



AS

Religious Studies

7061/2C-Hinduism

Mark scheme

June 2018

Version/Stage: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In AS Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

LEVEL DESCRIPTORS

Levels of Response: 15 marks AS-Level – AO1

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|--------------------------------|--|
| Level 5
13-15 | <ul style="list-style-type: none">• Knowledge and understanding is accurate and relevant and is consistently applied to the question.• Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.• The answer is clear and coherent and there is effective use of specialist language and terminology. |
| Level 4
10-12 | <ul style="list-style-type: none">• Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question.• Good use of relevant evidence which may include textual/scriptural references where appropriate.• The answer is mostly clear and coherent and specialist language and terminology is used appropriately. |
| Level 3
7-9 | <ul style="list-style-type: none">• Knowledge and understanding is generally accurate and relevant and is generally applied to the question.• Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.• The answer is generally clear and coherent with use of specialist language and terminology. |
| Level 2
4-6 | <ul style="list-style-type: none">• Knowledge and understanding is limited and there is limited application to the question.• Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.• Limited clarity and coherence and limited use of specialist language and terminology. |
| Level 1
1-3 | <ul style="list-style-type: none">• Knowledge and understanding is basic.• Isolated elements of accurate and relevant information.• Basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none">• No accurate or relevant material to credit. |

Levels of Response: 15 marks AS-Level – AO2

- Level 5**
13-15
- A very well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.
 - Evaluation is based on the reasoning presented.
 - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**
10-12
- A well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.
 - Evaluation based on some of the reasoning.
 - The answer is largely clear and coherent with specialist language and terminology used appropriately.
- Level 3**
7-9
- A general response to the issue(s) raised.
 - Different points of view supported by evidence and chains of reasoning.
 - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**
4-6
- A limited response to the issue(s) raised.
 - A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.
 - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**
1-3
- A basic response to the issue(s) raised.
 - A point of view is stated with some evidence or reasons in support.
 - Some clarity and coherence and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

Question 01

0	1	.	1
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Explain how belief in ahimsa influences Hindu attitudes to the embryo and unborn child.

Target: AO1.2: Knowledge and understanding of religion and belief including influences of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Ahimsa is the principle of ‘no harm’ and requires Hindus not to use violence and to show compassion to all living things. Harm must be avoided in mind, speech and action, so Hindus should cultivate positive states of mind, so avoid unhealthy states such as hate and fear, and they should not cause harm through their speech or actions. The teaching is an expression of the belief that all life is sacred, God’s creation, and an expression of God’s nature.

The rule of ahimsa applies to the embryo and the unborn child for many Hindus, because both are considered to be living beings. Deliberate destruction of an embryo is murder as some believe life begins at conception and the developing embryo contains a reborn soul. This means that embryo research should be ruled out because it harms a living being. Similarly abortion is the destruction of a living being. Some scriptures mention that children learn from their father in the womb and that the soul remembers its past lives.

Ahimsa may mean that abortion is allowed if the mother’s life is in danger. Some Hindus regard the soul entering the body at the 7th month of pregnancy so it is not a person until this stage. Children who would be born into a life of suffering because of physical abnormalities would suffer themselves, and could also cause suffering to others, so a case for abortion based on ahimsa can be made. Embryo research has the potential to prevent great suffering and yield treatments for otherwise incurable diseases so may be permitted because a greater harm will be prevented.

Maximum Level 2 if only an explanation of ahimsa given.

[15 marks] AO1.2

0	1	.	2
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‘Hindu teaching about the purpose of life is very confused.’

Assess this view.

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: The four aims of life...different understandings of the nature of moksha.

Answers may present, analyse and evaluate some of the following arguments.

Hindu teaching on the purpose of life appears to contradict itself because the four aims of life are not consistent with each other. For example, the aim to carry out one’s duty to society can conflict with the aim of acquiring money. However, duty to society controlling and limiting the way Hindus can acquire money, there is a hierarchy of aims which makes them consistent with each other.

The aims of physical pleasure and acquiring wealth, seem to contradict the aim of achieving moksha, liberation. Possessions and physical pleasure can be obstacles to achieving moksha, they reflect the ‘life is good’ aspect of Hinduism while moksha reflects the ‘life is bad’. However, the aims are closely linked to different stages of life and moksha is the focus of the final stage. Moksha may also be only the aim of a future reincarnation, making the aims of this life more limited but not contradicting the final aim.

The aim of Moksha appears to be understood in two contradictory ways: firstly as personal union with Brahman in which individual identity is retained, secondly as a merging with Brahman in which any personal identity is lost. However, there are different understandings of moksha, the ultimate goal for a Hindu, so it can be understood on different levels. Samsara and beliefs about reincarnation and the causes of reincarnation are what Hindus grow up with and what many understand to be what the purpose of life is all about, though the nature of both Brahman and Moksha may be considered unknowable.

[15 marks] AO2

Question 02

0	2	.	1
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Explain the nature of Bhakti Yoga.

Target: AO1.1: Knowledge and understanding of religion and belief including religious, philosophical and ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Bhakti Yoga is one of the four main yogic paths to enlightenment. Bhakti means “devotion” or “love” and this path contains various practices to unite the bhakta (Bhakti Yoga practitioner) with the Divine; Bhakti Yoga is considered the easiest yogic path to master and the most direct method to experience the unity of mind, body and spirit. It is not, however, suited to all character-types, but aims to purify consciousness.

Some Hindus argue that the only requirement for Bhakti Yoga is an open, loving heart, because the aim is to develop love of God. Bhakti should be motivated only by love of God, not the hope of reward. Bhakti yoga is a deeply spiritual practice often focused on individual gods/avatars who represent the reality of Brahman in a form that people can relate to. Puja is an aspect of Bhakti yoga and may be directed to any one of the many gods.

There are nine main practices of Bhakti Yoga that can be practised independently or together. Individuals will choose those practices which work for them, for example, prostration before an image is a form of bhakti yoga designed to overcome self-centredness, and service to others develops generosity and compassion. They each create a specific feeling or bhava that may appeal to different types of character. Other practices include listening to scripture, singing, and meditation and self-surrender. Those using these practices need the guidance of a teacher in order to perfect them.

[15 marks] AO1.1

0	2	.	2
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‘The smrti (remembered) texts are very important in Hinduism today.’

Assess this view.

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: the status of the smrti (remembered) texts; the importance of the following: the Ramayana; the Bhagavad Gita and the Manusmrti.

Note that this does **not** require them to deal with all three texts.

Answers may present, analyse and evaluate some of the following arguments.

The authority of smrti texts is almost equal to the authority of shruti (revealed) texts for some Hindus. The Bhagavad Gita, for example, is so highly regarded that some want to make it the national book of India. However, because they are not shruti, (revealed texts) others do not believe that they have the same authority or relevance since they can include errors, misunderstandings and exaggeration. For orthodox Hindus, the Vedas are divine revelation and their recording is much more accurate, so they are much more important.

They are accessible, due to their content and translation. Some stories have even been transformed into TV and comic book series. They are the basis of many practices and festivals, for example, the celebration of Diwali is based on the story of Rama and Sita in the Ramayana. However, it is the Vedas not the smrti texts that are used in important ceremonies such as weddings and funerals. This suggests that the smrti texts have greater value in popular religion than formal faith.

The Manusmrti, is seen as one of the most important and authoritative books of Hindu Law, and covers the different duties expected of people according to their social class and occupation. However, some of its laws are seen as out-dated and reflecting the time of its writing rather than modern society, for example it accepts the inequality of men and women, and some Hindus argue that the privileged classes consider it important only because they use the laws to protect their own position.

[15 marks] AO2