

GCE

Religious Studies

Unit **G587**: Hinduism

Advanced GCE

Mark Scheme for June 2015

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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
	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.

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	Answer	Marks	Guidance
1	<p>To what extent can it be argued that all Hindus should follow the same ethical code?</p> <p>AO1</p> <p>Candidates might begin with the concept of dharma. They are likely to be aware that dharma does not translate easily into English but incorporates concepts like order, righteousness and truth. This makes it an important concept in Hinduism, and not only in an ethical sense. Candidates might explore the idea of dharma as cosmic order, as eternal truth or as personal duty (svadharma) in order to consider its ethical importance to Hinduism.</p> <p>From the perspective of svadharma candidates might consider varnashramadharma, exploring how varna and ashrama create particular moral and social expectations and obligations for each individual Hindu. Dharma is also one of the four purusharthas (aims of life) and it is the means of ensuring that artha (seeking wealth) and kama (seeking pleasure) are managed appropriately and do not become all consuming.</p> <p>This can be extended to a consideration of other virtues or ethical concepts such as ahimsa which need to be considered in relation to dharma when an individual is deciding on a course of action. The account in the Bhagavad Gita of Arjuna's reluctance to fight his family could be used as an example to illustrate the kind of dilemma arising when considering what is, in abstract, a virtue and what one's personal duty might be. The concept of karma and accepting the consequences of past lives might also be relevant.</p>	35	

Question	Answer	Marks	Guidance
	<p>AO2</p> <p>Dharma is a universal principle, applying not just to human lives but to all things. A state of adharma would be chaos. An individual dharma can be seen as one small part of that cosmic order, and it could thus be argued that it is of great importance for everyone to take that personal responsibility.</p> <p>In the more personal sense, as an aspect of varnashramadharma and as one of the purusharthas, dharma can be seen as living righteously but this is not an absolute, making identical requirements of every person. Candidates might argue that while it is important for Hindus to follow an ethical code the substance or particular applications of it will vary with individual and situation. However candidates might also consider whether these apparent differences matter only at the human level, with all moral approaches serving the same ultimate purpose.</p> <p>The law of karma might also be explored as a moral principle, and while only nishkam (fruitless) karma can lead to liberation both nishkam and sakam karma create an awareness of the importance of doing the right thing and so in this sense knowledge of karma can be seen as a shared moral code, and since the law of karma is recognised across different branches of Hinduism a case could be made that it is a universal one.</p> <p>Candidates might explore the views of different traditions within Hinduism and use these as evidence that ethical codes need to differ to account for different beliefs within Hinduism. Arguments relating to legal codes and the unification of society would also be valid.</p>		

Question	Answer	Marks	Guidance
2	<p>Assess the view that meditation is the most important religious practice within Hinduism</p> <p>AO1 Candidates might explore specific meditation practices from any Hindu tradition with which they are familiar or they might consider the role and importance of meditation more generally. Forms of meditation might include manana (thinking/reflecting), pratyahara (withdrawal of senses), upasana ('sitting near' a deity or guru).</p> <p>Some candidates might explore the links between meditation and philosophical schools such as Samkhya yoga, which sets out eight steps to achieving kaivalya (isolation).</p> <p>Some candidates might explore the nature of prayer, reciting mantra, performing puja or other worshipful activities. They might consider whether meditation is a mental approach to such activities or a practice in its own right.</p>	35	<p>Approaches which interpret meditation as an aspect of different yogas will be creditable.</p>

Question	Answer	Marks	Guidance
	<p>AO2</p> <p>Candidates might argue that in some Hindu traditions meditation is the most important practice, supporting the beliefs of that tradition. Samkhya can be argued to be a meditative path, which uses physical and mental disciplines to achieve a peak state. The state achieved through meditation might be considered by some Hindus to be an experience of liberation, which as one of the purusharthas, would render it more important.</p> <p>Candidates might connect meditation with jnana yoga, and overcoming ignorance. They might point out that there are other paths and other traditions where meditation is less important. Bhakti yoga for example is focussed on devotion to deity, and candidates might consider whether this incorporates meditation of any kind or whether they are wholly separate. Karma yoga, or the path of action could also be argued as placing other practices above meditation and candidates might explore whether meditation plays any part in such a path.</p> <p>Some candidates might explore whether any one practice can be judged as being the most important practice within Hinduism, since there are many different forms of Hinduism.</p>		

Question	Answer	Marks	Guidance
3	<p>'Dharma is more important than bhakti in the Bhagavad Gita.' Discuss</p> <p>AO1 Candidates are likely to outline the central dilemma in the Bhagavad Gita, which concerns Arjuna's distress at having to fight against members of his own family. A retelling of the story does not directly address the question but candidates might use it to introduce the demands of dharma before addressing Krishna's response to Arjuna's difficulties.</p> <p>The Bhagavad Gita includes Krishna's detailed response to Arjuna, and while the teachings begin with the observation that it is better to carry out one's own dharma than that of another, regardless of the results, they do not end there. Candidates may choose to explore how the fulfilment of dharma is related to detachment or how the principles of karma impact on making decisions.</p> <p>Some candidates might choose to explore bhakti as a concept separate from karma and a path to liberation in its own right, although they are likely to be aware that neither path can be wholly separated from dharma. Alternatively they might consider that the teachings are intertwined, and that bhakti might lead one to nishkam karma in the sense of offering one's actions and the fruits of them to God.</p> <p>In addition to what is said by Krishna about the specific situation the Bhagavad Gita contains teachings about the nature of things, including Krishna himself and candidates might explore any of these which relate to the concept of bhakti, such as the transfiguration of Krishna.</p>	35	

Question	Answer	Marks	Guidance
	<p>AO2</p> <p>Candidates might argue that the whole focus of the dilemma faced by Arjuna is related to dharma, in the form of svadharma (personal duty). This is the cause of his distress and the source of the conversation which he then has with Krishna. Taking this view candidates might argue that dharma is at the heart of the Bhagavad Gita, even though many of the teachings focus on other named concepts. It might also be noted that the meaning of dharma is not confined to svadharma, and candidates might argue that all Hindu teachings, ultimately return to dharma.</p> <p>Candidates might also take the approach of focussing on Krishna's close relationship with Arjuna, his transfiguration and the things that he says about his own nature and the importance of devotion to him. From this perspective bhakti could seem to be the main focus. They could also point out that Krishna talks about different ways of becoming liberated and that it could be more important to understand that there are different paths than the teachings about any single one of those paths.</p> <p>Some candidates might consider whether dharma and bhakti are equally important foci within the Bhagavad Gita. They might explore whether following dharma can be considered a form of bhakti.</p>		

Question	Answer	Marks	Guidance
4	<p>'There are no significant differences between the Arya Samaj and the Brahmo Samaj' Discuss</p> <p>AO1</p> <p>Candidates might begin with the origins of both movements in the late 1800s, giving an account of how each movement came to be formed and what they stood for. Both the view of Hinduism and the social efforts of the groups are relevant. .</p> <p>In relation to the Arya Samaj candidates might consider it's focus on monotheism, the status of the Vedas, views of caste, and the availability of Vedic education and attitudes towards practices which were not found in the Vedas, such as murti worship, the practice of sati and the caste system. The intention to counter the work of Christian missionaries and to promote unity among Hindus might also be considered.</p> <p>In relation to the Brahmo Samaj candidates might consider its focus on monotheism, its rejection of puja and temple worship together with practices associated with these things and with polytheism (such as the caste system, sati and child marriage). The eventual rejection of Sanskrit texts as authoritative, in preference to changing the Brahmo Covenant to worship one God, might also be considered.</p>	35	<p>'Sanskritisation' is an anthropological term rather than a Hindu one. In the context of this question if it is clear candidates are using the term in relation to a deliberate process of working to give lower castes opportunities and access to rituals and customs traditionally only available to the higher casts then it is an appropriate use of the term and should be credited.</p> <p>Different approaches to education and what is desirable content for a good education are relevant.</p> <p>Reference to the Arya Samaj connection with Hindu Nationalism is relevant.</p>

Question	Answer	Marks	Guidance
	<p>AO2</p> <p>Candidates might argue that both movements were concerned with the same social issues, and were founded at much the same time in response to imperialism and missionary evangelism. The ultimate aim of both was to reform and reinvigorate Hinduism and remove abuses or distortions of the religion's teaching. In the light of this it could be argued that the differences between the two are minor.</p> <p>However candidates might also argue that there are some fundamental differences; these are indicated by the names of the movements with the Arya Samaj (Aryan Society) focussed on the Vedas and the ideal of society contained with that while the Brahma Samaj (Society of Brahman) was built more around a concept of Brahman that was only minimally supported by the Vedas. This led the two groups to separate over time, although early followers of both worked together on some issues.</p> <p>Candidates might also look at the two movements as they exist today. The Brahma Samaj is small and sometimes regarded as a wholly separate religion to Hinduism in India. By contrast the Arya Samaj is more active with communities across the world. Candidates might explore how this happened, and consider whether the questions raised by Brahma Samaj have been taken up by others.</p> <p>Candidates are free to analyse what might be meant by significant differences, and how this might vary depending upon the attitudes of those discussing the matter.</p>		

APPENDIX 1 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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