

**GCE**

**Religious Studies**

Unit **H173E/07**: Development in Hindu thought

Advanced Subsidiary GCE

**Mark Scheme for June 2017**

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations

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.
	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****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 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 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.

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.

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*.

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>
<b>5</b> (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>	
<b>4</b> (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>	
<b>3</b> (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>	
<b>2</b> (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>	
<b>1</b> (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>	
<b>0</b> (0)	No creditworthy response	



Question	Response: indicative content	Marks	Guidance
1	<p><b>Critically discuss the importance of <i>Gurus</i> in Hinduism.</b></p> <p><i>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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• <i>Gurus as a part of the system of ashrama; the necessity of having gurus to teach students (brahmacharya) and teaching the young as part of the duties of the forest dweller (vanaprastha)– a social as well as a religious role</i></li> <li>• <i>Gurus in an historical context as the primary source of religious knowledge, and as handing on religious tradition and/or particular scriptural interpretations such as lineage traditions (Guru-shishya) of Hinduism</i></li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p>	<p>Candidates might approach the material by comparing/contrasting the role of gurus to that of other holy people; this is a creditable approach</p>

Question	Response: indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• as a person who has already achieved understanding/enlightenment/true knowledge a <i>Guru</i> is able to dispel the darkness of ignorance for others, and help them follow their own path to liberation</li> <li>• a <i>Guru</i> might also be an <i>avatar</i> or otherwise divine figure; <i>Gurus</i> can thus be a focus of <i>bhakti yoga</i>. This might include serving and obeying the <i>Guru</i>, physical expression of devotion (such as bowing) and/or receiving <i>darshan</i> from the <i>Guru</i></li> <li>• several of the <i>Upanishads</i> (including the <i>Mundaka Upanishad</i> and the <i>Katha Upanishad</i>) say that a <i>Guru</i> is essential if one is to know <i>Brahman</i>, and suggest the qualities by which a <i>Guru</i> may be recognised</li> <li>• <i>Gurus</i> might also be priests, performing purifications, sacrifices etc.</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 <i>Gurus</i> are important in modern Hinduism because: <ul style="list-style-type: none"> <li>○ the role of a <i>Guru</i> is complex, includes social as well as religious elements and is found across many different forms and schools of Hinduism. These facts, together with the ancient origins and scriptural references to <i>Gurus</i> might all be used to argue that <i>Gurus</i> retain a central place in contemporary Hinduism</li> <li>○ the lack of a single central authority on religious matters renders the personal understanding and interpretation of scripture and tradition more important than might otherwise be the case, and</li> </ul> </li> </ul>	<b>(AO2 15)</b>	

Question	Response: indicative content	Marks	Guidance
	<p>study with a <i>Guru</i> provides this</p> <ul style="list-style-type: none"> <li>○ the longevity of Hindu traditions and particular schools, together with the survival of ancient writings can be linked to lineage traditions and the passing of knowledge from one generation to another.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates might argue that <i>Gurus</i> are not important in modern Hinduism because:             <ul style="list-style-type: none"> <li>○ levels of literacy and the accessibility of written material in the contemporary world mean that people can study and reflect on the contents of scripture themselves</li> <li>○ the same media that make scriptures more broadly accessible make the reflections of others, including <i>Gurus</i>, philosophers, priests etc., equally accessible. People can gain knowledge of many different perspectives instead of just one</li> <li>○ changes in the practice of <i>varnashramadharma</i> (and other religious traditions) mean people are less likely to send their children away to study with a <i>Guru</i>, and less likely to support <i>Gurus</i> and other holy people financially.</li> </ul> </li> <li>● Some candidates may combine these views, and argue that:             <ul style="list-style-type: none"> <li>○ <i>Gurus</i> may well be important to their students, or to adherents of schools that revere them but Hinduism is a religion with many</li> </ul> </li> </ul>		

Question	Response: indicative content	Marks	Guidance
	forms and expressions and therefore it is possible to be a Hindu and not consider <i>Gurus</i> important.		

Question	Response: indicative content	Marks	Guidance
2	<p><b>‘The amount of <i>adharma</i> in the world proves that this is the last age of the <i>mahayuga</i>’. Discuss.</b></p> <p><i>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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates’ skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p>	<p><b>30</b></p> <p><b>(AO1 15)</b></p>	

	<ul style="list-style-type: none"> <li>• the world exists in a cycle of creation and destruction; a complete cycle (<i>mahayuga</i>) is four ages. Each age of the world is characterised by a particular balance of <i>dharma</i> and <i>adharma</i>. Many Hindus believe the current age is the final one in the cycle (the <i>kaliyuga</i>) when <i>adharma</i> is most prevalent</li> <li>• <i>varnashramadharma</i> is regarded by many as a means of ensuring <i>dharmic</i> living, for both the individual and for society. The modern world has led to changes in the ways people live and interact, and in values and expectations meaning that some aspects of these traditions are harder to achieve but people can still live virtuous lives</li> <li>• for some Hindus the original teachings of the <i>Vedas</i> on matters like <i>varna</i> have become corrupted; as a result, society is out of balance, with <i>varna</i> and <i>jati</i> being confused, and birth rather than suitability being the primary criteria for assigning social status/role</li> <li>• the law of <i>karma</i> means that people cannot act badly and get away with it; the more people there are acting badly the more things have to happen to redress their actions leading to a world which looks awash in negative and/or punitive events – wars, natural disasters etc. can be understood as the operation of <i>karma</i> in this way rather than indicative of the <i>kaliyuga</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 the amount of <i>adharma</i> shows that this is the last age of the <i>mahayuga</i> because: <ul style="list-style-type: none"> <li>○ most scholars and sources are in agreement that this is the last age of the <i>mahayuga</i> (the <i>kaliyuga</i>), which began around the time the</li> </ul> </li> </ul>	<b>(AO2 15)</b>	
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	<p>events of the <i>Mahabharata</i> took place. Since it is the last age of the world it can only end when the world does</p> <ul style="list-style-type: none"> <li>○ the final age is characterised by short human lifespans and a lack of morality/spirituality. A lack of spirituality can be read into the dominance of secularism in the political and social arena and a decline in morality could be seen in ethical debates over technological and medical developments, in the shifting of traditional values and/or in specific events occurring in the world</li> <li>○ <i>Brahmanism</i>, and the caste system have been seen as corruptions of the <i>Vedas</i> and of Hinduism. The persistence of these in the modern world is evidence of <i>adharma</i>.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates might argue that the amount of <i>adharma</i> does not show that this is the last age of the <i>mahayuga</i> because: <ul style="list-style-type: none"> <li>○ the <i>mahayuga</i> is not a literal description of the way the world works; a degraded or evil age is not inevitable and whether or not we are felt to be in it depends on ones personal beliefs about cosmology</li> <li>○ similarly, a lack of spirituality/morality is a matter of perspective rather than a fact; many contemporary moral issues are complex, ambiguous and/or absent from scripture and older religious writing so it is hard to say absolutely that the world is less moral.</li> <li>○ scientific and archaeological evidence suggests that human lifespans are getting longer rather than shorter</li> <li>○ plenty of people work to improve the world, to help other people, to</li> </ul> </li> </ul>		
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	<p>achieve good things and end suffering. When terrible things happen people have the opportunity to rise to the occasion rather than simply despair or take a fatalistic perspective.</p> <ul style="list-style-type: none"> <li>• Some candidates may combine these views and argue that:</li> <li>• The operation of <i>karma</i> means there has always been and always will be both <i>dharma</i> and <i>adharma</i> in the world and they will ultimately balance one another out.</li> </ul>		
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Question	Response: Indicative content	Marks	Guidance
3	<p><b>Evaluate the claim that the Vedic period provided the foundations of modern Hinduism.</b></p> <p><i>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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid</i> <b>and</b></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief.</i></li> </ul>	30	





	<p>modern Hinduism because:</p> <ul style="list-style-type: none"><li>○ the <i>Vedas</i> are the oldest extant Hindu text, agreed by most scholars to be <i>shruti</i> and therefore of greater importance than other, <i>smriti</i>, texts</li><li>○ scholars have drawn connections between modern Hindu deities, deities named in the <i>Vedas</i> and the forms of religion present in the Indus Valley civilisation. This gives an historical connection and foundation even if the modern forms of Hinduism differ greatly from what is described in the <i>Vedas</i></li><li>○ Hindu reform movements (such as the Arya Samaj), and new religious movements based on Hinduism have used the <i>Vedas</i> as their authority and challenged more recent forms of Hinduism as corruptions of those original teachings.</li></ul> <p>• Some candidates might argue that the Vedic period is not the foundation of modern Hinduism because:</p> <ul style="list-style-type: none"><li>○ Hinduism takes many different forms and has no single central authority that can pronounce on what is and is not Hinduism; this gives it great variety and flexibility and makes it impossible to identify a single source or foundation</li><li>○ many modern Hindus have not read the <i>Vedas</i>, other texts are more popular and therefore more influential on modern religious expression</li></ul>		
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	<ul style="list-style-type: none"><li>○ some forms of religious practice (e.g. taking and sacrificing soma) described in the <i>Vedas</i> are no longer performed at all, and others are less common than more recent forms such as <i>murti puja</i> – Hinduism today looks very different to what the <i>Vedas</i> describe.</li> <li>● Some candidates may combine these views and argue that:<ul style="list-style-type: none"><li>○ The religion in the modern context is not identical with the practices set out in the <i>Vedas</i> but neither is it wholly distinct from it; changes in society have led to changes in religion but the spirit or essence of the <i>Vedas</i> remains constant.</li></ul></li></ul>		
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**Assessment Objective (AO) Grids**

<b>A01 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> <li>religious, philosophical and/or ethical thought and teaching</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>influence of beliefs, teachings and practices on individuals, communities and societies</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>cause and significance of similarities and differences in belief, teaching and practice</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>approaches to the study of religion and belief.</li> </ul>	Y	1-3

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

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