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A-level  
RELIGIOUS STUDIES  
7061/2C

2C: HINDUISM AND DIALOGUES

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**Mark scheme**

2018 Specimen

Version 1.0

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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](http://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 A-level 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.

**Additional Guidance for assessment of Global answers.**

**When marking 25 mark global answers, markers should be aware that they are assessing both AO1 and AO2. Weightings for each assessment objective are as follows:**

**AO1 10 marks**

**AO2 15 marks.**

**The level descriptors for these answers include both AO1 and AO2 elements and markers will be making an assessment on that basis by applying both the AO1 and AO2 levels.**

**Full guidance will be given on how to assess such answers during standardisation.**

## 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: 10 marks A-Level – AO1

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|-------------------------------|---|
| <b>Level 5</b><br><b>9-10</b> | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate</li><li>• Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated</li><li>• Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary</li></ul> |
| <b>Level 4</b><br><b>7-8</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate</li><li>• Where appropriate, alternative views and/or scholarly opinion are explained</li><li>• Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary</li></ul>                                     |
| <b>Level 3</b><br><b>5-6</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual /scriptural references where appropriate</li><li>• Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion</li><li>• Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary</li></ul>       |
| <b>Level 2</b><br><b>3-4</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual /scriptural references where appropriate</li><li>• Where appropriate, limited reference may be made to alternative views and/or scholarly opinion</li><li>• Limited organisation of ideas and coherence and use of subject vocabulary</li></ul>   |
| <b>Level 1</b><br><b>1-2</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is basic with little or no development</li><li>• There may be a basic awareness of alternative views and/or scholarly opinion</li><li>• Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary</li></ul>   |
| <b>0</b>                      | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit</li></ul>  |

**Levels of Response: 15 marks A-Level – AO2**

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| <b>Level 5</b><br><b>13-15</b> | <ul style="list-style-type: none"><li>• A very well-focused response to the issue(s) raised</li><li>• Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis</li><li>• There is an appropriate evaluation fully supported by the reasoning</li><li>• Precise use of the appropriate subject vocabulary</li></ul> |
| <b>Level 4</b><br><b>10-12</b> | <ul style="list-style-type: none"><li>• A well-focused response to the issue(s) raised</li><li>• Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis</li><li>• There is an appropriate evaluation supported by the reasoning</li><li>• Good use of the appropriate use of subject vocabulary</li></ul>             |
| <b>Level 3</b><br><b>7-9</b>   | <ul style="list-style-type: none"><li>• A general response to the issue(s) raised</li><li>• Different views are discussed, including, where appropriate, those of scholars or schools of thought</li><li>• An evaluation is made that is consistent with some of the reasoning</li><li>• Reasonable use of the appropriate subject vocabulary</li></ul>  |
| <b>Level 2</b><br><b>4-6</b>   | <ul style="list-style-type: none"><li>• A limited response to the issue(s) raised</li><li>• Presentation of a point of view relevant to the issue with some supporting evidence and argument</li><li>• Limited attempt at the appropriate use of subject vocabulary</li></ul>  |
| <b>Level 1</b><br><b>1-3</b>   | <ul style="list-style-type: none"><li>• A basic response to the issue(s) raised</li><li>• A point of view is stated, with some evidence or reason(s) in support</li><li>• Some attempt at the appropriate use of subject vocabulary</li></ul>  |
| <b>0</b>                       | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit</li></ul>   |

## Section A: Study of Hinduism

### Question 01

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**Examine how Hindu teaching helps Hindus respond to the challenge of secularisation.**

**Target:** AO1:2 Knowledge and understanding of influences of beliefs, teachings and practices on individuals communities and societies

Answers may include some of the following ideas, but all valid material must be credited

- Students should apply their knowledge and understanding of the challenges of secularisation, a summary is not required.
- Secularisation may be defined – perhaps in terms of the replacement of the authority/explanatory role of religion with science or the loss of the relevance and significance of religion in the modern world.
- A wide range of teachings and of contexts may be considered.
- The ideas of Ram Mohan Roy and Dayananda Saraswati about the nature of Hinduism, allow a plurality of ways of responding to secular society.
- The concept of Hindutva gives Hindus a sense of identity, challenging what some see as its erosion in secular government policy.
- Hinduism as a complete way of life encompasses science which may be understood to support Hindu beliefs.
- There may be emphasis on the social and psychological benefits of dharma and puja rather than the supernatural.
- Hinduism may offer an ethical stance and security that enables Hindus to function in a secular society. Educational projects and ashrams provide a focus for this teaching.

**[10 marks] AO1**

**0 1 . 2** 'Hinduism has changed in response to secularisation.'

**Evaluate this claim.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief.

Students may, or may not, approach this question with reference to the Indian and/or British context only.

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- It may be argued that the reinterpretation of Advaita Vedanta by Vivekananda is a change, but it could also be seen as a different emphasis within the concept, focused on its practical application rather than its philosophical ideas, rather than a change.
- It may be argued that the emergence of new forms of Hinduism, such as ISKCON are clear evidence of change. However, it is not clear that these new movements arose in response to secularisation and some of them no longer regard themselves as part of Hinduism.
- The abolition of sati, child marriages and dowry practices, and changing attitudes to outcastes can be seen as evidence of change; however, such changes, and others, have often arisen from secular government rather than Hinduism itself, although some, like sati, were campaigned for by Hindu reformers such as Ram Mohan Roy.
- There are Hindu organisations campaigning for women to receive the rights the law gives them – this suggests that Hinduism is changing rather than has changed.
- The concept of Hindutva may be seen as evidence that it is not change but restoration that is taking place.

**[15 marks] AO2**

**Question 02**

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**Examine why there are different views in Hinduism concerning the issues of:**

- **marriage**
- **homosexuality.**

**You should refer to both issues.**

**Target:** AO1:3 Knowledge and understanding of cause and significance of similarities and differences in belief, teaching and practice.

Answers may include some of the following ideas, but all valid material must be credited.

**Marriage**

- Differing attitudes to the scriptures
- Attitudes to family life/marriage change throughout life depending on the stage of life – reference to Varnashramadharm: Grihastha stage (man should marry) and Vanaprastha stage (man should leave wife and take up role of ascetic).
- Modernity is having an impact on Hindu attitudes to marriage – traditionally seen as lifelong, but divorce is becoming more frequent – this is generally attributed to western influences and a desire to be ‘modern’.
- Two traditions of arranged marriage and love marriage – both reflected in scripture although the latter is considered ‘modern’; by many. Education and exposure to other cultures making the difference.

**Homosexuality**

- A wide range of views representing the diversity of Hinduism – this issue is not referenced in traditional religious texts.
- In general, "twice-born" Hindus are prohibited from homosexual acts Manusmrti 11:174, which mentions both men and women.
- On the other hand, the Kama Sutra states that homosexual sex "is to be engaged in and enjoyed for its own sake as one of the arts."
- Teaching that sex can only take place within marriage appears to rule out homosexual sex, on the grounds that homosexuals cannot marry because they cannot fulfil one of the purposes of marriage. However that purpose for marriage is expressed in the Dharma Shastras, books that are not binding on Hindus and the purpose of marriage can be interpreted differently.
- Answers may conflate their response to both issues or treat each one separately.

Maximum Level 3 if only one issue addressed

**[10 marks] AO1**

**0 2** . **2** 'Hindu feminism has had little impact on Hinduism.'

**Evaluate this claim.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief

Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.

Students should apply what they know and understand about feminism within the religion rather than simply summarising it.

- There may be reference to the 'starting point' – ie the status /role of women before feminism made any impact and a definition of 'feminism' in this context. Given the diversity within Hinduism, expect reference to different traditions and contexts
- It may be argued that traditional views of status of women within marriage being challenged, but it is difficult to attribute that to a feminist approach to Hinduism – may be cultural change being brought about under influence of western values.
- Early phases of feminism challenged the practice of sati – successful over time; India has passed laws to address disadvantages of women in Hindu society such the Hindu Succession Act 1956 giving right to equal inheritance from parents; There are state level female education programs designed to change attitudes towards women.
- Much of the work of the Manushi organisation involves ensuring that women get the rights given to them by law and its success may be evaluated.
- Scholarly assessments point to achievements 'on paper' but recognise that many issues still remain – including gender selective abortion; there may be reference to the role/status of female gurus.

**[15 marks] AO2**

## Section B: The dialogue between Philosophy and Hinduism

### Question 03

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 'Hindu beliefs about the afterlife are reasonable.'

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and Philosophy**

**Target:** AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief: study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

#### AO1

Students may include some of the following, but all relevant material should be credited.

- Hindu beliefs about the afterlife. These may include reincarnation, the movement of atman through samsara and the places of rebirth, karma and moksha.
- Philosophical ideas about the possibility of continuing personal existence after death, including the nature and existence of the soul, Cartesian arguments and the debate about personal identity.
- Evidence supporting Hindu views such as scripture, religious experience and contemporary evidence for rebirth / reincarnation such as near death experiences and memories of past lives.

Max level 3 for answers that do not include both Hinduism and philosophy.

#### AO2

The debate about how 'reasonable' the beliefs are may centre on the sources of authority that underpin them and/or the coherence of the concepts involved. Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

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- It may be argued that the evidence and arguments in support of these beliefs from scripture, religious experience, and contemporary evidence of rebirth/reincarnation in the human realm are inadequate. For example, religious experience may be argued to be subjective and unverifiable and/or better explained as the result of natural causes; scripture may be argued to derive its authority from such experiences and therefore to be undermined by the same arguments; much contemporary evidence also derives from religious experience (such as near death experiences) but these are open to the same challenges. 'Memories' and other evidence of past lives have been extensively investigated: some argue that there are alternative explanations for these; others offer a cumulative argument suggesting that the possibility of some form of rebirth / reincarnation is at least consistent with the evidence and may be the best explanation of it.
  - Cartesian arguments in support of the existence of a soul may be evaluated. Of particular relevance from the perspective of Hinduism may be a discussion of the nature of the soul Descartes is concerned with, and the degree to which the existence of a soul, or any other non-physical reality within the body, has any relevance to the afterlife.
  - Some might argue that Hindu beliefs are incoherent, particularly in relation to continuing personal identity given the difficulty of the idea that the same person is reincarnated in a different form. Hindus may respond to this with the idea of karma and continuity in change.
  - Some may argue that the apparent difficulties with the concept of reincarnation and afterlife are only apparent at the level of conventional truth and so this debate is only relevant for those operating at that level. At another level, the distinction between Hindu and philosophical discourses is irrelevant.

**[25 marks] AO1/AO2**

**Question 04**

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**'Religious experience gives Hindus knowledge of God.'**

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and Philosophy.**

**Target:** AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief: study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

**AO1**

Students may include some of the following, but all relevant material must be credited.

- Within Hinduism, religious experience is seen as a crucial source of knowledge about God. The Vedas are considered to be shruti, revealed scripture and they include descriptions of many visions; visions and mystical experiences continue to function as sources of knowledge about God today.
- Philosophical views about such experiences including the challenges of verifying them. This may include the problems of subjectivity and the possibility of alternative natural explanations.
- An explanation of Swinburne's principles of credulity and testimony and their implications for the way Hindu religious experiences should be approached..

Max level 3 for answers that do not include both Hinduism and philosophy.

**AO2**

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Against the principles of credulity and testimony, it may be argued that there are many good reasons to argue that those reporting experiences of God are lying and that even if it is accepted that they are telling the truth there are always good reasons to think that they could be mistaken about their experience. However, alternative explanations for the experiences may be challenged on the grounds that altered brain states may accompany the experience without being its cause. There may be reference into research on meditation here.
- If the assumption is that 'things are as they appear to be' then the fact that an atheist does not experience God should be taken as equally valid and, on the assumption that the absence of God is experienced more often than the presence of God, the weight of experience is against the claim being made. Swinburne rejects this argument on the basis that the principle deals only with positive experiences, not the absence of experience.

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- It may be argued that religious experience is 'experiencing as'. The believer 'sees' or understands the experience in a particular way because of pre-existing beliefs and only those beliefs allow people to recognise what they experienced as God. Others lacking those prior beliefs would have the same experience but not believe they had experienced the Hindu God. However, some argue that religious experiences are self-authenticating: ineffability and the sense of the numinous guarantee they are genuine. They would argue that the believer and non-believer do not have 'the same' experience.
  - It may also be argued that, for Hindus, this debate takes place at the level of conventional truth and is only significant for those operating at that level. At a different level the thought forms of both Hinduism and Philosophy are irrelevant. The different understandings of God stemming from religious experience may be used as evidence that religious experience does not bring knowledge about God since there is no agreement on what that knowledge is.

**[25 marks] AO1/AO2**

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## Section C: The dialogue between Ethics and Hinduism

### Question 05

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 'Hindu ideas of moral responsibility have been undermined by understandings of the nature of free will.'

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and ethical studies.**

**Target:** AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

AO1

Students may include some of the following, but all relevant material should be credited.

Hindu beliefs vary. They may be associated with different schools and traditions.

- Theological determinism: The view that all is Brahman means for some that our sense of free will is part of the illusion of our separateness from God.
- The belief that those who see themselves as the doers of their own actions have been given free will and responsibility for their actions by God.
- Free will is limited in this life by karma accumulated in past lives – people can only make decisions within the limits of the influence of their own karma. God may act to cancel out the effects of karma on the individual if he so chooses.

Perspectives from ethical studies vary, and include the following.

- Libertarianism: humanity is free to make decisions unconstrained by nature or by God;
- Hard determinism: all events, including those in the brain, are determined by prior causes;
- Compatibilism: free will is consistent with determinism, humans have limited freedom to act within their own nature.

Max level 3 for answers that do not include both Hinduism and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Hard determinism is compatible with the idea that God is the real doer of all deeds and personal moral responsibility an illusion, but it is rejected by Hindu schools that see the role of God as a dispenser of the effects of karma that individuals have created for themselves. Hard determinism can be challenged by the view that at the quantum level events are not causally determined.
- Libertarianism challenges Hindu beliefs about the influence of karma but is challenged by human experience of how decisions are influenced by circumstances and prior states of consciousness.
- Compatibilism seems to support Hindu ideas that the human will is both determined and 'free'. However if compatibilism is defined as our freedom to act according to our desires it does not actually address the problem of the cause of those desires.
- The coherence of Hindu beliefs may be challenged. The belief that God is the sole creator appears compromised by the belief that humans create their own karma; belief that the self is an illusion does not sit easily with the belief that this 'self' has free will – free will remains part of the illusion.

**[25 marks] AO1/AO2**

## Question 06

**0 6** . **1** 'Hindu understandings of the status and rights of animals have been undermined by ethical studies into animal rights.'

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and ethical studies.**

**Target:** AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

AO1

'Status and rights' may be treated holistically. The answer may be approached in a variety of ways.

Students may include some of the following, but all relevant material should be credited.

Hindu beliefs vary.

- Animals, like humans, have souls, are expressions of karma and ultimately of God. They therefore have the same status as humans and comparable rights.
- A human life is of more value than an animal because it alone provides an opportunity for moksha. Animals have a duty to nourish humans. Animal sacrifice is part of Hindu ritual.
- The principle of ahimsa extends to animals.

Perspectives from ethical studies vary, and include the following.

- According to some ethicists, higher order animals may not be clearly distinguished from mentally handicapped humans or babies, this suggests they should have equal rights. Bentham argued that all sentient beings should be taken into account when calculating the utility of an action.
- Others make a clear distinction between the rights /status of humans and those of non-human animals. This may be based on personhood of human beings or on human beings as 'ends in themselves'.
- Many virtue ethicists argue that harming animals, directly or indirectly, conflicts with virtues we should be developing such as respect for the interests of others and compassion.

Max level 3 for answers that do not include both Hinduism and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- The theoretical underpinning of Hindu views may be considered irrelevant by ethical theorists, however those Hindu views that give animals a status and rights comparable to those of humanity, are supported by some secular ethicists for different reasons. It may be argued that Hinduism shares with Bentham the view that animals have rights because they suffer. However, arguments that animals are 'like' humans and should share their rights are rejected by others.
- The view that humans are superior to and have more rights than animals may be seen as speciesist. Ethicists look to evidence that animals experience pain and exhibit human-like behaviour including, some claim, the ability to think, grieve and make moral decisions, to argue that they are directly comparable to humanity. However, others see this as anthropomorphising animal behaviour and seeing 'personhood' where none exists.
- Virtue Ethicists could support the application of the principle of ahimsa to animals because harming animals develops vices not virtues. Compassion and respect for the interests of animals is necessary for the development of Hindu Virtues. However, not all Hindus refrain from meat eating or using animal products.
- The Hindu principle of ahimsa may be considered idealistic and impractical when applied to animals. For example, the culling of some animals when may be necessary to prevent the greater suffering of the greater number. Some ethicists argue that the omission of 'causing harm' here is worse than its commission, but the principle seems to rule this out. Similar dilemmas arise with killing disease carrying insects and killing in self-defence.

**[25 marks] AO1/AO2**