GCE

Religious Studies

Advanced GCE

Unit **G587:** Hinduism

Mark Scheme for January 2012

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Annotations

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.

Subject-specific Marking Instructions

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.

A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which 'must contribute to the assessment of Religious Studies at AS and A level'.

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 follow the separate instructions about annotation of scripts; remember that 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.

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Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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				Indicative Content	Mark	Guidance
1				**AO1** Candidates might explore the main themes of the Bhagavad Gita in order to address this question, however a mere description of the story will not allow candidates to access the higher levels. Candidates might explore the theophany within the Gita where Krishna reveals his divine status to Arjuna, and explore Arjuna's response to this revelation. Candidates might explore the questioning of Krishna by Arjuna, and Arjuna's response to Krishna's advice. Any relevant references to the bhakti path should be credited, as the relationship between Krishna and Arjuna could be seen as the idealised relationship envisioned in the bhakti path. **AO2** Candidates might argue that Arjuna does not respond appropriately to Krishna since he questions his advice, and could be seen at times to argue with Krishna. Whether this is a mythical aspect to demonstrate that God's will must always be followed in the end could be considered. Candidates could however see this as a literary device showing how worshippers do often 'ignore' the wishes of their God and how this is ultimately fruitless. Candidates might also explore whether the relationship between Krishna and Arjuna does demonstrate a real sense of communication between the two, and whether it is this sense of communication which worshippers should be aiming to emulate in their relationship with God.	35	

Question	Indicative Content	Mark	Guidance
2	**AO1** Candidates might explore the origins of Hinduism either by outlining the practices (in so far as we can tell what they were) of the Indus Valley Civilisation. A consideration of any similarities with the teachings of the Brahmo Samaj could then be made. Candidates might also explore the origins of Hinduism in the Vedic culture, exploring attitudes to the gods, ethics and religious practices. Again similarities to the teachings of the Brahmo Samaj could be made. Candidates might also explore the teachings of the Brahmo Samaj, perhaps exploring their attitudes to scripture, worship, the status of women and the caste system. Some exploration of the origins of the Brahmo Samaj in the time of Empire would be appropriate. **AO2** Candidates might argue that the teachings of the Brahmo Samaj seem to be a reaction to the Christian culture bought by the British and dismiss some of the practices which give Hinduism its distinct flavour. In doing so they might be considered a betrayal of Hindu origins. Candidates might argue that the Brahmo Samaj was attempting to return to the teachings of the Vedic culture, and as such could be seen as preserving the origins of Hinduism by rejecting later accretions to the faith. Candidates could explore whether the origins of Hinduism are so murky and unclear, perhaps varying enormously according to the area of India considered, that any attempt to compare later Hindu traditions with the origins of Hinduism is meaningless.	35	

Question	Indicative Content	Mark	Guidance
3	**AO1** Candidates could explore the use of meditation within the bhakti path, which might include focusing on images of the divine, puja or meditation through action such as worship or charitable action. Candidates might explore the specific meditation practices associated with the Samkhya system, including those associated with releasing purusa from prakriti. Candidates might explore the meditation practices used in the Advaita Vedanta system or the Vishishtadvaita Vedanta system. The practices associated with either of these paths and their relation to the jnana or bhakti paths could be explored. **AO2** Candidates might argue that all meditation is ultimately aimed at achieving liberation (moksha/kaivalya etc), and to this extent all practices can be seen as having the same aim. Some discussion as to whether these ultimate aims are in fact identical or not would be appropriate and could be further used to relate back to the purpose of different forms of meditation. Candidates could explore whether some practitioners have different interim aims, for example achieving a better rebirth, and thus whether their practices can be seen as having different aims. Candidates might explore the nature of liberation in different traditions, and discuss whether they can be considered the same aim or not based on the differences between them. As always the quality of the discussion is more important than the conclusion reached.	35	

Question	Indicative Content	Mark	Guidance
4	**AO1** Candidates might outline the main teachings of Sankara. The focus on the jnana path could be explored, as could the monist view of atman and Brahman. Relevant exploration of Sankara's teachings would be appropriate but better responses will focus this closely upon Sankara's aims. Candidates could explore the main teachings of Ramanuja. The focus on the bhakti path could be explored, and the qualified non-dualism of the jiva and Brahman. As with Sankara, better responses will focus on the aims of Ramanuja more closely, rather than offering a more general discussion of his teachings. The nature of liberation within both traditions could be explored, particularly the way on which the atman unites with Brahman. **AO2** Candidates could argue that both Sankara and Ramanuja were seeking the rejoining of atman with Brahman, and thus had the same aims. In this vein both were also seeking the liberation of the atman. Candidates could however argue that the nature of liberation for the two were very different. An exploration of the way in which the jiva retains its identity when rejoined with Brahman within Ramanuja's teachings could lead candidates to argue that this is very different from Sankara's aim of the two being joined with no individuation between them.	35	

APPENDIX 1 – A2 LEVELS OF RESPONSE

Band	Mark /21	AO1	Mark /14	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***	1–3	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	6–9	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 ***b att***	4–6	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted but little justification ***b att***
		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 • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms ***sat att***	7–8	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	14–17	a good attempt to address the question • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate ***g att***	9–11	a good attempt at using evidence to sustain an argument holistically • some successful and clear analysis • some effective use of evidence • views analysed and developed ***g att***
		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 • very high level of ability to select and deploy relevant information • accurate use of technical terms ***vg/e att***	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically • 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		

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