

# **Religious Studies**

Advanced GCE

Unit **G587**: Hinduism

## **Mark Scheme for January 2011**

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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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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 <ul style="list-style-type: none"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <b>a.c.i.q</b>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification</li> </ul> <b>v lit arg</b>
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 <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <b>b att</b>	4-6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification</li> </ul> <b>b att</b>
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 <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <b>sat att</b>	7-8	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified</li> </ul> <b>sust / just</b>
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 <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <b>g att</b>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <b>g att</b>
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 <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <b>vg/e att</b>	12-14	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <b>vg/e att</b>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

**1 To what extent is kama more important than dharma in Hindu ethics? [35]****AO1**

Candidates might explore the nature of dharma from the point of view of any of the traditions they have studied. Whilst they may illustrate the concept of dharma with reference to the Bhagavad Gita, they must move beyond mere description to access the higher levels.

Candidates might explore kama (pleasure) in context with dharma as part of the four purusharthas. Candidates might be aware of the more subtle understanding of kama rather than focusing merely on sensuous pleasures.

Some candidates might explore other concepts within Hindu ethics, such as ahimsa or varnashramadharma, but this must be directed towards answering the question.

**AO2**

Candidates might argue that kama is the main focus for most Hindus (since most will be practising the householder life), and as such is a more direct influence on how they make ethical decisions.

Candidates might argue that dharma has a wider influence, covering some Hindus who will not be focused on kama. They might also point to the pervasive influence of dharma throughout Hinduism. They could for example point to the Bhagavad Gita and its influence on those following the bhakti path.

Candidates might consider whether the relative importance of dharma or kama in influencing ethical behaviour will vary according to the stage of life and/or Hindu tradition which is followed.

**2 'The Vedas are more important than the Bhagavad Gita in Hinduism.' Discuss. [35]****AO1**

Candidates might explore the main structure of the Vedas and some aspect of their content. Candidates might explore the concept of rta or the attitude towards the deities found in the Vedas.

Candidates might explore the main concepts found within the Bhagavad Gita, for example karma, bhakti and dharma. Whilst some description of the story would be valid, responses will need to go beyond mere description to access the higher levels.

Candidates might explore the importance of the scriptures for those following the jnana or bhakti paths.

**AO2**

Candidates might argue that the Vedas are sruti literature and thus might be considered more important than the Bhagavad Gita, whose status as either sruti or smriti literature varies with different Hindu practitioners.

Candidates might argue that the Vedas are older and therefore provide a foundation upon which newer literature is based.

Candidates might explore the idea that the Bhagavad Gita is more widely known, and thus perhaps has a more direct influence on the lives of Hindus. Some might consider whether the popularity of the text in the West affects its importance for Hindus.

**3 Assess the importance of purusa and prakriti for the samkhya system. [35]****AO1**

Candidates might outline the nature of prakriti as matter, and purusa as the animating force, in the samkhya system. The specific nature of prakriti and purusa might be explored in some depth but answers should remain focused on the question.

Candidates might explore other teachings related to the samkhya system, such as the three gunas.

Candidates might consider the relationship between samkhya teachings and the Yoga of Patanjali. Some candidates might explore the different stages of the Yoga of Patanjali, though need not describe them more than necessary to address the question.

**AO2**

Candidates might argue that purusa and prakriti are the prime concepts within samkhya and therefore without them samkhya would not exist.

Candidates might argue that other concepts are equally important, and might provide examples to support this, for example the three gunas.

Some candidates might consider whether purusa and prakriti are essential to the samkhya system, or important but not essential.

**4 To what extent was Gandhi a political rather than a religious leader? [35]****AO1**

Candidates will need to explain the teachings and behaviour of Gandhi. They might refer to his political and spiritual ideas and practices.

Candidates might explore Gandhi's role in seeking independence from the British, particularly the political aspects of his actions.

Candidates should be aware of some of Gandhi's religious ideas, for example his emphasis on the concept of ahimsa, or his views on other religions.

Candidates might explore the continuing repercussions of Gandhi's political and religious attitudes.

**AO2**

Candidates might refer to the continuing political importance of Gandhi's actions at the time of Indian independence.

Candidate might explore the continued widespread respect for Gandhi in a range of religious traditions as evidence that his leadership role extended beyond one religion.

Good responses might explain religious responses to Gandhi's teachings, for example ahimsa, before reaching a conclusion. They might also consider whether Gandhi's political influence was an outgrowth of his religious beliefs, rather than integral to them.

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