OCR

Oxford Cambridge and RSA

AS Level Religious Studies
H173/07 Developments in Hindu thought
Sample Question Paper

Date – Morning/Afternoon
Time allowed: 1 hour 15 minutes

You must have:
• The OCR 16 page Answer Booklet.

SPECIMEN

INSTRUCTIONS
• Use black ink.
• Answer **two** questions.
• Write your answer to each question in the answer booklet provided.
• Do not write in the bar codes.

INFORMATION
• The total mark for this paper is **60**.
• The marks for each question are shown in brackets **[ ]**.
• All questions on this paper require an extended response.
• This document consists of **4** pages.
• Quality of extended responses will be assessed in questions marked with an asterisk (*).

Answer any **two** questions

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

1*   Evaluate the role of detachment in Hindu ethics.   **[30]**

2*   'Brahman is beyond human understanding.' Discuss.   **[30]**

3*   To what extent is *dhamma/dharma* central in Hinduism?   **[30]**

BLANK PAGE

…day June 20XX – Morning/Afternoon

AS Level Religious Studies
H173/07   Developments in Hindu thought

SAMPLE MARK SCHEME

Duration: 1 hour 15 minutes

MAXIMUM MARK   60

This document consists of 16 pages

MARKING INSTRUCTIONS

PREPARATION FOR MARKING ON SCORIS
1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal http://www.rm.com/support/ca.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

MARKING
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 Scoris 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) 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, email or via the Scoris messaging system.
5. Work crossed out:
   a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
   b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the 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.
7. There is a NR (No Response) option. Award NR (No Response) if:
   - there is nothing written at all in the answer space
   - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
   - OR there is a mark (e.g. a dash, a question mark) that is not an attempt at the question.
   Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).
8. The Scoris **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 Scoris 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.

SUBJECT–SPECIFIC MARKING INSTRUCTIONS

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.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. 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 co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

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 this 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.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

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.

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, 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.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

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

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.

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* • *Influence of beliefs, teachings and practices on individuals, communities and societies* • *Cause and significance of similarities and differences in belief, teaching and practice* • *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: • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation *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: • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation *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: • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • 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 *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: • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success *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: • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation *Assessment of Extended Response: The information is communicated in a basic/unstructured way.*	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1*	**Evaluate the role of detachment in Hindu ethics.** *The following is 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.* **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • detachment or non-attachment (*vairagya*), understood in relation to renunciation of the world and things of the world, occurs at the start of the *sannyasin ashrama* • detachment is understood as a state of mind achievable by anyone an individual becoming a sannyasin renounces family life and the social and religious obligations that go with it to focus solely on *moksha* • pleasures of the flesh as an area of concern for ethics, when a person follows the path of the *sanyasi* these pleasures are rejected in favour of spiritual goals • relationship between detachment and ideas of discernment (*viveka*); the process of identifying what is truly Self, permanent and eternal and what is imposed on the self (*adhyasa*) when *maya* is allowed to delude the mind • connecting detachment with karma; desireless (*nishkam karma)* is what allows liberation (*Bhagavad Gita*) **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments: • candidates might argue that in Hinduism many different concepts interconnect, therefore their evaluation of the role of detachment in Hindu ethics might draw on these interconnections and be based on some of the following considerations: o the concept of *dharma* runs throughout Hindu thinking and	30 **(AO1 15)** **(AO2 15)**	The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at: • demonstrating knowledge and understanding of religion and belief **and** • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	teaching about ethical behaviour, social structure, liberation, the relationship of deity to the world and so on; these concepts inform the various paths to liberation, including that of detachment o the concept of *karma* is intrinsically connected with the idea of ethics, and detachment from results does not mean that one no-longer takes actions; candidates might consider whether all ethical behaviour is detached or selfless and all non-ethical behaviour attached or selfish o ethics can be presented as a set of social obligations to fellow human beings and/or the world and since *sannyasin* renounce the world, reject possessions and rely on others to feed them this cannot be seen as a path of service to others, or as an ethical path per se o *dharma* changes over the course of a lifetime in relation to the ashramas; detachment may not be the main ethical path throughout life but could become so for individuals at particular times.		

Question	Indicative content	Marks	Guidance

2*	**'Brahman is beyond human understanding.' Discuss.**
	
	The following is 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.
	
	AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:
	
	• there are different ways of presenting the concept of Brahman including:
	    o as the Absolute or Ultimate Truth
	    o as the reality that underlies everything perceived within *samsara*
	    o as a more personal form of God (*Ishvara*)
	    o as the Supreme Soul (*Paratman/Bhagvan*)
	• the relationship between Brahman and atman offers a way of approaching an understanding of Brahman, including:
	    o Brahman and *atman* are identical
	    o Brahman and *atman* are formed of the same substance but are distinct entities
	    o Brahman and *atman* are wholly distinct
	• different ideas about Brahman and *atman* create different understandings of the concepts of samsara and liberation (*moksha*)
	• Brahman can be understood as nirguna Brahman (without attributes) and *saguna* Brahman (with attributes/qualities)
	• the concept of *nirakara* (formless) Brahman
	• different ways of explaining or conceiving Brahman include:
	    o *sat-chit-ananada* (being-consciousness-bliss)
	    o *tat tvam asi* (that thou art)
	    o *neti-neti* (not this, not this)
	    o *Ishvara-chit-achit* (God-consciousness-no consciousness).
		30
		
		(AO1 15)
			The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:
			
			• demonstrating knowledge and understanding of religion and belief **and**
			• the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance

	AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:
	• candidates might argue that Brahman is beyond human understanding based on some of the following reasons:
	   ○ in order to fit titles such as the Absolute or the Supreme Brahman must be beyond the direct grasp of humanity, by definition, as anything humans can grasp fully is not sufficiently great to be described in this way
	   ○ conceptualisations such as *tat tvam asi* and *neti neti* are partial attempts to grasp something fundamentally ungraspable; what they mostly communicate is that Brahman is something greater and other than the things that can be directly encountered and experienced
	   ○ the worship of so many different named personal deities in Hinduism and the popularity of *bhakti* yoga as a path supports the view that Brahman cannot be directly understood by human beings.
	
	• candidates might argue that Brahman can be understood by human beings based on some of the following reasons:
	   ○ the existence of other yogas as well as *bhakti* might be seen as indicative of different ways to approach and understand Brahman; for example, since the goal of the *Jnana* path is to overcome ignorance and reach a true knowledge of reality Brahman must be graspable
	   ○ it is possible to reach an approximate understanding of some of the qualities Brahman as a personal deity might have through the negative *'neti neti'*
	   ○ even a partial or inadequate understanding allows people to come closer to liberation, and once liberation is achieved a complete understanding will be possible.
		(AO2 15)	

Questions	Indicative content	Marks	Guidance

3*	**To what extent is *dhamma/dharma* central in Hinduism?**
	 The following is 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.
	
	 AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:
	
	 • *dharma* is a complex concept that does not translate neatly into a single English word; some of the ideas incorporated in the concept are righteousness, personal duty, law, truth, order and morality
	 • distinction and relationship between *Sanatana dharma* (Eternal Truths/Law) and *Sadharana dharma* (Moral Obligations/Ethical Principles): the former is used to describe the religion as a whole and carries the idea that dharma is a universal principle valid for all humanity, while the latter refers to morality as it applies to all Hindus
	 • why not all Hindus accept the idea of *Sanatana dharma* might be explored
	 • the concept of *svadharma* (personal dharma), which is determined by *varna* and *ashrama,* can include personal duties, moral attitudes and social responsibilities
	 • *dharma* also relates to other concepts such as *rta* (cosmic order), the manifestation of deity as *avatara* and the balance of *dharma* and *adharma* throughout the *mahayuga* (Great Year).
	
	 AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:
	
	 • candidates might argue that *dharma* is central to Hinduism based on some of the following possible reasons:
	    o *sanatana dharma* is an indication of the importance of the concept; something that is deemed eternal and universal seems likely to carry a high degree of importance
	    o *dharma* is an essential part of understanding other Hindu
		30
		
		 (AO1 15)
		
		 (AO2 15)
			The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:
			
			 • demonstrating knowledge and understanding of religion and belief **and**
			 • the analysis and evaluation of aspects of, and approaches to, religion and belief

Questions	Indicative content	Marks	Guidance
	concepts and their significance – the purusharthas of *artha* and *karma* could look like a license to self-indulgence without understanding that they must operate within the constraints of dharma in order to be meritorious ○ not all Hindus accept the idea of *Sanatana dharma,* however the concept of *dharma* is still recognised and therefore could be considered central. • candidates might argue that dharma is not central to Hinduism based on some of the following possible reasons: ○ the different yogas place emphasis on different means of achieving liberation, such as devotion to deity (*bhakti*). This suggests that the most important concept is dependent on the path a person commits to following ○ since all the *margas* are means of achieving liberation, it could be argued that it is liberation that is the essential concept and everything else must be understood in terms of its contribution to liberation ○ academic understandings of religion can be very different from a practitioner's view, and the importance of dharma might seem central in one context and less so in another		

Assessment Objective (AO) Grids

A01 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
• religious, philosophical and/or ethical thought and teaching	Y	1-3
• influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-3
• cause and significance of similarities and differences in belief, teaching and practice	Y	1-3
• Approaches to the study of religion and belief.	Y	1-3

A02 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

BLANK PAGE

BLANK PAGE