GCE

Religious Studies

Advanced GCE **G577**

Hinduism

Mark Scheme for June 2010

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.

AS LEVELS OF RESPONSE – G571–G579

Band	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 *a.c.i.q*	1–2	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification *v lit arg*
		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 • selection often inappropriate • might address the general topic rather than the question directly • limited use of technical terms *b att*	3–4	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted with little justification *b att*
		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 *sat att*	5–6	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified *sust/just*
		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 *g att*	7–8	a good attempt to sustain an argument • some effective use of evidence • some successful and clear analysis • considers more than one view point *g att*
		Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good		

Band	Mark /25	AO1	Mark /10	AO2
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 *vg/e att*	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 *vg/e att*
		Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good		

1   **(a)**   **Explain the importance of the murti in Hindu worship.**   **[25]**

Candidates might explain how the murti is worshipped, for example washed, dressed, offerings made to it, however they will need to explain its importance to achieve high levels.

Candidates might explain the role of the murti in representing the living presence of God during the worship.

Candidates might explore the nature of darshan to explain why the presence of the murti is important at the shrine.

       (b)   **'Murtis are merely idols.' Discuss.**   **[10]**

Candidates are likely to reject this notion as a Western misunderstanding of the nature of the murti, and perhaps explain the nature of the murti in more detail.

They could argue that the murti itself is not worshipped, rather the presence of the God is what is worshipped, so it is therefore not an idol as commonly conceived.

Candidates might explore how murtis are constructed and the ceremony which infuses them with God's presence to explore their nature before reaching a conclusion.

2   **(a)**   **Explain the relationship between atman and Brahman.**   **[25]**

Candidates are free to answer from the perspective of any Hindu tradition they have studied.

Candidates might argue that atman and Brahman are identical, with any apparent distinction between them being a result of maya as represented in the theology of Sankara.

Candidates might argue that the atman is a personal and individual aspect of Brahman which does retain its own identity in some sense, either as represented in the theology of Ramanuja or in the monotheistic traditions.

Some candidates might refer to the concept of jivatman in their responses.

       (b)   **To what extent are atman and Brahman identical?**   **[10]**

Candidates' answers will be determined partly as a response to the material they have used in part (a).

Some candidates might respond that they are completely identical, and no trace of the atman will be retained when moksha is achieved.

Some candidates might respond that although they are identical in nature and substance some individuality exists either before moksha is achieved, or both before and after moksha is achieved.

3   (a)   Explain the importance of female deities within Hinduism.   [25]

Candidates are likely to illustrate their responses by referring to the nature of different goddesses. To access higher levels they must go beyond description, and explore the importance of the goddesses.

Candidates might refer to the nature and importance of shakti as the energising power which balances the strength of the male power within Hinduism.

Candidates might explore the importance of the mother figure within Hinduism, as providing an image of comfort, or a role model and suitable form of worship for female devotees.

(b)   'Female deities are more powerful than male deities in Hinduism.' Discuss.   [10]

Candidates responses are likely to reflect the material they have included in their response to part (a).

Candidates might argue that since shakti provides the energising force this demonstrates more power than the passive male force within Hinduism.

Alternatively candidates might point to the male trimurti, and argue that the most powerful functions within Hinduism are given to the gods.

4   (a)   Explain the relationship between dharma and moksha within Hinduism.   [25]

Candidates are likely to begin with an explanation of the complex nature of dharma, with better responses moving beyond the mere translation of dharma as duty.

Candidates might also explore the nature of moksha, referring to any of the traditions they have studied.

To access the higher levels some relationship between the two should be explored, probably focused on the idea that if an individual's svadharma if followed then moksha can be achieved.

(b)   'Moksha is the most important concept in Hinduism.' Discuss.   [10]

Candidates might argue that since Hinduism is aimed at achieving moksha then it provides the motivating force within Hinduism, and is thus the most important concept within Hinduism.

Some candidates might explore whether for the bhakti tradition then love of God is more important in itself than moksha, or whether since moksha is being with God then it is still the most important concept.

Candidates might also explore whether karma has a more immediate effect on Hindu behaviour than moksha, or whether it does so merely due to its relationship to the concept of moksha.