# GCE

# Religious Studies

**H173/07:** Developments in Hindu thought

Advanced Subsidiary GCE

# Mark Scheme for June 2019

| Indicative content – Responses might include: | Guidance |
|---|---|
| **1. 'There is no point in trying hard to create good *karma*.' Discuss.**<br><br>**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:<br>• the law of *karma* means that there are consequences to every action and decision, which are played out over a succession of lives<br>• *karma* can be good or bad, depending on what created it, it is not only created by decisions relating to obviously ethical issues but by day-to-day living and religious practices as well<br>• many Hindus believe that whatever happens to them in their current lifetime is the result of their *karma*<br>• *karma*, regardless of whether it is good or bad, entangles the *atman* in *samsara*, ensuring a continual cycle of life, death and rebirth<br>• liberation from *samsara* is the ultimate aim for Hindus and *karma* is one path by which they might strive to achieve it<br>• *karma* is a path to liberation that involves performing one's personal *dharma* (*svadharma)* as perfectly as possible while maintaining a detachment from any results of that action<br>• according to the *Bhagavad Gita* if actions are performed without any desire for the reward of good *karma* then no *karma* is created; this is called *nikam karma* (desireless action).<br><br>**AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:<br><br>• Some candidates might argue that there is a point in trying hard to create good *karma* because:<br>   o not everyone is in a position to expect liberation in their current lifetime and therefore it makes sense to try and ensure positive future births<br>   o Hindus following the path of *bhakti* are relying on divine grace to release them finally from *samsara*; creating good *karma* could help to ensure their personal deity (*Ishvara)* looks on them favourably<br>   o actions that will create good *karma* also create positive effects in the world and therefore should be encouraged, even if the individual actor is trying to be detached from the results of their actions<br>   o *karma* cannot be avoided, and an individual cannot know what *karma* they still carry from previous lives, so it makes sense to focus on positive *karma.*<br><br>• Some candidates might argue that there is no point in trying | |

1

| Indicative content – Responses might include: | Guidance |
|---|---|
| hard to create good *karma* because: <br><br> o liberation is the ultimate aim and focussing on creating *karma* is acting in opposition to this aim as it maintains attachment to *samsara* <br><br> o the path of knowledge (*jnana)* is about realising the true nature of reality and overcoming illusion (*maya)*, so *karma* is arguably beside the point for Hindus following this path <br><br> o whatever an individual does in this life cannot remove or undo any *karma* they created in previous lives, that will still have to play out regardless <br><br> o it is more important to focus on *dharma* and fulfilling religious obligations, since *karma* will happen whatever you do. <br><br> • Some candidates may combine these views and argue that the issue is too complex to reduce to a single statement because: <br><br> o the diversity of paths within Hinduism and the fluid nature of these paths means there aren't really any absolutes, like this statement, on which all Hindus would agree <br><br> o it is not pointless to perform positive actions, but it is the attitude one has to those actions and whether or not one expects particular results from them that actually makes a difference. | |

| Indicative content – Responses might include: | Guidance |
|---|---|
| **2. Critically assess the view that renunciates (*sannyasi*) are only concerned with their own liberation.**<br><br>**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:<br><br>• becoming a renunciate (*sannyasi)* frees the individual from normal social and religious obligations - unlike the forest dweller (*vanaprastha) ashrama,* the *sannyasi* no longer maintains a ritual fire and discards their sacred thread<br>• although the *ashramas* are often regarded as progressive steps through life it is possible to become a *sannyasi* at any time by taking vows to renounce all material and emotional attachments<br>• traditional understandings of the *sannyasi* lifestyle are connected to *varnashramadharma* and so drawn from *Brahminical* Hinduism; there are many ways of living an ascetic lifestyle within Hinduism and the term *sannyasi* might be viewed by some as interchangeable with other terms such as *sadhu* or *yogi*<br>• although they have renounced the religious obligations associated with other *varnas, sannyasi* have their own *dharma* to follow, the principles of renouncers' *dharma* (*yatidharma*) are outlined in texts such as the *Yatidharmasamuccaya.*<br><br>**AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:<br><br>• Some candidates might argue that renunciates are only concerned with their own liberation because:<br>   o the main concern of the renunciate (*sannyasi*) lifestyle is detaching oneself from all elements of *samsara* to enable the individual *atman* to achieve liberation<br>   o *varnashramadharma*, which includes the *ashramas*, is intended to enable individuals to follow a *dharmic* path that will ultimately result in liberation - liberation is the reason for the *ashramas*<br>   o if they were concerned with their family or social issues then they could not make the vows of renunciation so they must be focussed on liberation<br>   o the *sannyasi* is seen by some traditions as being ritually dead, and therefore nothing other than liberation can be important to them<br><br>• Some candidates might argue that renunciates are not only concerned with their own liberation because:<br>   o holy people of all kinds can contribute to the liberation of others by giving *darshan* or sharing spiritual insights<br>   o *sannyasi* are reliant on other Hindus for food, and making such offerings allows those Hindus to fulfil their *dharma*, build up good *karma* and/or show their devotion | |

3

| Indicative content – Responses might include: | Guidance |
|---|---|
| to God; being a s*annyasi* is thus of service to other Hindus <br><br> o for some forms of Hinduism, liberation requires letting go of the idea of an individual self and realising that everything is *Brahman*; thinking of liberation as something that the individual achieves for themselves would inhibit that realisation <br><br> o to become a *sannyasi* involves taking vows and receiving a new name from a *guru* who is also a renouncer; *sannyasi* who are also *gurus* are helping other Hindus achieve liberation rather than just themselves. <br><br> • Some candidates may combine these views and argue that striving for personal liberation does not necessarily preclude other concerns because: <br><br> o *dharma* is not just a personal concern; fulfilling *dharma* is important on a cosmic scale as well so any individual striving to fulfil their own *dharma* is also benefiting the universe as a whole <br><br> o the *ashramas* are part of a social structure that is intended to give everyone a role and a path towards liberation; following them is thus of benefit to other people as it is a part of the smooth running of society. | |

| Indicative content – Responses might include: | Guidance |
|---|---|
| **3. Evaluate the idea that *varna* (class) describes an ideal society.**<br><br>**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:<br>• there are four *varnas*, namely *brahmins, kshatriyas, vaishyas* and *sudras;* each is made up of people with a particular set of qualities/associations *(gunas)* that make them suitable to fulfil specific roles within society<br>• according to the *Rig Veda* these qualities are not conferred with birth - a child does not necessarily end up in the same *varna* as its parents (*Rig Veda* IX.112.3)<br>• the origins of the *varna* system are believed to be described in the *Purusha Sukta*, which describes each *varna* as being made from part of the body of *Purusha*<br>• *varna* is often used as a synonym for *jati*, but most Hindus regard this as either incorrect or a distortion - there are many more than four *jati* and one is born into a *jati* from which they cannot move<br>• *varna* are not meant to be considered a hierarchical structure in the sense of one group being 'better' than any other, although in practice it may appear hierarchical<br>• the issue of untouchability is often blamed on the *varna* system, since untouchables are people who are ritually impure according to the teachings of *Vedic Brahmins;* however, strictly speaking, untouchables are outside the *varna* system rather than part of it.<br><br>**AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:<br><br>• Some candidates might argue that the *varnas* do not describe an ideal society because:<br>   o whether *varna* is distinct from *jati* or not, the fact is that many groups of Hindus have been discriminated against and denied access to basic rights such as education on the basis of these related ideas<br>   o any structured hierarchical system is open to distortion and abuse, especially one that is based on intangible qualities like the *gunas*<br>   o only three of the *varnas* are considered 'twice-born' and only the twice-born have access to all aspects of religion<br>   o each rebirth is shaped by *karma*, and during each lifetime new *karma* is created; but it is harder for people lower in the social hierarchy to create the *karma* necessary for a better rebirth.<br><br>• Some candidates might argue that the *varnas* do describe an ideal society because:<br>   o society requires a lot of different tasks to be fulfilled in order to function properly, and giving these tasks to the people most suited to them ensures that they are done | Candidates who use caste and class/varna and jati as synonyms without qualification or reflection have not fully understood either concept or the relationship of religious idea with real world practice and tradition - max mark top level 2. |

5

| **Indicative content – Responses might include:** | **Guidance** |
|---|---|
| as well as possible<br>  o  untouchability and the associated discrimination is the result of *jati*, which is a corruption and distortion of the ideal *varnas*<br>  o  belief in the cycle of life, death and rebirth means that if everyone does their duty in this life they will get the chance at a better life - everyone spends lifetimes in the lower *varnas* and therefore the social hierarchy is not inherently unfair<br>  o  knowing ones *varna* is part of understanding personal *dharma* (*svadharma)*, and therefore the *varna* system helps equip people to strive for liberation.<br><br>• Some candidates may combine these views and argue that it is possible, but not inevitable, that the *varnas* will describe an ideal society because:<br>  o  many Hindus believe the world is currently in the *Kali yuga*, which means that there is more *adharma* than *dharma* and pure things are more liable to become distorted<br>  o  the *varnas* are not meant to be considered a hierarchy but a way of dividing responsibility according to ability, however some of those responsibilities come with differences in power to affect how society works and/or to act for the benefit of some rather than all. | |

| Level (Mark) | Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) *Demonstrate knowledge and understanding of religion and belief, including:* • *Religious, philosophical and/or ethical thought and teaching* • *Approaches to the study of religion and belief* | Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme. |
|---|---|---|
| 5 (13–15) | A **very good** demonstration of knowledge and understanding in response to the question : • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 4 (10–12) | A **good** demonstration of knowledge and understanding in response to the question: • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 3 (7–9) | A **satisfactory** demonstration of knowledge and understanding in response to the question: • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success | |
| 2 (4–6) | A **basic** demonstration of knowledge and understanding in response to the question: • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success | |
| 1 (1–3) | A **weak** demonstration of knowledge and understanding in response to the question: • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding | |
| 0 (0) | No creditworthy response | |

| Level (Mark) | Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study* | Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme. |
|---|---|---|
| **5** (13–15) | A **very good** demonstration of analysis and evaluation in response to the question: <br>• clear and convincing argument <br>• successful and clear analysis and evaluation <br>• views very well stated, coherently developed and justified <br>• answers the question set competently <br>• accurate and appropriate use of technical terms and subject vocabulary. <br>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <br>*Assessment of Extended Response: There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.* | |
| **4** (10–12) | A **good** demonstration of analysis and evaluation in response to the question: <br>• argument is generally successful and clear <br>• generally successful analysis and evaluation <br>• views well stated, with some development and justification <br>• answers the question set well <br>• mostly accurate and appropriate use of technical terms and subject vocabulary. <br>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <br>*Assessment of Extended Response: There is a well–developed line of reasoning which is clear, relevant and logically structured* | |
| **3** (7–9) | A **satisfactory** demonstration of analysis and/evaluation in response to the question: <br>• some successful argument <br>• partially successful analysis and evaluation <br>• views asserted but often not fully justified <br>• mostly answers the set question <br>• generally appropriate use of technical terms and subject vocabulary. <br>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <br>*Assessment of Extended Response: There is a line of reasoning presented which is mostly relevant and which has some structure.* | |
| **2** (4–6) | A **basic** demonstration of analysis and evaluation in response to the question: <br>• some argument attempted, not always successful <br>• little successful analysis and evaluation <br>• views asserted but with little justification <br>• only partially answers the question <br>• some accurate, but limited, use of technical terms and appropriate subject vocabulary. <br>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <br>*Assessment of Extended Response: There is a line of reasoning which has some relevance and which is presented with limited structure.* | |
| **1** (1–3) | A **weak** demonstration of analysis and evaluation in response to the question: <br>• very little argument attempted <br>• very little successful analysis and evaluation <br>• views asserted with very little justification <br>• unsuccessful in answering the question <br>• very little use of technical terms or subject vocabulary. <br>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <br>*Assessment of Extended Response: The information is communicated in a basic/unstructured way.* | |
| **0** (0) | No creditworthy response | |

**Annotations**

| Annotation | Meaning |
|---|---|
| L1 | Level one – to be used at the end of each part of the response in the margin. |
| L2 | Level two – to be used at the end of each part of the response in the margin. |
| L3 | Level three – to be used at the end of each part of the response in the margin. |
| L4 | Level four – to be used at the end of each part of the response in the margin. |
| L5 | Level five – to be used at the end of each part of the response in the margin. |
| L6 | (H573 only) Level six - to be used at the end of each part of the response in the margin. |
| ⁀ | Highlighting a section of the response that is irrelevant to the awarding of the mark. |
| SEEN | Point has been seen and noted, e.g. where part of an answer is at the end of the script. |

# SUBJECT–SPECIFIC MARKING INSTRUCTIONS

## H173, H573 AS and A Level Religious Studies

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:
- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what

must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

**Using the Mark Scheme**

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

**Assessment Objectives**

**Two** Assessment Objectives are being assessed in all questions:

**AO1** (Demonstrate knowledge and understanding of religion and belief) and

**AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

**Levels of Response**

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.
Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

**Assessment of Extended Response**

The GCE General Conditions of Recognition state that:

GCE 5.1        In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

a) provide extended responses

As such, the quality of extended responses are assessed in all questions.  While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.