



AS

Religious Studies

7061/2C Hinduism

Mark scheme

7061

June 2017

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In AS Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

LEVEL DESCRIPTORS

Levels of response: 15 marks AS-Level – AO1

- | | |
|----------------|--|
| Level 5 | <ul style="list-style-type: none"> • Knowledge and understanding is accurate and relevant and is consistently applied to the question • Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • The answer is clear and coherent and there is effective use of specialist language and terminology |
| 13-15 | |
| Level 4 | <ul style="list-style-type: none"> • Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question • Good use of relevant evidence which may include textual/scriptural references where appropriate • The answer is mostly clear and coherent and specialist language and terminology is used appropriately |
| 10-12 | |
| Level 3 | <ul style="list-style-type: none"> • Knowledge and understanding is generally accurate and relevant and is generally applied to the question • Some use of appropriate evidence and/or examples which may include textual /scriptural references where appropriate • The answer is generally clear and coherent with use of specialist language and terminology |
| 7-9 | |
| Level 2 | <ul style="list-style-type: none"> • Knowledge and understanding is limited and there is limited application to the question • Limited use of appropriate evidence and examples which may include textual /scriptural references where appropriate • Some clarity and coherence and limited use of specialist language and terminology |
| 4-6 | |
| Level 1 | <ul style="list-style-type: none"> • Knowledge and understanding is basic • Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 1-3 | |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

LEVEL DESCRIPTORS

Levels of response: 15 marks AS-Level – AO2

- | | |
|----------------|--|
| Level 5 | <ul style="list-style-type: none"> • Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis • Evaluation is based on the reasoning presented • The answer is clear and coherent and there is effective use of specialist language and terminology |
| 13-15 | |
| Level 4 | <ul style="list-style-type: none"> • Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view • Evaluation based on some of the reasoning • Specialist language and terminology is used appropriately • The answer is largely clear and coherent |
| 10-12 | |
| Level 3 | |
| 7-9 | <ul style="list-style-type: none"> • Different points of view supported by evidence and chains of reasoning • The answer is generally clear and coherent with use of specialist language and terminology |
| Level 2 | <ul style="list-style-type: none"> • A point of view relevant to the question with supporting evidence and chains of reasoning • Some clarity and coherence and limited use of specialist language and terminology |
| 4-6 | |
| Level 1 | <ul style="list-style-type: none"> • A basic response to the question with reasons given in support • Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 1-3 | |
| 0 | |
| | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

Hinduism:**Question 01**

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Explain why there are different Hindu beliefs about the authority of scripture **and** why the differences between them are significant. Refer to both the Vedas and the Manusmrti in your answer.

Target: AO1:3 Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Causes of differences

This can be approached in a variety of ways, answers may include some of the following:

Among orthodox Hindus, the Vedas are believed to be shruti texts – that which is heard. They are seen as records of revelations received by ancient sages. They are described as ‘apauruseya’ meaning ‘not of humans’ to stress their divine origin. There is debate about the meaning of the texts and the texts themselves state that ‘the verses cannot capture the spirit’. The authority of the Vedas will depend on the authority of those who interpret them.

The Manusmrti is a smrti text meaning ‘that which is remembered’. The authority ascribed to such texts is lower than that ascribed to Shruti texts such as the Vedas because they are human in origin. There are concerns about the accuracy of the various versions of the Manusmrti text. It became the basis of the personal law for Hindus under British colonial rule, but many Hindus argue that this gave it an authority and importance far beyond anything it deserved. Gandhi declared that only those parts of the text consistent with truth and ahimsa should be accepted.

Significance of differences

This can be approached in a variety of ways, answers may include some of the following:

Debates in the context of orthodox Hinduism centre on the authority of the Vedas over the authority of all the smrti texts, so the different beliefs are extremely important. However, the Vedas have to be interpreted and that interpretation cannot have the same authority as the text itself, but an authority more like the smrti texts. That makes the differences less significant because the two types of teaching exist in parallel.

Maximum Level 3 for answers that do not cover all aspects of the question.

[15 marks]**AO1**

0 1 . 2

‘From a Hindu point of view, Brahman cannot be clearly described.’

Assess this view.

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: ‘Nirguna and Saguna Brahman: Nirguna Brahman as nothingness, without qualities, beyond description and understanding; Saguna Brahman with qualities and as a personal God; the importance of both concepts for Hindus, Kena Upanishad 1:3–8.’

Answers may present, analyse and evaluate some of the following arguments.

As Nirguna Brahman, Brahman is indescribable, nothingness beyond both description and understanding. ‘It is that which cannot be known by the mind, cannot be expressed by words.’ Kena Upanishad 1. However, much is said about Nirguna Brahman, including what it is the set text Kena Upanishad 1, so there is some attempt to describe it. Brahman may be ‘limitless awareness’ but aspects of it can be understood through normal awareness.

Saguna Brahman is described in many texts – the expression of Brahman in avatars and in gods. However, Hindu scholars see these descriptions merely as ways of approaching an understanding of Brahman, not as descriptions of Brahman. The avatars and personal gods are illusions.

There may be consideration of the description of Brahman in the Kena Upanishad where it is said to be ‘limitless awareness’, beyond the senses and thought but the consciousness within them. This may be interpreted monistically or dualistically, again supporting the claim that the descriptions are not clear.

[15 marks]

AO2

Question 02

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Explain why good moral conduct is important in Hinduism.

Target: AO1:1 Knowledge and understanding of religion and belief including religious, philosophical and/or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

This can be approached in a variety of ways, answers may include some of the following:

Karma Yoga is one of the pathways to liberation. It requires selfless action and acceptance of the responsibilities relating to one's place in life so that actions do not generate the karma that traps the atman within life.

Varnashrama dharma is seen by some as an essential part of Hindu identity. There are duties for each individual based on their stage of life (eg child or parent) and their caste. The idea of caste and caste based duties are rejected by many Hindu teachers today, but the idea that people naturally have different roles within society dependent on their natural inclinations and abilities is accepted. By identifying and fulfilling the roles for them as individuals, all Hindus contribute to a society in which spiritual development can flourish.

Sanatana dharma is the preferred name for Hinduism among Hindus, these are the natural laws of human behaviour. They are discovered not made. Living in accordance with these laws is important because it fulfils human potential and achieves oneness with Brahman.

Maximum level 2 for answers that only explain good moral conduct

[15 marks]

AO1

0	2	.	2
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‘Ashrams (spiritual retreat centres) are not important in Hinduism today.’

Assess this view.

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: ‘The changing role of ashrams: ashrams, (spiritual retreat centres) in Hinduism; their role prior to the 20th century and the variety of types of ashram today, with particular reference to the Sivananda Yoga Vedanta Dhanwantari Ashram in Kerala and Skanda Vale Ashram UK.’

Answers may present, analyse and evaluate some of the following arguments.

Today ‘ashram’ can mean an Indian cultural centre focused on yoga, art, music, detoxification and fitness programmes rather than a centre of religious instruction or study which suggests that they are not really important for Hinduism. However, they often combine these elements and their lifestyle is consistent with Hindu Dharma (eg from the Dhanwantari Ashram).

For Hindus outside India, access to a religious ashram may require a visit to India to a place where darshan is possible, there are very few such ashrams outside India (but there are cultural centres, see above). However, Skanda Vale Ashram in the UK is very important to its visitors and has become a place of pilgrimage for some Hindus. But it is multi faith, and the numbers it can accommodate are very limited. Its importance may lie in the acceptance that darshan is possible outside of India.

Limited access to ashrams, and access to Hindu teaching through digital or social media, reduce the importance of such centres and some appear quite commercial rather than committed to religious purposes. However, centres such as Dhanwantari and Skanda Vale can be seen as high profile ‘advertisements’ for what ashrams can offer as source of spiritual training and development.

[15 marks]

AO2