OCR
Oxford Cambridge and RSA

GCSE (9-1)

Religious Studies

J625/05: Hinduism
Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2019

Annotations

BP	Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.

ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.

iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.

c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.

d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet,** award SPaG as normal.

Subject-specific Marking Instructions

General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Some, Adequate but under-developed, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

(i) to place all the candidates in the correct rank order
(ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;

- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;

- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.

The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity.*

Spelling, punctuation and grammar (SPaG) Assessment Grid

High performance 3 marks	

Learners spell and punctuate with consistent accuracy
Learners use rules of grammar with effective control of meaning overall
Learners use a wide range of specialist terms as appropriate

Intermediate performance 2 marks	

Learners spell and punctuate with considerable accuracy
Learners use rules of grammar with general control of meaning overall
Learners use a good range of specialist terms as appropriate

Threshold performance 1 mark	

Learners spell and punctuate with reasonable accuracy
Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall
Learners use a limited range of specialist terms as appropriate

0 marks	

The learner writes nothing
The learner's response does not relate to the question
The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.

- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

Assessment objectives (AO)

	Assessment Objectives
AO1	Demonstrate knowledge and understanding of religion and belief including • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question		Indicative content	Marks	Guidance
1	**(a)**	**Outline the difference between sakam karma and nishkam karma.** Responses might include: • *Nishkam karma* means selfless or desireless action; it describes actions performed without expectation of reward • *Sakam karma* means to act with results in mind, or in expectation of reward • Acting selflessly can lead to liberation, selfish actions - even of a good/moral kind - can only affect rebirth within *samsara*	**3** AO1	Marks should be awarded for any combination of statements, development and exemplification. Simple definitions of each term are creditable, but to gain the third mark there must something clearly about the difference
	(b)	**Describe one Hindu belief about the nature of the atman.** Responses might include: • the true or real self, distinct from external, bodily attributes • the part of the self that is reborn within samsara and that seeks liberation from such rebirth • sometimes translated/understood as the 'soul'; it can be seen as an individual's connection with *Brahman* or as the Brahman itself, albeit *Brahman* deluded by *maya*	**3** AO1	Marks should be awarded for a statement supported by any combination of development and exemplification. While phrases like 'its what makes you who you are' are ambiguous in the context of Hinduism there are Hindu schools of thought which could be used to support such a stance and so positive marking says it should be credited.

Question		Indicative content	Marks	Guidance
	(c)	**Describe what Hindus mean when they use the term 'liberation'.** Responses might include: • An end to or release from the process of birth, death and rebirth within samsara • The closest English translation of '*moksha*' • Freedom from *karma* and/or *maya* • Realisation of the true self and/or the true nature of reality	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Question specifies what Hindus mean, so ordinary English synonyms such as 'to be free' are worth 1 mark only, unless developed in a Hindu context.

Level (Mark)	AO1	Level (Mark)	AO2
4 (4)	A **good** demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Good selection of appropriate material with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues	2 (2)	A **good** demonstration of analysis and evaluation in response to the question: • Successful analysis and evaluation of the issue • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups
3 (3)	An **adequate but under-developed** demonstration of knowledge and understanding in response to the question: • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate material with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Hinduism • Adequate knowledge and understanding of influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues		
2 (2)	A **limited** demonstration of knowledge and understanding in response to the question: • Some understanding of the question shown through limited use of religious knowledge • Some material selected is appropriate but description is limited • Limited knowledge and understanding of different viewpoints within Hinduism • Limited knowledge and understanding of influence on individuals, communities and societies • Limited knowledge and understanding of the breadth and/or depth of issues	1 (1)	**Some** demonstration of analysis and/or evaluation in response to the question: • Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful • Some analysis and/or evaluation of the significance and/or influence of the issue on different Hindu groups
1 (1)	A **weak** demonstration of knowledge and understanding in response to the question: • Weak understanding of the question shown by factual errors or generalised responses with little connection to the question • Weak and/or a small amount of relevant information selected • Weak knowledge and understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies • Points may be listed and/or lacking in relevant detail related to the issues		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.

Question		Indicative content	Marks	Guidance
	(d)	**Explain why Hindus might disagree about the relationship between Brahman and the world.** Learners might consider some of the following: AO1: The world is the place where the cycle of life, death and rebirth (*samsara*) is played out and it is thus distinct from the state of liberation from that cycle (*moksha*). The world is itself subject to the same cycle of creation and destruction. For most Hindus, *Brahman* is not directly involved in this process, the deities of the *Trimurti* (*Brahma, Vishnu and Shiva*) manage creation, preservation and destruction and other deities are able to act within the world in different ways. Some Hindus might regard the different named deities as being representative of different aspects of *Brahman*; this belief is in *Brahman* with qualities or attributes (*saguna Brahman)*. This is a personal form of god and interacts with the world as an independent and separate entity. An alternative understanding is *Brahman* without attributes (*nirguna Brahman*). This understanding is usually connected with the idea that perception of the world as a separate entity apart from or other than *Brahman* is mistaken; all things that truly exist are *Brahman*. AO2: Differences in beliefs or understandings about the nature of the world arise from the different ways of understanding *Brahman*. Hindus who conceive of *Brahman* as God in a personal way are more likely to regard *Brahman* as the creator of the world, albeit one that may manifest in different forms to achieve that. Alternatively, if *Brahman* is understood as the Absolute or Ultimate Reality and/or the only thing which has real existence then the world does not have an existence separate from *Brahman*. The process of overcoming *maya* in order to achieve the realisation that everything is *Brahman* takes place in the world, making the relationship one of self-realisation.	6 4 AO1 2 AO2	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid above when marking this question.** AO1 - 'what/how' material; what the relationship between Brahman and the world is. If only one perspective on relationship is given Max level 2 (2 marks). AO2 - 'why' material; for this question the reasons for difference Recognition of difference (e.g. tells us different views) level 1, AO1 as 'implicit analysis' Only one view given 0 marks AO2

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A **good** attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	An **adequate but under-developed** demonstration of knowledge and/or understanding in response to the question: • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Hinduism • Adequate knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	An **adequate but under-developed** attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Hindu groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Good analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1–3)	A **weak** attempt to respond to the stimulus, demonstrating some or all of the following: • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question		Indicative content	Marks	Guidance
	(e)	**'People have no control over their future rebirths.'** Discuss this statement. In your answer, you should: • Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism. • Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: All living beings are born within a cycle of birth, death and rebirth (*samsara*). Most Hindus believe that every person currently alive has been born before many thousands of times, and most of those births have not been as a human being. Human rebirth is seen by many Hindus as the opportunity to escape the continual cycle as it is during human rebirths that *karma* is primarily created. Choices and actions create new *karma* and bind the individual to the cycle. It is *karma* that is generally believed to be responsible for both misfortune and good fortune in life, as well as the sphere and state into which one is born. AO2: The question of controlling future rebirth is likely to focus on the issue of *karma* and the ways in which it is understood to operate. Almost all schools of Hinduism accept the operation of *karma* as a factor in rebirth, although they may differ in its interpretation and/or its connection to liberation. The belief that good or moral actions create good *karma* and vice versa is, on the face of it, a refutation of the statement. People who consider the consequences of their actions carefully and then act appropriately are exercising at least a degree of control over their future. However, it is also the case that the consequences from much earlier lifetimes have yet to play out and this is beyond an individual's knowledge or control.	**15** **3** AO1 **12** AO2	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid above when marking this question.** Please refer to the SPaG response grid on page 8. No reference to SWA caps response at level 1, but SWA can be broadly interpreted. Teachings/doctrines are used as SWA in practical terms and can therefore be credited. 'Karma' is a SWA

Question		Indicative content	Marks	Guidance
		The complexity of making 'good' choices might also be considered. Not every situation offers a clear-cut course between right and wrong. The contemporary world is complex, and traditional moral codes or sources of wisdom may be increasingly hard to apply to situations which were unimaginable when they were written. Further, some issues can be morally ambiguous, or the consequences of any choice are wholly unpredictable. This limits, although does not totally prevent, an individual exercising control over their choices. Another aspect to consider in this regard is the possibility of limiting the choices likely to occur, by withdrawing from the world and/or becoming *sannyassi*. It could be argued that the best way to control future rebirths is to strive for liberation, thus avoiding them altogether.	**3** SPaG (✎)	

Question		Indicative content	Marks	Guidance
2	(a)	**Name three of the four margas.** Responses might include: • *Bhakti* • *Jnana* • *Raja* • *Astanga* • *Karma*	3 AO1	1 mark for each response.
	(b)	**Outline what Hindus mean by the term 'detachment'.** Responses might include: • Not being concerned with/attached to things that are not ultimately or absolutely real • Necessary for liberation as being attached to the material world keeps the atman bound within it • Being free of desire, whether for material things or for specific outcomes to ones actions • Freedom from the illusion that the material world has absolute reality.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Question specifies what Hindus mean, so ordinary English synonyms such as 'to let go' are not creditable responses unless developed in a Hindu context. Renunciation is not the same as detachment; giving up material possessions (renunciation) is not the same as ceasing to want or value them - renunciation does not answer the question.

Question		Indicative content	Marks	Guidance
	(c)	**Why might a Hindu go on a pilgrimage?** Responses might include: • To redeem a vow • To earn merit (good *karma*) • As an expression/demonstration of their devotion (bhakti) to a particular deity • To perform particular rites/rituals • To receive *darshan* from a particular deity.	**3** AO1	Marks should be awarded for any combination of statements, development and exemplification. A pilgrimage is a spiritual journey, but not necessarily a physical one. Question wants reasons to do it, so if it is approached as a metaphor those reasons would be spiritual development, relationship with deity etc. We can credit this understanding of pilgrimage (or indeed any other!) as long as the reasons given are aligned with the understanding of the concept.

TURN OVER

Level (Mark)	AO1	Level (Mark)	AO2
4 (4)	A **good** demonstration of knowledge and understanding in response to the question: - Good understanding of the question shown by appropriate selection of religious knowledge - Good selection of appropriate material with detail and/or developed explanation - Good knowledge and understanding of different viewpoints within Hinduism - Good knowledge and understanding of the influence on individuals, communities and societies - Good knowledge and understanding of the breadth and/or depth of the issues	2 (2)	A **good** demonstration of analysis and evaluation in response to the question: - Successful analysis and evaluation of the issue - Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups
3 (3)	An **adequate but under-developed** demonstration of knowledge and understanding in response to the question: - Adequate understanding of the question shown by some use of religious knowledge - Selection of appropriate material with superficial explanation and/or description - Adequate knowledge and understanding of different viewpoints within Hinduism - Adequate knowledge and understanding of influence on individuals, communities and societies - Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues		
2 (2)	A **limited** demonstration of knowledge and understanding in response to the question: - Some understanding of the question shown through limited use of religious knowledge - Some material selected is appropriate but description is limited - Limited knowledge and understanding of different viewpoints within Hinduism - Limited knowledge and understanding of influence on individuals, communities and societies - Limited knowledge and understanding of the breadth and/or depth of issues	1 (1)	**Some** demonstration of analysis and/or evaluation in response to the question: - Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful - Some analysis and/or evaluation of the significance and/or influence of the issue on different Hindu groups
1 (1)	A **weak** demonstration of knowledge and understanding in response to the question: - Weak understanding of the question shown by factual errors or generalised responses with little connection to the question - Weak and/or a small amount of relevant information selected - Weak knowledge and understanding of different viewpoints within Hinduism - Weak knowledge and understanding of the influence on individuals, communities and societies - Points may be listed and/or lacking in relevant detail related to the issues		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.

Question		Indicative content	Marks	Guidance
	(d)	**Explain why sadhus/sadhvis might be important for Hindus.**	**6**	Examiners should mark according to AO1 and AO2 descriptors found on page 9.
		Learners might consider some of the following: AO1: *Sadhu/Sadhvi* literally means holy man/holy woman. It is most commonly applied to a person who has renounced the world, which means that they have rejected worldly concerns and values and are focussed on liberation (*moksha*). There are many more *sadhus* than *sadhvis*. The terms might be considered as a synonym for *sannyasin*, although not all sadhus have passed through the other three stage of life (*ashramas*) prior to becoming a renunciate. *Sadhu* is not an exclusive status; a *sadhu* might also be a *guru* and/or a *yogi*, teaching others how to achieve liberation. Their presence is sometimes considered a blessing in itself, but they might also redistribute offerings which were made to them. Such items become prasad (a physical expression of divine favour). *Sadhus* also give *darshan i*n various ways, primarily by allowing themselves to be seen by people who recognise the divine in them. AO2: *Sadhu* is a general term covering people living different kinds of holy life. Although most are renunciates in the sense that they do not live mainstream family lives not all are *sannyasin. Sadhus* who are also <u>*guru*</u>s, are necessary to teach the young during the student stage of life (*brahmacarya* ashrama) and are therefore crucial to maintaining traditional Hindu social structures. These *sadhus* are in the Forest Dweller stage (*vanaprastha ashrama*), and this, together with the renunciate *sannyasin ashrama* offers the chance of ongoing status and respect for people at the later end of their lives. As distributors of *darshan sadhus* offer opportunities for other Hindus to connect with divinity, and to see the potential for liberation that exists within human life.	**4** **AO1** **2** **AO2**	**Please refer to the Level of Response grid above when marking this question.** The presentation of sadhu/sadhvi is the terminology in the spec; candidates do not need to refer to both to earn full marks. AO1 - 'what/how' material; what a sadhu is/what they do AO2 - 'why' material; for this question reasons for importance.

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A **good** attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
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1 (1)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Good analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1–3)	A **weak** attempt to respond to the stimulus, demonstrating some or all of the following: • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question		Indicative content	Marks	Guidance
	(e)	**'Dharma is the only thing that really matters.'** Discuss this statement. In your answer, you should: • Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism. • Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: *Dharma* is a central concept in many understandings of Hinduism, and many contemporary Hindus even reference it in their preferred name for their religion - Eternal *(Sanatana) Dharma*. It is a complex concept though, with no single word translation into English; its various uses incorporate meanings such as order, truth, virtue, duty, righteousness and religion. *Dharma* is one of the four *purusharthas* (aims of life); living *dharmically* means engaging in the behaviours appropriate for ones *ashrama* and *varna*. If *dharma* is prevalent then things are ordered, and as they should be while *adharma* describes chaos, immorality etc. Deities are believed to act within the world for the preservation of *dharma*. AO2: As a concept that appears in the earliest Hindu texts, *dharma* can be said to be a central idea within Hinduism. The *Rig Veda* uses it to describe actions that maintain cosmic order (*rta*), thus linking it to the proper functioning of the universe itself. However, it might also be noted that the volume of Hindu texts that comment on and develop the ideas introduced in the *Vedas* is vast, and they do not all agree. If there is no clear and shared understanding of *dharma* then it could be argued that its significance is undermined; alternatively, this fact could be used as an indicator of its importance showing the desire to understand its nuances as fully as possible and not to settle for an inadequate understanding. Understood in relation to morality and everyday life, as opposed to ritual actions, the importance of dharma rests on its relationship to other things. It could be argued that it is impossible to act	15 3 AO1 12 AO2 3 SPaG (✐)	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid above when marking this question.** Please refer to the SPaG response grid on page 8. No reference to SWA caps response at level 1, but SWA can be broadly interpreted. Teachings/doctrines are used as SWA in practical terms and can therefore be credited. 'varnashramdharma' is a SWA

Question		Indicative content	Marks	Guidance
		according to *dharma* unless one also understands the other *purusharthas,* the law of *karma*, and/or the *varnas* and *ashramas* since what is *dharmic* is dependent on these other concepts. This might suggest that there is no single concept that can be considered the most important, or it could be argued that *dharma* offers a kind of short-hand term indicating this complex interrelation of many different factors.		

OCR (Oxford Cambridge and RSA Examinations)
The Triangle Building
Shaftesbury Road
Cambridge
CB2 8EA

OCR Customer Contact Centre

Education and Learning
Telephone: 01223 553998
Facsimile: 01223 552627
Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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