



GCSE MARKING SCHEME

AUTUMN 2021

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 2 - HINDUISM
C120U40-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2021 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 3

OPTION 2 – HINDUISM

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General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

Question (a)

See instructions provided with indicative content.

Question (b)

Band	Band Descriptor	Mark total
3	An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	4–5
2	A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies. Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.	2–3
1	A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies. Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark total
4	An excellent, highly detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7–8
3	A very good, detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5–6
2	A good, generally accurate explanation showing some knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies. Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.	3–4
1	A limited and/or poorly organised explanation showing limited knowledge and understanding of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.	1–2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark total
5	An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	13–15
4	A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies. Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.	10–12
3	A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.	7–9
2	Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies. Uses limited religious/specialist language and terms and/or few sources of wisdom and authority.	4–6
1	A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little or no attempt made to demonstrate how belief influences individuals, communities and societies. Poor use, or no use, of religious/specialist language, terms and/or sources of wisdom and authority.	1–3
0	No relevant point of view stated.	0

Please note: the mark scheme is not a checklist. Other valid points must be credited.

Q.1. Beliefs and Teachings

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Hindus mean by 'murti'? [2]

Indicative content here:

'Form'; an image or statue of a God/Goddess; one or more of these are often the focal point of puja.

Refer to the marking bands for question (b).

(b) Describe the role of the trimurti. [5]

Indicative content here:

- The trimurti collectively support the birth, growth and death of the universe.
- Individual members of the trimurti have individual roles, e.g. Brahma the Creator.
- The trimurti control the three gunas; sattva, rajas and tamas, which pervade all matter.
- At times of chaos or crisis, it is believed Vishnu has sent avatars, incarnations, to earth to show devotees the way and/or defeat evil, e.g. Krishna or Rama.
- Some believe Vishnu to enter the hearts of devotees and become the 'Lord within'.
- Some consider Vishnu's spirit to be ever present throughout the universe and thus an on going active part of creation.

Refer to the marking bands for question (c).

(c) Explain Hindu teachings about atman.

[8]

Indicative content here:

- An individual's 'real self' or 'inner self' often translated as soul.
- Teachings explain the soul as the 'eternal self'.
- The atman is sometimes referred to as the conscious part of beings.
- The atman is eternal and the never-changing part of beings.
- All living beings including insects, animals and plants have an atman.
- Believed to be the non-physical part of humans.
- Believed to return to Brahman once moksha has been achieved.
- Considered by some to be the part of humans that is part of Brahman.
- Considered by some to be the part of humans that is the same as Brahman.
- Belief in atman gives people hope of life after death and the transmigration of the soul into a 'better' vessel.
- Belief in the atman may encourage one to be mindful of their actions through its accumulation of karmic consequences issued in this life or the next.

Where appropriate, relevant references are likely to include:

- *"As the embodied soul continually passes in this body from boyhood to youth to old age, the soul similarly passes into a new body at death."* Bhagavad Gita 2:13.
- *"As a man casts off his worn-out clothes, and takes on other new ones, so does the embodied soul cast off his worn-out bodies, and enters others new."* Bhagavad Gita 2:12.

Refer to the marking bands for question (d).

(d) 'The most important Hindu belief is ahimsa.' [15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

Indicative content here:

- Belief in ahimsa is showing worship to Brahman through recognising 'God within'.
- Ahimsa encourages socially moral actions e.g. animal rights, environmental ethics etc.
- Belief in Brahman as Truth and Reality may be considered of greater importance.
- Belief in samsara, karma, and moksha may be seen as more significant.
- Belief in cosmological stories may be of greater significance as they give answers to our existence and purpose.
- Belief in the tri-gunas (three qualities) may be of greater importance as the concept explains the characteristics of individuals.
- Ahimsa is a duty required of all humans, regardless of varna.
- Belief in the atman, which accumulates karma, is of more significance, as without an atman, there would be no samsara.

Please note: the mark scheme is not a checklist. Other valid points must be credited.

Where appropriate, relevant references are likely to include:

- *"As the embodied soul continually passes in this body from boyhood to youth to old age, the soul similarly passes into a new body at death."* Bhagavad Gita 2:13.
- *"He [Brahman] is the creator of all, everliving in the mystery of his creation. He is beyond beginning and end, and his glory all things are."* Svetasvatara Upanishad 5.
- *"All this is Brahman."* Chandogya Upanishad 3:14.1
- *"He is the one present everywhere and He is the great one who is above all."* Katha Upanishad 5:2
- *"He, in the small form, who is seated at the centre of the body..."* Katha Upanishad 5:3
- *"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness - these are the qualities by which they brahmanas work"* Bhagavad Gita 18:42

Q.2 Practices

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Hindus mean by 'Brahman'? [2]

Indicative content here:

The supreme power in the Universe; ultimate reality; God.

Refer to the marking bands for question (b).

(b) Describe environmental projects at Vrindaban. [5]

Indicative content here:

- The 'Forest Revival Project' began in order to conserve the forests of Vrindivan.
- Environmental projects aim to educate others on the Hindu attitudes towards caring for the environment.
- The projects encourage locals, devotees and pilgrims to plant or care for trees.
- The projects include encouraging locals, devotees and pilgrims to clear litter from the surrounding areas.
- A nursery supports the growth of tree saplings, flowering plants, religious plants and medicinal plants.
- Restoration of pathways.
- Improving sewage system to reduce pollution in waterways.
- Riverfront clean up operation to reduce pollution in waterways.

Refer to the marking bands for question (c).

(c) Explain different forms of worship in Hinduism.

[8]

Indicative content here:

- Worship may be communal; at the mandir where a priest will guide the congregation through communal worship and sacred texts.
- Yoga - meditation or concentration. it may be preferable to worship in a sanctified space and not at home.
- Japa – meditation on the names of gods help focus the mind.
- Havan - ritual burning of offerings to mark special occasions, e.g. marriage.
- Darshan - seeing a holy person or murti.
- Arati - offering of light, through the use of a flame, to a god or goddess.
- Bhajan/kirtan - singing devotional songs, e.g. Om Namah Shivaya
- Personal worship involves personal offerings; these can be made at home shrines or the temple shrines, e.g. daily puja.
- A Hindu might view acts of kindness or generosity (dana) as a form of worship.
- A Hindu might consider a pilgrimage an act of worship.
- A Hindu might participate in festivals as a form of worship.
- A Hindu might wish to perform havan to Agni, the fire god, to seek blessings upon marriage.
- Some might consider seva, acts of servitude to gurus, elders or deities as a form of worship.

Where appropriate, relevant references are likely to include:

- *“To practise Yoga, one should make an āsan (seat) in a sanctified place, by placing kuśh grass, deer skin, and a cloth, one over the other.”* Bhagavad Gita 6.11
- *“Therefore, giving up attachment, perform actions as a matter of duty, for by working without being attached to the fruits, one attains the Supreme.”* Bhagavad Gita 3.19
- *“In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through prolonged practice of yog[a], receives such knowledge within the heart, in due course of time.”* Bhagavad Gita 4.38

Refer to the marking bands for question (d).

(d) 'It's a waste of money for Hindus to go on pilgrimage.' [15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

Indicative content here:

- Importance of pilgrimage as an act of worship e.g. bathing in the river Ganges to take away papas (sins).
- Importance of spending money to support the duty towards your family and the accumulation of wealth (artha).
- Importance of travelling on a sacred journey with other members of the community; encouraging community cohesion.
- Hindus may prefer to visit the local mandir which might be considered a form of pilgrimage. They are built for symbolic reasons, with different parts of the building having different religious significance, e.g. steps representing spiritual ascent.
- The place where a Hindu worships may not be seen as important as the love and devotion they show while worshipping and so it is more significant to stay at home.
- Pilgrimage allows an individual to see and be seen by the deity.
- A Hindu may prefer to spend their money on social or environmental issues such as Vrindaban Forest Project or ISKCON Food For Life.
- Dana, giving, is an important aspect of one's dharma and it may therefore be preferable to share money with charitable causes.
- Temples may have shrines dedicated to individual gods or goddesses, e.g. Sri Meenakshi Temple Sanctum, Madurai, and so being able to perform darshan (viewing) of the deity at the temple may be preferable.
- Reference to the belief that Brahman is everywhere within and around the universe.
- Praying at a shrine at home allows for the daily prayers (nitya) and offerings to be made for the family deity.
- Pilgrimage is considered kanya, a ritual that is optional, but highly desirable.

Where appropriate, relevant references are likely to include:

- *"Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."* Bhagavata Purana 1.2.6
- *"Therefore, giving up attachment, perform actions as a matter of duty, for by working without being attached to the fruits, one attains the Supreme."* Bhagavad Gita 3.19
- *"If one offers to me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that article offered with love by my devotee in pure consciousness."* Bhagavad Gita 9.26