

GCE

Religious Studies

Unit **G577**: Hinduism

Advanced Subsidiary GCE

Mark Scheme for June 2016

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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.

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.

MARK SCHEME:

		Answer/Indicative content	Mark	Guidance
1	a	<p>Explain the significance of murti during puja</p> <p>Candidates might begin by identifying murti as the representation of the god for whom the puja is being performed. Some might consider the core meaning of the term as a manifestation of the living deity while others could focus more on the symbolic aspects of the murtis appearance. In either case however they are likely to recognise that the murti is the focus of puja, which is the offering of reverence and adoration to the deity/deities present.</p> <p>Some candidates might focus on the physical attributes of the murti, considering what it tells the devotee about the deity they are in contact with and examining the symbolic elements of worship such as awakening, cleaning and dressing of murti as signs of the presence of the living deity within them. Alternatively a more experiential focus could be taken, identifying the murti as the presence of the god with the devotee and explaining how this enables darshan (sight).</p> <p>Another approach might be to consider the actions and artefacts associated with puja – for example the bell, water and offerings - and how each relates to the murti, or enables the worshipper to interact with the murti and so with the deity.</p> <p>A more philosophical approach is also possible; candidates might point out that it is possible to worship God with no external ritual whatsoever but that this is difficult for most people. The murti therefore serves a means by which individuals who are not yet sufficiently aware of the ultimate reality can still approach it on a personal level.</p>	[25]	Candidates who simply describe the items on a puja tray or the process of puja without connecting this to the significance of the murti are not answering the question set and are unlikely to achieve above level 2 (focus on general topic).

Answer/Indicative content		Mark	Guidance
1	<p>b</p> <p>To what extent can it be said that all Hindus follow bhakti yoga?</p> <p>Candidates are likely to be aware that bhakti is only one of the four margas – karma yoga, jnana yoga, raja yoga being the others – and it is therefore unlikely that all Hindus follow one to the exclusion of the others. However it can be argued that the yogas are not exclusive and bhakti may form an element of much Hindu practice which derives from a different path – for example Shaivites might practice austerities as they follow the path of raja yoga, but their motivation for this might be their devotion to Shiva and so they could also be described as bhaktas.</p> <p>Candidates might also argue that puja is the most common form of Hindu worship, taking place in the home and in temples and holy sites all around the world and can be understood as a form of bhakti. However it is also true that puja is performed in temples even when no-one but the priest is present, which demonstrates the priests devotion but says little about other Hindus. Puja and yajna (sacrifice) are a part of dharma, especially for those Hindus in the Grihastha ashrama, so it can be argued that there will be a time for any Hindu to follow the bhakti path, although they may not do so for their entire life.</p> <p>Some candidates might point out that bhakti yoga requires very complete devotion to a personal deity, and that not all Hindus find this necessary or beneficial, preferring to worship several deities, to address their worship to specific deities according to needs or to focus upon the Ultimate form of Brahman. However they might also suggest that bhakti is the most accessible of the yogas for most people since it requires no particular learning or abilities. This can be argued as being especially true in the Kali Yuga, since both knowledge and morality are reduced and degraded.</p>	[10]	

		Answer/Indicative content	Mark	Guidance
2	a	<p>Explain Hindu beliefs about the nature of Brahman and God</p> <p>Most candidates will begin by describing Brahman as the Ultimate Reality, Supreme Soul, the One from which all else is derived and/or tat tvam asi (that thou art). They may then go on to explain that Brahman can be described in various ways, such as the apparently contradictory saguna and nirguna Brahman (with and without qualities/attributes). This might be viewed as showing that Brahman encompasses everything, or simply as a means of enabling limited human minds to grasp at least an element of the reality. Brahman might also be described as Paratman (perfect soul), or Para Brahman, and candidates might connect this with the idea of Brahman as the source and/or substance of all other souls</p> <p>Some candidates might refer to Brahman as God, while other might candidates might discuss the concept of the Absolute. Hindus use both terms, however candidates need to show awareness of the meaning these terms hold within the religion - Brahman is the ground of all things, and the world is made manifest not via an activity like 'God's will' but as a natural result of the abundance, love and grandeur that is Brahman. Candidates might also consider that there is no single meaning for either term, but that understandings vary with different forms of Hinduism. They might be aware of different philosophical approaches or they might discuss God and Brahman in relation to religious practice and belief, considering whether Brahman is regarded as a personal God or in more abstract terms as a source of other souls.</p> <p>A more general approach might consider Brahman as the supreme self and examining how this concept is referred to in scriptures. The Vedas do not use the term Brahman, but candidates are likely to be aware that the concept of one ultimate reality that can be known in different ways is contained in the Rig Veda, one of the most influential Hindu texts.</p>	[25]	Candidates might be able to name and discuss different philosophical approaches such as the Advaita Vedanta, Vishishtadvaita Vedanta and Dvaita Vedanta but this is not required in order to adequately address the question.

		Answer/Indicative content	Mark	Guidance
2	b	<p>‘All Hindus are monists’. Discuss</p> <p>Candidates might begin by defining the term monism as the belief that all which exists can be explained in terms of a single substance or reality; whether or not Hindus can be described as monists will depend on which of the various schools of Hindu philosophy/theology is being considered.</p> <p>Some candidates might consider that the earliest Hindu scriptures identify that “Truth is one...though sages know it by many names” (Rig Veda) and that therefore monism was established from the very earliest point in the development of the Hindu religion. They might argue that whatever philosophers have taught since that time is irrelevant since a monist view of reality is built into the foundations of Hindu belief. It might also be argued that the many of the most influential Hindu philosophies have been built on this belief, agreeing that dualism is not a correct view of reality, even where they disagree on precisely what that assertion means.</p> <p>Other candidates might argue that Hindus are certainly monotheists, if one equates the concept of Brahman with a theistic concept of God, but that there are Hindus who believe that other things have reality, e.g. the atman. This would suggest they are not monists, although some candidates might argue that even though the atman has a separate and real existence it is made of the same substance as Brahman and utterly dependent on Brahman so the concept of a single reality is not undermined.</p> <p>Additional concepts with which candidates might be familiar include polytheism (a belief in many gods) and henotheism (the belief in one God with many different forms) and they might use these terms to discuss the diversity of beliefs which Hinduism is able to embrace. Some might conclude that while some Hindus are monists it is not a universal, while others might argue the fact that all these terms can be applied to Hinduism obscures the underlying unity of belief found in the phrase <i>tat tvam asi</i> (that thou art).</p>	[10]	The specification requires candidates to understand both monism and monotheism as distinct concepts.

		Answer/Indicative content	Mark	Guidance
3	a	<p>Explain the importance of the relationship of male and female deities within Hinduism</p> <p>Candidates are likely to identify male power with shiva and female power with shakti; they could do this in the personified sense of the deities with these names - Shakti as the Great Goddess and Siva as the destroyer or the transformer or they might approach the masculine and feminine principles in more abstract terms with shakti representing female, or creative energy, and Siva as the masculine principle or consciousness. Together they represent both sides of divine consciousness. Some candidates might also relate shakti to prakriti, (and Shiva to purusha) to explain how things within the world are created and changed.</p> <p>Another way in which candidates might focus on the question is through a consideration of branches of Hinduism and the deities to which individual Hindus are devoted. Shaktism is focussed on the worship of Shakti in the same way as Shaivism is to Shiva, and Shakti is also worshipped as a personal form of God by Smartas. Candidates might consider that this suggests a relationship of equality between the deities, with any female deity potentially being seen as a manifestation of Shakti if she is considered as the supreme reality, or the feminine/active aspect of Brahman. They might also consider the role and importance of Shakti, as Shiva's consort, for Shaivites. For Shaktas the masculine/inactive aspect of Brahman is wholly transcendent and so Shakti is the only means through which a personal relationship can be achieved. Candidates might consider the concept of different approaches to supreme reality and whether genuine approaches to this require understanding of both shakti and siva.</p> <p>Some candidates might explore beliefs about creation, considering Shakti as the dynamic force which renders creation possible. Shiva and Shakti can be seen as representing the active and inactive elements of creation (prakriti and purusha), and both are necessary. The fact that many of the gods have a goddess consort can be seen as representative of the importance of both aspects of Brahman and candidates might identify some of these pairs such as Vishnu and Lakshmi or Krishna and Radha.</p>	[25]	Candidates who have understood 'relationship' as a reference to the personal relationships between deities, as the relationship between husband and wife, have made a creditable interpretation of the question.

Answer/Indicative content		Mark	Guidance
3	<p>b 'Hindus ought to worship the most powerful deity.' Discuss</p> <p>Some candidates might focus on all the deities as aspects of Brahman and their power being therefore equal as there is no real distinction to be made between them. Others might argue that the concept of Shakti indicates that there are two kinds of power – masculine and feminine – with goddesses representing one and gods the other. This might be presented as being equal but responsible for different things, but candidates could also argue that without the dynamic power of Shakti nothing would happen and that must mean the feminine power is greater and if a worshipper is concerned with deity acting in the world then they should direct their devotion to the feminine.</p> <p>Some candidates might consider power in terms of the roles being fulfilled in the world and therefore which deity is worshipped is directly related to the needs of the worshipper. The events and functions which have the most impact on their lives are perceived as the most important, and the deity in control of these as being the most powerful - for example it is Vishnu who is the preserver of dharma rather than his consort Lakshmi, who is responsible for (among other things) prosperity. It could therefore be suggested that Hindus should vary the deities they worship according to their area of need. Candidates might also point out that while some Hindus choose to devote themselves entirely to a single deity this is not a principle to which all Hindus adhere.</p> <p>Another approach which might be taken is to consider the different branches of Hinduism; the larger branches may be seen as more or less appealing by a worshipper and candidates could consider questions like whether power can be related to the number of devotees a deity has.</p> <p>Alternatively candidates might reject the premise of the question entirely, arguing that worship and devotion to God is about more than the perceived ability of deity to act within the world or individual lives and that a focus on what worship can do for you would be sakam karma and would delay liberation.</p>	[10]	

		Answer/Indicative content	Mark	Guidance
4	a	<p>Explain the relationship between the concepts of maya and samsara</p> <p>Candidates might begin by defining the term maya, as illusion or delusion, specifically in relation to the nature of the world around us. Alternatively they might consider it in more philosophical terms as human ignorance of ultimate reality, or as the clouding of the truth/understanding that occurs when the material world around us is treated as being of ultimate reality.</p> <p>They could then go on to explaining the implications of such delusion/misunderstanding for souls living within samsara, primarily that the individual will thus remain attached to the body and confused about their essential nature and so unable to achieve moksha. Candidates are likely to be aware that liberation from rebirth, and thus also from maya, is the ultimate goal for Hindus.</p> <p>Samsara refers to the cycle of life, death and rebirth which is controlled by the law of karma. Candidates might explain the operation of karma in some depth as the causality of positive or beneficial effects from positive/beneficial actions and vice versa, or they might simply define it as the law of consequence in either case they are likely to identify as relating to maya, since it is produced via actions within the material world and being attached either to the actions, or the karma which they produce is a product of maya. It is freedom from karma which ultimately leads to moksha, and recognition of maya is one way in which such detachment can be cultivated, while those who remain deluded by maya will continue to accumulate karma and so cannot achieve liberation.</p> <p>Alternatively candidates might focus on understandings of maya and the means by which it might be overcome. They might explain that it is avidya (ignorance of the true nature of reality) which results in the atman being trapped within samsara, and that a realisation of this must enable liberation from future rebirths.</p>	[25]	Many candidates are likely to use the terms generically but specific Hindu interpretations should be credited.

Answer/Indicative content		Mark	Guidance
4	<p>b</p> <p>To what extent is karma the most important concept in understanding the cycle of samsara?</p> <p>Some candidates might argue that an understanding of karma is essential to understanding aspects of Hinduism – certainly it is helpful in a study of Hindu ethics, but in isolation it can give you only a partial and limited understanding of any part of the religion. In the same vein they are likely to agree that it is a vital aspect of the concept of samsara, but since it can affect only rebirths within the cycle one must also understand other concepts such as moksha and maya. In short candidates may argue that samsara is a complex concept, incorporating many elements, and so to attempt to summarise it via a single core element is reductive.</p> <p>Other candidates might choose to focus on karma and consider the four margas in more depth. Karma is one of these, and candidates might note that while individual Hindus may choose one of the four (such as karma yoga) to the exclusion of the others as their means of liberation all four are recognised and acceptable as means of achieving that goal and a Hindu who has chosen the jnana marga (for example) is unlikely to consider karma the most important aspect of understanding samsara. It could also be argued that since all the margas have liberation from samsara as their focus this is in fact the most important concept to understand as without it the atman may remain bound to samsara indefinitely.</p> <p>Alternatively candidates might point out that although the ultimate aim is freedom from samsara in order to appreciate how this is achieved one must understand the operation of karma; even if it is accepted that is freedom from karma which leads to moksha, an understanding of karma is still required and it could be argued that it is not possible to achieve true detachment without this understanding. Candidates might therefore conclude that you cannot understand Hinduism without understanding karma, even if it is not the whole story.</p>	[10]	

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"> • little relevant material • some concepts inaccurate • shows little knowledge of technical terms <p style="text-align: right;"><i>L1</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>L1</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 • might address the general topic rather than the question directly • selection often inappropriate • limited use of technical terms <p style="text-align: right;"><i>L2</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 but little justification <p style="text-align: right;"><i>L2</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>L3</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>L3</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>L4</i></p>	7–8	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> • some successful and clear analysis • some effective use of evidence • views analysed and developed <p style="text-align: right;"><i>L4</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>L5</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>L5</i></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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