadvaita Brahman is both infinite foundational reality and the unitary form of individual souls (jivatman).</p> <p>Alternatively candidates might examine the ways in which people can attain moksha. This is solely through overcoming ignorance in the Advaita, while Vishistadvaita allows for the intervention of personal deity.</p>	35	

Question	Indicative Content	Marks	Guidance
4	<p><b>AO2</b></p> <p>Candidates might argue that Advaita Vedanta is consistent within itself as with its stated position of non-dualism there is no attempt to maintain a distinction between atman and Brahman once liberation has been achieved. However candidates might also be aware that, although jnana is the means by which liberation is ultimately achieved, Sankara did recognise that people might still benefit from bhakti in the early stages of their path to liberation. This could be explored as a potential inconsistency.</p> <p>By contrast the Vishishtadvaita might appear to be making a contradictory claim with its recognition of multiple souls and candidates might explore whether the presentation of this as a non-dualist approach is sustainable. It could also be argued that Vishishtadvaita Vedanta is more considerate of human experience in allowing for some sense of individuation, consistent with human experience of the world.</p>		

## APPENDIX 1

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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <i>L1</i>	1-3	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> <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"> <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> <i>L2</i>	4-6	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> <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"> <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> <i>L3</i>	7-8	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> <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"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <i>L4</i>	9-11	a good attempt at using evidence to sustain an argument holistically <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> <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"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <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"> <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> <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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