



Oxford Cambridge and RSA

**GCE**

**Religious Studies**

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

AS Level

**Mark Scheme for June 2022**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

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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Indicative content – Responses might include:	Guidance
<p>1. 'Non-violence is important for all the varnas.' Discuss.</p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the Sanskrit term <i>ahimsa</i> is commonly translated as non-violence but can also be translated more broadly as 'harmlessness'</li> <li>• <i>ahimsa</i> is commonly included in lists of virtues (<i>yamas</i>) and is also connected to other values such as <i>daya</i> (compassion) and truth</li> <li>• non-violence might be thought of as a restraint or choice not to act in certain ways or it might include positive actions in pursuit of peaceful ends</li> <li>• non-violence implies restraining oneself from violent actions, but some Hindus might interpret the concept more broadly to include violent or negative thoughts</li> <li>• the four <i>varnas</i> have different areas of social responsibility; for certain <i>varnas</i> therefore <i>ahimsa</i> might therefore interfere with their performing their <i>dharma</i>.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that non-violence is not important for all the <i>varnas</i> because: <ul style="list-style-type: none"> <li>○ each <i>varna</i>, and each individual Hindu, has specific <i>dharma</i> which might require some form of violence; for example, a police officer</li> <li>○ all actions create <i>karma</i> which is played out within <i>samsara</i>; experiencing violence might be an appropriate <i>karmic</i> response to past actions</li> <li>○ non-violence can be interpreted very broadly and to follow its strictest interpretations would require considerable time, effort and social privileges the lower <i>varnas</i> may well not have access too</li> <li>○ justified violence can be a <i>dharmic</i> action for <i>kshatriyas</i>, as Arjuna is told by Krishna in the <i>Bhagavad Gita</i>.</li> </ul> </li> <li>• Some candidates might argue that non-violence is important for all the <i>varnas</i> because: <ul style="list-style-type: none"> <li>○ <i>ahimsa</i> is considered to be one of the ethical principles that form <i>sadharana dharma</i> (universal ethical duties), which applies to everyone</li> <li>○ there is a difference between justified and gratuitous violence and the concept of <i>ahimsa</i> does not forbid the former in the cause of greater good</li> <li>○ even if perfection cannot be achieved striving for more peaceful solutions and reactions can only improve the world and should create good <i>karma</i></li> </ul> </li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"><li>○ justified violence is only needed as a response to evil; if non-violence were accepted and practised as a universal virtue there would be no need for violence responses to violent wrongdoing.</li> <li>● Some candidates might combine these views and argue that:<ul style="list-style-type: none"><li>○ non-violence is a concept open to personal interpretation and therefore everyone can practise it in their own ways</li><li>○ the concept of <i>karma</i> means that both virtuous and non-virtuous actions are repaid appropriately whatever the individual does or thinks about it.</li></ul></li></ul>	

Indicative content – Responses might include:	Guidance
<p>2. Evaluate the claim that Hinduism has no clear starting point.</p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Hinduism is strongly connected with the geographical area that is modern India and archaeological evidence in that region demonstrates its great age</li> <li>• the earliest evidence it is possible to link to contemporary Hinduism is subject to different interpretations and the connections to modern belief and practice are inconclusive</li> <li>• The development of the forms of Hinduism best known outside India (such as <i>murti puja</i>) can be clearly traced to particular thinkers and/or social movements such as the Alvars, the Brahma Samaj and people like Swami Vivekananda</li> <li>• the writing of the <i>Vedas</i> can be dated (within a margin of error) and these texts are commonly considered the foundation of the religion</li> <li>• Hindu teachings are that human lives, the world and the universe itself are cyclical, with no absolute beginning or end.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that contemporary Hinduism does not have a clear point of origin because: <ul style="list-style-type: none"> <li>○ the earliest evidence from the Indus Valley Civilisation is ambiguous and open to interpretation</li> <li>○ the Aryans who formed the Vedic Civilisation did not originate in India, and where they did come from is unclear</li> <li>○ nothing with origins that are thousands of years in the past can be clearly and objectively pinned down to a single starting point; history is too complex, and evidence is too fragmentary</li> <li>○ Hinduism has no founder and no story of its origins because these things are not particularly significant to the beliefs and practices of most modern Hindus.</li> </ul> </li> <li>• Some candidates might argue that contemporary Hinduism does have a clear point of origin because: <ul style="list-style-type: none"> <li>○ it has clear geographical connections to India through mythology, holy sites etc</li> <li>○ the <i>Vedas</i> can be dated with as much accuracy as other ancient texts and artefacts, which is considered to be sufficient in other contexts</li> <li>○ the different forms of contemporary Hinduism are clearly rooted in the work of specific philosophers, reformers or holy people; these are the clear origins of the specific practices and beliefs of their followers</li> </ul> </li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"><li>○ Hinduism is a term constructed by scholars; therefore, the point of origin of 'Hinduism' is the point at which non-Indian scholars applied a Western understanding of religion to India's religious traditions.</li><li>● Some candidates might combine these views and argue that:<ul style="list-style-type: none"><li>○ a precise and universally agreed upon point of origin is not possible for any religion, or any other ancient phenomena</li><li>○ a general place and era of origin is clear, and the specifics are less important than understanding the historical shifts and changes to the religion.</li></ul></li></ul>	

Indicative content – Responses might include:	Guidance
<p>3. Assess the claim that understanding the relationship between Brahman and <i>atman</i> (self) is the only way to escape <i>samsara</i>.</p> <p><b>AO1</b> Candidates might demonstrate knowledge and understanding through some of the following ideas:</p> <ul style="list-style-type: none"> <li>• for most Hindus, the <i>atman</i> is entangled with flesh/matter in some way and releasing it from that entanglement is what constitutes liberation</li> <li>• Brahman and <i>atman</i> are understood by different philosophical schools in different ways, including as being non-distinct and only appearing to be separate through <i>maya</i> (delusion) and as wholly separate entities</li> <li>• there are different <i>margas</i> (paths) to achieve liberation, including <i>bhakti</i> (devotion), <i>karma</i> (action) and <i>jnana</i> (knowledge)</li> <li>• The path of knowledge emphasises the importance of knowing the true nature of things as the source of liberation</li> <li>• other <i>margas</i> place less emphasis on knowledge and may be concerned with more personal forms of deity, relying ultimately on <i>anugraha</i> (grace) for liberation.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that knowledge of the relationship between <i>atman</i> (self) and Brahman is not necessary for liberation because: <ul style="list-style-type: none"> <li>○ <i>bhakti</i> (devotion) requires only <i>prapatti</i> (self-surrender) to a personal deity, knowledge of the deity a devotee is striving to serve is the only necessary knowledge</li> <li>○ many Hindus believe that liberation is achieved through <i>nikam karma</i> (disinterested action) and detachment from the fruits of anyactions</li> <li>○ Brahman is beyond direct human understanding, so such knowledge is not really achievable for most people, yet anyone should be able to achieve liberation</li> <li>○ Brahman and <i>atman</i> are important philosophical concepts within Hinduism but understanding the philosophical or theological foundations of religious belief is not necessary for religious practice.</li> </ul> </li> <li>• Some candidates might argue that knowledge of the relationship between <i>atman</i> (self) and Brahman is necessary for liberation because: <ul style="list-style-type: none"> <li>○ all of the <i>margas</i> require conscious effort and knowledge to be followed appropriately which includes knowledge of</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p>what is to be liberated and what the state of liberation will be like</p> <ul style="list-style-type: none"> <li>○ for many Hindus <i>atman</i> (self) and Brahman are identical, and it is only ignorance of that which prevents the <i>atman</i> from re-joining Brahman - to ignore or reject that is to be deluded by <i>maya</i>, meaning the <i>atman</i> remains trapped in <i>samsara</i> regardless of other beliefs and actions</li> <li>○ Brahman is the ultimate reality while <i>samsara</i> is only real in a temporary/changeable way - the desire for liberation depends on understanding this</li> <li>○ regardless of how they are specifically interpreted Brahman and <i>atman</i> (self) are core concepts within Hindu thought and all Hindu philosophy uses them in some way.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates might combine these views and argue that: <ul style="list-style-type: none"> <li>○ Brahman and <i>atman</i> (self) can both be understood in different ways, as can their relationship and the nature of liberation - the importance of understanding these things varies with different forms of philosophy and/or religious practice</li> <li>○ for theistic schools of Hinduism Brahman remains a metaphysical concept but <i>moksha</i> (liberation) is not directly associated with Brahman as it is for the more philosophical schools.</li> </ul> </li> </ul>	



Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>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.</b>
<b>5</b> (13–15)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4</b> (10–12)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>3</b> (7–9)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> </ul> 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	
<b>2</b> (4–6)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> </ul> 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	
<b>1</b> (1–3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0</b> (0)	No creditworthy response	

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>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.</b>
5 (13–15)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear and convincing argument</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• 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</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

# MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 20xx

## H173, H573 AS and A Level Religious Studies

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

### Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

### Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

### Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then

add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.

- a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**

If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.









9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To determine the mark within the level**, consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level



Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	(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.
	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*.



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