OCR
Oxford Cambridge and RSA

GCE

Religious Studies

Unit **G577**: Hinduism

Advanced Subsidiary GCE

Mark Scheme for June 2015

Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

Handling of unexpected answers

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

If you are not sure how to apply the mark scheme to an answer, you should telephone your Team Leader.

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.

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, 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.

Start here:

Question	Indicative Content	Marks	Guidance
1 a	**Explain the importance of ritual within the Vedas** Candidates are likely to explore the structure of the Vedas into four separate books – the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. They might consider the general content of the texts, and the extent to which they are concerned with ritual. The Yajur Veda is perhaps the one most explicitly concerned with rites, as it contains instructions for priests performing yajna (sacrifices) But all four Vedas have their Brahmanas, which put the hymns contained in the Samhitas (collections of hymns/mantra) into the context of rituals. Candidates might explore specific forms of ritual mentioned in the Vedas such as the use of soma (a plant used to make a ritual drink) and fire sacrifices. They might also explore the role and importance of Agni as a messenger to the gods during ritual practices. A more general approach to the question in terms of the expectations of reward for carrying out rituals correctly is also acceptable. Candidates might also consider the role of ritual in maintaining rta (cosmic order).	25	Reference to specific passages from the Vedas may be relevant as long as it is linked to the question. The question focuses on the importance of ritual, not its forms.

Question	Indicative Content	Marks	Guidance
1 b	**'The Vedas' only importance is showing how to perform rituals correctly.' Discuss** Candidates might argue that rituals are important in the Vedas by reference to the material introduced in part a above. They might argue that large portions of the Vedas are devoted to verse, hymns and actions which are explicitly connected to use in ritual. The importance of these rituals in terms of maintaining cosmic order might also be considered. However candidates might also point out that murti puja is one of the more common forms of Hindu worship today and that many of the deities involved are not mentioned directly in the Vedas. Although priests still perform the Vedic sacrifices for many ordinary Hindus the importance of the Vedas is different, as the source of their religion or as a glimpse of the divine rather than a how to manual. Some candidates might be aware that there are parts of the text which are the subject of debate as to their meanings, and other parts which are difficult to ascribe any meaning to in a modern world. There are also things we don't know about the Vedic world (which plant soma actually came from, for example) but this does not prevent the texts being treasured by Hindus and it does not undermine their status as sruti texts suggesting their importance lies in more than their practical application. Candidates might argue that the Vedas do demonstrate rituals but that specific hymns might show a different purpose or carry a deeper meaning. They could argue that the hymns demonstrate devotion to the gods, or elevate the status of the gods. They might argue that this is important for understanding the purpose of the sacrifices as well as how to perform the sacrifices.	10	

Question	Indicative Content	Marks	Guidance
2 a	**Explain the origins of the varnashramadharma system.** Candidates are likely to outline the main features of the varnashramadharma system by considering the three interlinked concepts which make it up. The four varnas (social classes) of brahmin, Kshtriya, vaisya, sudra), the four ashramas (stages of life) of brahmacarya, grihastha, vanaprastha and sannyassi and dharma. Candidates might trace the origins of these concepts through different scriptures and teachings or they might consider them in relation to social and cultural developments. Dharma is a difficult concept to define, but a central one in Hinduism and candidates might explore it as the source of both the varnas and the ashramas, considering it as both personal personal duty or righteousness (svadharma) and in the broader sense of the order of things. Candidates might explore the concept of the divine man in the Purusha Sukta and the creation of the varnas - the brahmins from his mouth, kshtriyas from his arms, vaisyas from his legs and sudras from his feet. They might also consider the origins of both varna and ashrama as part of a societal expectation.	25	Evaluation of the different views about the origins of the system are not expected. Any valid interpretation will be credited. The command word is 'explain' but the relevant specification content means that responses may tend more to the descriptive; this should be credited. Consideration of the social functions of the varnas and their contributions to structuring and maintaining society implicitly address the question of origins.

Question	Indicative Content	Marks	Guidance
2 b	**'The Purusha Sukta indicates that the varnashramadharma system has divine rather than social origins'. Discuss.** Candidates might argue that since the Purusha Sukta is generally regarded as a sruti text. It explicitly describes the creation of four classes of people, and makes reference to ritual laws which apply to future sacrifices. On this basis a literal reading of the text suggests that the varnas could be claimed as being divinely created, and dharma (in the particular context of ritual) to be divinely ordained. However candidates might also point out that there is no mention of the ashramas or anything similar to them, and 'dharma' in the context of varnashramadharma generally means much more than carrying out rituals correctly. More abstract readings of the text equate the Purusha with the totality of all things, and the sacrifice as establishing dharma in the sense of the proper order of things (including the ideal structure of society), to be maintained through other ritual sacrifices. Using this approach, candidates might argue that dharma as cosmic order is established by the hymn, and the varnas and the ashramas are contained within that concept thus rendering varnashramadharma of divine origin. Candidate might also consider more broadly the role of interpretation in understanding scripture, even when the words themselves are accepted as being of divine origin. From the historical perspective candidates might consider the existence of varnas within the Aryan culture, and the view of some historians that the system was imported by that culture to secure the status of the Aryans over the indigenous population. This could be supported by the fact that the Purusha Sukta seems to be one of the later written hymns in the Rig Veda.	10	

Question	Indicative Content	Marks	Guidance
3 a	**Explain the concept of Brahman** Candidates are free to explore the concept of Brahman from any Hindu tradition they have studied, and they might choose to consider terms such as monism and monotheism in relation to the concept. One approach might be consider Brahman in relation to the question of attributes. They might consider different understandings of Brahman in relation to attributes and form, including ideas of saguna and nirguna Brahman. This could lead to a consideration of other named deities being understood as the supreme godhead, or as manifestations of particular aspects of Brahman. The concept of a personal God (Ishvara) might be explored in relation to the concept of Brahman. Another approach might consider the concept of Brahman as the ultimate reality, containing all other things within it. The idea of maya as the delusion that the phenomenal world is real could be explored here and liberation understood as overcoming that delusion in order to recognise one's true nature as part of Brahman. The difficulties of translating the concepts contained within the term Brahman into an equivalent English term, and the importance of context when doing so might be explored as a means of considering the complexity of the concept and the different ways it can be understood within Hindu traditions.	25	

Question	Indicative Content	Marks	Guidance
3 b	**To what extent can it be argued that there is no meaningful relationship between atman and Brahman?** The question might be understood to be referring to the nature of both atman and Brahman, whether and how they are connected to one another and the extent to which an individual atman might retain identity after being liberated. Candidates taking this view might argue that if Brahman is the underlying reality and all things are Brahman then a personal or meaningful relationship is impossible. Alternatively they might consider other Hindu views, suggesting that individual atman may continue to exist within the whole that is Brahman, which implies a degree of relationship and knowledge if moksha is indeed distinct from samsara. A different interpretation might consider the possibility of a relationship between a worshipper within samsara and the deity they worship. The role of worship in achieving liberation and the forms worship might take could be considered – for example some forms of meditation could be seen as striving to overcome illusory distinctions between atman and Brahman, while murti puja could be seen as seeking a personal connection between atman and aspects of Brahman manifest through deity. Candidates might explore what is meant by the unchanging nature of the atman and whether this precludes any relationship with something outside itself. Some candidates might question what is meant by a meaningful relationship, and whether this might vary between individuals.	10	The direction taken in part a will determine the direction of part b in many cases. Any valid response to the question will be credited according to the quality of the evaluation.

Question	Indicative Content	Marks	Guidance
4 a	**Explain the importance of Siva within Hinduism.** Candidates are likely to explore Siva's role within the Trimurti and his involvement in the cycle of creation, preservation and destruction in the world. Since the cycle is the basis of Hindu cosmology this is a crucial role in maintaining the order of things. Candidates might also explore particular stories and events associated with Siva and the significance these hold for Hindus. An exploration of the Trimurti might also lead candidates to consider the role of the other deities which form it, and Siva's importance in relation to them. Vishnu is also worshipped as a personal deity and candidates might consider the differences between Vaishnavite and Shaivite views. Another approach might be to consider Siva in relation to shakti. Parvati (Siva's consort) is particularly associated with the feminine creative strength and power of shakti. Together they stand for the two principles of consciousness and energy or the formed and the formless. While other deities and their consorts could be said to symbolise the same complementary ideas candidates might choose to emphasise the strength of the association with Siva, and the reflections of it in his various manifestations.	25	

Question	Indicative Content	Marks	Guidance
4 b	**'Siva is worshipped out of fear not love' Discuss.** Candidates might argue that Siva is the deity within the Trimurti who is responsible for destruction. Associations with destruction may well be negative and the means by which things within samsara are destroyed may seem fearsome. It is therefore possible to argue that Siva is worshipped out of fear, or in attempt to mitigate his destructive tendencies. However the fact that Siva is one of the Trimurti could also lead to a different argument. The Trimurti is not a hierarchy but fulfil three equally necessary roles. From the Hindu perspective the destruction for which Siva is responsible is also the beginning of new creation. The popular depiction of Siva as Nataraja (Lord of the Dance) is often held to symbolise Siva as having both destructive and creative powers. Siva is a complex and ambiguous figure with both benevolent and fearsome aspects, and candidates might choose to explore this complexity in relation to motivations for worship. In some forms Siva is a yogi, and the perfect ascetic, in others a householder with a wife and children and in still others a fierce slayer of demons. He is at the same time the destroyer and the protector of the world, and also of his devotees. Candidates might explore the different names he is given and the different aspects of him they represent. Stories about his powers such as his drinking poison to save the world, and the role of his third eye in relation to his benevolent and fearsome aspects. Candidates might also point to the multiplicity of deities within Hinduism and question whether a deity inspiring fear would gain the large number of followers Siva has amassed.	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 • little relevant material • some concepts inaccurate • shows little knowledge of technical terms *L1*	1–2	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification *L1*
		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 • 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 *L2*	3–4	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted but little justification *L2*
		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 • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms *L3*	5–6	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified *L3*
		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 • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate *L4*	7–8	a good attempt at using evidence to sustain an argument • some successful and clear analysis • some effective use of evidence • views analysed and developed *L4*
		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 • very high level of ability to select and deploy relevant information • accurate use of technical terms *L5*	9–10	A very good/excellent attempt to sustain an argument • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints *L5*
		Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good		