GCE

Religious Studies

H173/07: Developments in Hindu thought

AS Level

Mark Scheme for June 2023

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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.

Response: indicative content	Guidance
1. Evaluate the importance of *sadhus/sadhvis* (ascetics) to Hindus. [30] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • *sadhu/sadhvi* can be used as a general term for any holy person in a Hindu context but, more specifically, it refers to ascetics (who abstains from sensual pleasure) and or mendicants (a person who owns nothing/relies on alms to live); *sadhu* is the masculine form of this term and *sadhvi* is feminine • the term literally describes a person who practises a spiritual discipline (*sadhana)* in pursuit of liberation • many *sadhus/sadhvi* have a distinctive appearance, according to the path they follow e.g. some wear specific colour clothes, some wear no clothes and some have heavy dreadlocks • *sadhus/sadhvis* are practising the kind of renunciation found in the *sannyasa ashrama* which can be seen as the final stage of the ideal Hindu life, when a person renounces their worldly life and the Vedic obligation to maintain a sacred fire • there are millions of *sadhus* in India - far fewer *sadhvi* - many of whom are homeless and itinerant; they rely on alms, but tradition requires them not beg continually in the same places in case they become a burden on others • some *sadhus* are also *gurus* - again, this is less common for *sadhvi* - and share their religious insights with others; some are considered avatars • many *sadhus/sadhvis* also give *darshan*; their presence is considered auspicious and when they meet the gaze of a devotee blessings are received.	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- the distinctive appearance and unusual practices of many *sadhus/sadhvis* make them highly recognisable and draws the attention of non-Hindus to some of the spiritual practices associated with Hinduism
- *gurus* are an important part of many different spiritual paths within Hinduism, and *gurus* are often also *sadhus/sadhvi;* it is also the case that, within some traditions, a new *sadhu/sadhvi* must be initiated by an existing one
- by accepting alms, they offer an opportunity for other Hindus to practise charity and to pay one of the five great debts (*pancha rina*) - the debt to the wisdom of sages (*rishi rina*)
- although they are primarily focussed on achieving their own liberation through their example and the blessings they give, *sadhus/sadhvis* also provide help to others on the path to *moksha*
- although there are still millions of *sadhus/sadhvis* in contemporary India most sources agree that there are fewer than there used to be; this may mean those who remain are felt to be more important or, conversely, the reduction in numbers may lead to a conclusion that the tradition is no longer important
- many Hindu traditions include a tradition of *sadhu/sadhvi* (even if they give a different name to it) however the diversity of Hindu practice means that there are many paths to liberation and no single one is likely to have supreme importance over others
- genuine *sadhus/sadhvis* are treated with reverence but the privileges of such status mean that some people might seek the title in an attempt to take advantage of of that - *sadhus/sadhvis* are entitled to free travel on trains in India for example; the high status speaks to their importance for Hindus
- some sects, such as the Aghori, practice extreme austerities and deliberately violate taboos (sometimes known as the 'left hand path'); they may be viewed as frightening and off-putting even by fellow Hindus
- additionally, extreme practices could be considered damaging to the view of Hinduism held by non-Hindus, if such practices are encountered by people who do not understand the philosophy that underlies them.

Response: indicative content	Guidance
2. To what extent does taking refuge (*prapatti*) remove the need for divine grace (*anugraha*) to achieve liberation? [30] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • *prapatti* literally means 'taking refuge' or 'surrender'; it is used to describe the devotional stance of total self-surrender to Vishnu • this form of bhakti is sometimes linked to the *Bhagavad Gita* 18.66 (the *Charama Sloka*) which says: "Abandon all varieties of *dharma* and simply surrender unto me alone. I shall release you from all sinful actions, do not fear." • different schools have interpreted this text differently with one school (*Tenkalai*) seeing liberation as dependent upon grace and another (*Vatakalai*) seeing liberation as requiring some effort on the part of the devotee • the former of these two views is illustrated by the cat analogy - a kitten, dangling helplessly from its mother's mouth; the latter is illustrated by the monkey analogy of a baby monkey clinging tenaciously to its mother's fur • *Vishistadvaita* scholar Ramanuja wrote about *prapatti* as rendering the devotee worthy of the freely exercised favour or grace of the deity • *anugraha* is a Hindu term for grace - although usually a *Shaivite* one (*prasada* is the term used by Ramanuja); it can refer either to a divine granting of knowledge relating to how one can be liberated, or to the actual liberation of a devotee, usually by removing their *karma* • *prapatti* is a form of *bhakti* (devotion) and Ramanuja saw it as the highest attainment of the *bhakti* path.	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- while the concept of grace is found in several Upanishads (*Katha* and *Svetasvatara*) as well as the *Bhagavad Gita* none of these texts unequivocally explains whether grace is granted automatically as a result of human actions; as a result the relationship between grace and surrender is ambiguous and open to differing interpretations
- some interpretations suggest that liberation from *karma* is promised automatically when total self-surrender is offered; this would make the devotee's liberation dependent on their choice and actions rather than on grace, which is always in the gift of the deity
- however, other interpretations read the texts as a promise from the divine rather than an automatic occurrence; this would mean however complete the devotion, the devotee is still ultimately dependent on the choice of the deity to grant them grace
- grace is a favour freely given by the divine to the devotee, and it may well be bestowed on devotees who do not practise *prapatti* - only the deity can truly know why grace is given
- a focus on achieving grace could be seen as an attachment to the results of one's actions/choices, which creates *karma* rather than liberating one from it
- self-surrender is an ongoing practice, which must be constantly remembered; having made such a choice the devotee is committed to always acting in ways that will please the deity, so grace may result eventually even if it is not granted at the moment of surrender
- as long as one is not attached to the results of one's actions it could be argued that there is nothing to be lost by acting as if the monkey analogy is the correct understanding, even if a devotee believes they have already received divine grace
- *prapatti* and grace are closely connected to one another, but understanding of their precise relationship might not be accessible to human beings trapped within *samsara*
- a true devotee is likely to be less concerned with the metaphysical mechanisms of their liberation, or the philosophical arguments surrounding it, than they are with continuing to focus on and serve their chosen deity.

Response: indicative content	Guidance
3. **'All Hindu theistic traditions recognise the importance of Shakti.' Discuss. [30]** **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • theistic traditions in Hinduism are focussed on one named deity as the Supreme Godhead, or highest possible form of the divine • the three best known Hindu theistic traditions are *Vaishnaivism* (which primarily worships Vishnu), *Shaivism* (which primarily worships Shiva) and *Shaktism* (which is primarily focussed on the Goddess) • all of these are *bhakti* traditions, which centre on devotion to a personal form of deity as the path to liberation • there is overlap between traditions, and many Hindus who identify as a follower of one also recognise (and may well worship) deities associated with another • male deities in Hinduism all have female consorts, who are often worshipped in their own right as well; these consorts are known as the *shakti* of the god • *shakti* literally means energy or power and, as such, the goddesses can be understood as embodying the immanent, active power of their consort, with the two deities being equal but interdependent • *shakti* in this sense can also be understood in the abstract, rather than personified as a named goddess - the feminine principle which works with the masculine principle (*shiva*) • Shakti can also be understood as personal form of deity in a different sense than is implied by being the consort of a god; the Goddess is the independent and supreme Godhead for *Shaktas*, as *Vishnu* or *Shiva* is in other traditions.	When capitalized Shakti is generally understood to refer to the personal, feminine form of deity; the more abstract concepts of the feminine principle or active, divine power are indicated by the term written with a lower-case 's'. While the question does refer to Shakti both understandings of the term have relevance to the question and should be credited as appropriate. The theistic traditions are also bhakti traditions and, as such, can be explored in relation to the teachings of Vedanta philosophy. However the Vedanta schools themselves are philosophical systems rather than traditions of religious practice.

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- since all major Hindu deities have consorts it is arguably impossible to worship a named deity without recognising at least the existence of feminine forms of the divine
- devotion to a deity commonly implies equal or nearly equal devotion to that deity's consort, or even their wider family; this is especially true of *Shaivism*, with many Shaivites regarding Shiva and Parvati as the ideal married couple. within variations of *Vaishnavism* the same view is often held regarding Rama and Sita
- evidence of Goddess worship in India goes back at least to the Indus Valley Civilisation (IVC) meaning the roots of Shaktism are arguably as old as the roots of any Hindu path and therefore Goddess worship is entrenched in the religion
- it could also be argued that Vishnu and Shiva are, at least in their present forms, far more recently worshipped forms of divinity since neither can be indisputably located within the IVC
- the *Vedas* also contain hymns to Devi (Shakti) - for example the Devisukta in the *Rig Veda*; the *Vedas* are considered foundational and authoritative by many Hindus, regardless of the tradition with which they identify
- many Hindus regard any named goddess as a manifestation of Devi*,* so even if the tradition to which they belong emphasises one goddess over another, the Goddess is still present within it
- the relatively recent idea of 'Mother India', which personifies India itself as a goddess, has raised the prominence of Goddess worship, connecting it with Hindu Nationalist identity
- because of its association with *Tantra* and the perceived 'dark' nature of many *tantric* practices, some Hindu scholars have sought to distance *Shaktism* from more mainstream Hinduism
- Hinduism is an extremely diverse religion, with many different traditions which cannot always be distinguished from one another clearly; it is therefore extremely difficult to justify any universal claims about Hinduism or Hindus
- many Hindus may reject the idea that the theistic traditions are as separate as questions like this imply. For example, it could be argued that (some) Hindus consider all the named deities being personifications of a single Supreme being, in which case the distinctions being drawn in the statement are ultimately irrelevant.

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: • 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

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2023

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

11. **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.
(wavy line symbol)	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 provide extended responses

As such, the quality of extended responses is 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*.

Need to get in touch?

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