

Mark Scheme (Results)

Summer 2013

GCE Religious Studies (6RS04)

Paper 1E

Hinduism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately. All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

(a) Examine the argument and/or interpretation in the passage. (30)

(b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

Level	Mark	AO1
1	1-6	<p><i>Levels Descriptor</i></p> <p>Candidates may provide a simple summary of the passage with limited attention to key ideas. Candidates may:</p> <ul style="list-style-type: none"> • mention a few unstructured ideas about caste.
2	7-12	<p><i>Levels Descriptor</i></p> <p>Candidates may provide a basic understanding of the passage with a limited ability to select key information. They may present:</p> <ul style="list-style-type: none"> • a simple version of karma • a few examples that illustrate these features.
3	13-18	<p><i>Levels Descriptor</i></p> <p>Candidates may clarify the main interpretations in the passage. Candidates may examine:</p> <ul style="list-style-type: none"> • expressions such as dharma, social and moral order • related elements in their course of studies, such as moral implications associated with Gandhi • examples of beliefs about karma in action.
4	19-24	<p><i>Levels Descriptor</i></p> <p>Candidates are likely to demonstrate a clear understanding of the key interpretations in this passage. Candidates may examine:</p> <ul style="list-style-type: none"> • key themes within the passage such as rita, convergence of cosmic and moral orders as the Indian analogue for ethics • different elements in their studies, some ethical teachings in the Gita • the links such as related anthologies in unit 4 including Smart's ethical dimension • a partial understanding of the claim about the harmony between cosmic and social order.
5	25-30	<p><i>Levels Descriptor</i></p>

		<p>Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. Candidates may examine:</p> <ul style="list-style-type: none">• the complex interrelationships between ethics and scriptures, social and political structures• the universal dimensions of dharma• karma in the context of the convergence of cosmic and moral order• scholarly contributions to an understanding of this passage such as Bowes and O'Flaherty• a critical insight into the distinctive aspects of Hindu ethics.
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(b) Do you agree with the ideas expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

Level	Mark	AO2
1	1-5	<i>Levels Descriptor</i>
		<p>Candidates may present a superficial account:</p> <ul style="list-style-type: none"> of a few views concerning the caste system, without a focus on the question.
2	6-10	<i>Levels Descriptor</i>
		<p>Candidates may:</p> <ul style="list-style-type: none"> present a basic view in support of the links between moral and social order may comment that the views of Gandhi had negative consequences.
3	11-15	<i>Levels Descriptor</i>
		<p>Candidates may compare some views for and against the interpretations in the passage and come to their own line of thinking. Candidates may:</p> <ul style="list-style-type: none"> present evidence to support the view that karma underpins morality argue that some Hindu moral codes are too closely tied to priestly codes and rituals. <p>In terms of implications for religion candidates may argue that:</p> <ul style="list-style-type: none"> Gandhi's emphasis on practical wisdom is universally relevant in ethics. <p>In terms of human experience candidates may argue that:</p> <ul style="list-style-type: none"> there is undue emphasis on abstinence and austerity.
4	16-20	<i>Levels Descriptor</i>
		<p>Candidates are likely to present a critical evaluation of the interpretations in this passage, weighing up strengths and weaknesses of the views. Candidates may:</p> <ul style="list-style-type: none"> focus on the benefits of Hindu ethics on ecology debate views about non-violence use exemplar material from relevant scholars such as Smart in order to debate alternative stances. By means of these discussions candidates are likely to build up a coherent and justifiable argument. <p>Candidates may evaluate the implications for religion in the sense that:</p> <ul style="list-style-type: none"> the meanings of dharma are so diffuse that the basis of Hindu ethics may be shrouded in mystery. <p>From the perspective of human experience candidates may debate the view that:</p> <ul style="list-style-type: none"> Hindu views about an 'organic whole' within Ethics have positive benefits.

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