

GCE

Religious Studies

H173/07: Developments in Hindu thought

AS Level

Mark Scheme for June 2024

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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.

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Indicative content – Responses might include:	Guidance
<p>1. Critically assess the view that dharma will always decay into adharma. [30]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • adharma means the opposite of dharma or a state not in accordance with dharma; for example, where dharma is used to mean order adharma would refer to disorder • the term can be used to distinguish moral (dharmic) actions from immoral (adharmic) ones • dharma can also be used to refer in general terms to religion or religious duties • the four ages which make up the great year (mahayuga) are characterised by the descent from an overall dharmic state to an adharmic one • the end of the final age (kali yuga) is so adharmic it ends with the destruction of the material world and its recreation • many Hindus believe in free will, meaning there is always as choice whether to embrace dharma or adharma at a personal level • the law of karma means that all choices and actions, whether dharmic or adharmic, have consequences which must be played out. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the idea of the mahayuga and its progression through four increasingly adharmic ages does suggest that decay from dharma to adharma is inevitable • but individuals, even with the kali yuga, can still make dharmic choices and achieve liberation which implies that dharma is always present and possible even when there is more adharma • the mahayuga ends with the destruction of the material world but this is followed by its recreation, implying that dharma cannot be destroyed or degraded beyond recovery • the idea of cycles of birth and rebirth or creation and destruction is so common in Hinduism that it makes acceptance of the idea of change in a single, irreversible direction unlikely; reality is more like successive waves of 	

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<p>dharma and adharmic than it is a downward progression from one to the other</p> <ul style="list-style-type: none"> • there is no single, universal perspective in Hinduism regarding the nature of dharma and what constitutes dharmic actions and choices, so there is no universal agreement on whether dharma inevitably decays • the law of karma, and its operation in the material world, means that adharmic events and situations might be serving a greater purpose in enabling the expression of karmic consequences • the concept of karma is sometimes said to imply the absence of free will and the existence of fate or destiny, which could support the idea of an inevitable cosmic process • the diversity of meanings and uses for the concept of dharma complicates any absolute claims about it; where it is used in a cosmic sense the idea of decaying perhaps makes more sense than where it denotes personal moral decisions • dharma used in the social sense, to describe the mores, values and structures of society could be said to have decayed where traditional values are seen as being undermined or set aside • where dharma is used to refer to the religion of Hinduism it becomes less clear what is meant by its decay; discussions of whether the religion is in decline or has been distorted from its 'true' form might centre on the issue of what is dharmic. 	

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<p>2. ‘Human beings all have the potential to understand the nature of Brahman.’ Discuss. [30]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Brahman is a complex, conceptual term that is used across different Hindu philosophies in different ways • it is a term for impersonal concepts of divinity, used as a name for Ultimate Reality, the Absolute, the cause and essence of all things - nirguna (without qualities) Brahman • it may also be used to denote more personal forms of the divine - saguna (with qualities) Brahman and, in this context, it might be understood to mean God in a monotheistic sense • the different margas (paths) found within Hinduism take different views on what is most important, with understanding of ultimate reality (Brahman) being the primary concern of the jnana marga • not this, not this (neti neti) is an idea found in the Upanishads to indicate the nature of Brahman as being other or beyond what can be seen in the material world • being-consciousness-bliss (sat-chit-ananda) is a description of Brahman’s single and sublime nature • that thou art (tat tvam asi) is one of the ‘great sayings’ found in the Upanishads, which summarise central teachings to be passed from guru to pupil; it describes the unity of atman and Brahman • god-consciousness-no consciousness (sat-chit-achit) indicates that Brahman’s nature, as manifest in the universe, consists both of what is conscious (jivas) and what is not (matter, time etc) • maya (delusion) operates to hide the true nature of reality, whatever that may be, and so helps keep the atman bound to samsara • in some schools of thought maya is also a name given to the creative power of God which is mesmerising and overwhelming. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the ineffability or otherwise of Brahman varies with the philosophical perspective taken on the concept 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> the existence of different margas, with their different approaches to the relationship between Brahman and humanity, implies that a cognitive or rational understanding is not seen as being of universal importance/applicability the existence of concepts such as neti, neti and tat tvam asi could be used to suggest, on the face of it, that there are many ways to at least begin grasp the concept however, it is also the case that there being many different ways to attempt such understanding implies that none of them are complete, perfect or universally agreed upon it is also possible that none of the attempts to do so truly capture what Brahman is like, but they offer approximate understandings or partial glimpses of the truth; for example, neti, neti could be described as a way of describing Brahman while at the same time recognising Brahman is fundamentally ungraspable while most people are capable of learning the great sayings like tat tvam asi such knowledge does not immediately/automatically lead to a true understanding of what they mean the question of what is meant by understanding in this context could be considered, with a distinction being drawn between rational or cognitive understanding and experiential or felt truths which defy words different schools of Hinduism are likely to emphasise different ways of relating to Brahman; it could therefore be more accurate to say that all human beings have the potential for liberation, which might sometimes take the form of understanding the nature of Brahman the bhakti path and the concept of Ishvara arguably removes the need for understanding Brahman, replacing it with devotion and the hope of divine grace to achieve liberation the concept of maya could be said to protect people from being overwhelmed by truths they are not ready for; an unprepared human mind cannot grasp Brahman but with work and patience it can be achieved understanding Brahman is associated with achieving liberation so it could be argued that while present in a human body that understanding is limited, it is the freed atman that achieves understanding and all human beings have the potential for liberation. 	

Indicative content – Responses might include:	Guidance
<p>3. Evaluate the claim that scriptures are not an important source of authority for Hindus. [30]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Hinduism has many different scriptures, written, collated and translated into different languages over a long period of time • the contents of these different texts are diverse, presenting different metaphysical understandings of the world, the nature divinity and the relationship of humanity to the divine • Hindu texts are often divided into two categories - shruti (heard) and smriti (remembered); the former are considered to be of divine origin while the latter are not, although they may still be considered divinely inspired • there is only limited agreement on which texts belong in which category; the Bhagavad Gita is an example of a text with contested status • although the Vedas are almost universally considered shruti texts they are not as widely known or read by Hindus as many other texts; many practices outlined within them are not as commonly practised and many are focused on the role of priests • historical religious and social reforms within Hinduism have included concerns about the inaccessibility of scripture for many ordinary Hindus, both in relation to restrictions on education for some Hindus and because of limited translations from formal sanskrit for many texts • there are different paths to liberation (margas) within Hinduism, which put differing degrees of emphasis on familiarity with scriptures • different theistic traditions within Hinduism also have different approaches to scripture. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • in spite of historic efforts many Hindu scriptures, including Vedic texts, remain untranslated from their original language and therefore unreadable by many Hindus; this might suggest that familiarity with them is not of great importance for all Hindus • although the Vedas are generally agreed to be shruti, and might therefore be presumed to be authoritative, they deal 	

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<p>more with the ritual practices of priests and with cosmology than with ordinary living and decision-making</p> <ul style="list-style-type: none"> the multiplicity of scripture complicates the idea of scriptural authority; with no single source agreed to be the ultimate or supreme text, there is no clarity or agreement as to what the final authority might be on any given issue individual Hindus might consider specific texts to be authoritative, according to the marga or tradition they are part of the teachings of their guru or personal familiarity and preference concepts such as varna and ashrama that are widely considered central to Hinduism do have scriptural origins but the specific forms they take in contemporary Hinduism might not be explicitly set out in those foundational scriptures; they are often the result of multiple texts and interpretations of text over a long period of time whether these varied sources are shruti or smriti may have an impact on how the concept overall is considered by scholars many people are guided by tradition, common practice and what they have been taught by parents, friends, gurus or wider society is appropriate for their religion; whether these values are supported by scripture may not be of interest or concern philosophical schools of Hinduism such as Vedanta are both influential and deliberately rooted in scriptural interpretations - Vedanta literally means 'the end (or essence) of the Vedas' and Vedantic philosophy developed from interpretation of selected Upanishads; there are however a lot of different Vedanta schools interpreting the same texts in different ways some scriptures, such as the Epics are very popular among Hindus; while they might not be routinely labelled authoritative or regarded that way by scholars, they are extremely influential in terms of illustrating behaviour and its consequences karma means that all actions ultimately result in the appropriate consequences; it could be argued that consideration of the karma being generated is the most immediate or important source of authority in judging and choosing behaviour. 	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2024

H173, H573 AS and A Level Religious Studies

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then

add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.

- a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**

If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.









9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To determine the mark within the level**, consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

11. 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.
	(H573 only) Level six - 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

H173, H573 AS and A Level Religious Studies

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

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