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# **GCSE MARKING SCHEME**

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**SUMMER 2023**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2023 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 – CORE BELIEFS TEACHINGS AND PRACTICES – HINDUISM**  
**SUMMER 2023 MARK SCHEME**

**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)

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<p>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.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>4–5</b>
<b>2</b>	<p>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.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>2–3</b>
<b>1</b>	<p>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.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<p>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.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>7–8</b>
<b>3</b>	<p>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.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	<b>5–6</b>
<b>2</b>	<p>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.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	<b>3–4</b>
<b>1</b>	<p>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.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (d)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<p>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.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13–15</b>
<b>4</b>	<p>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.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10–12</b>
<b>3</b>	<p>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.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7–9</b>
<b>2</b>	<p>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.</p> <p>Uses limited religious/specialist language and terms and/or few sources of wisdom and authority.</p>	<b>4–6</b>
<b>1</b>	<p>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.</p> <p>Poor use, or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

## 1. Beliefs and Teachings

### (a) What do Hindus mean by 'karma'? AO1 [2] Short Course

Candidates do not need to give examples of karma in order to be awarded the 2 marks.

- The belief that actions, and the consequences of these actions, determine whether the atman will be released from the cycle of birth, death and rebirth; one could gain positive and/or negative karma.

Candidates do not need to give examples of dharma (or caste) in order to be awarded the 2 marks.

### (a) What do Hindus mean by 'dharma'? AO1 [2] Full Course

- The religious and moral duty in relation to a person's status in Hindu society, considered by many, but not all, to be linked to caste.

### (b) Describe what Hindus believe about Brahman as nirguna. AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- God without qualities (non-corporeal).
- God has no physical form.
- He is beyond space and time.
- God is unchanging.
- God cannot be described.
- Brahman is just a spirit.
- Nirguna Brahman is impersonal.
- Brahman is pure existence, pure consciousness and pure bliss.
- Antaryami (the inside controller) – in the heart of all beings.
- Brahman is Atman with each living thing.
- Monists (Advaita Vedanta) believe a better understanding of Brahman is Nirguna Brahman.

**Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:**

*'I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss' Bhagavad Gita 14v 27*

*'But you cannot see Me with your present eyes. Therefore, I give you divine eyes. Behold My mystic opulence!' Bhagavad Gita 11.8*

*'All this is Brahman. From It the universe comes forth, in It the universe merges and in It the universe breathes.' Chandogya Upanishad 3.14.1*



**(c) Explain the importance of ahimsa for Hindus.**

**AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Ahimsa is important because it shows reverence for all life, as all living things have an atman.
- Ahimsa is important as it shows non-injury to living things, which contains Brahman or a spark of Brahman inside.
- Ahimsa is important because it shows benevolence in thought, words and actions; a sign of Bhakti yoga.
- Ahimsa is important because it is recognising that everything is Brahman or contains a spark of Brahman.
- Ahimsa is important as it has been used by many Hindu leaders, such as Gandhi who used the practice and belief of Ahimsa to gain independence for India.
- Ahimsa is important because it is a Yama – moral code.
- It is important to observe Ahimsa because a Hindu can gain punya (good karma), if followed.
- Ahimsa is important because it has led to social concern e.g. environmental projects at Vrindaban and ISKCON Food for Life.

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*‘The Supreme Divine Personality said: O scion of Bharat, these are the saintly virtues of those endowed with a divine nature—fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, performance of sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault finding, compassion toward all living beings.’ Bhagavad Gita 16. 1 – 3*

**(d) 'Krishna is the most important deity (god) in Hinduism.'**

**Discuss this statement, showing that you have considered more than one point of view.**

**(You must refer to religion and belief in your answer.)**

**AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Krishna is the most important deity (god) because he is believed to be the manifestation of Brahman.
- Krishna is important as he is the perfect avatar.
- Krishna is important as he is Bhagavan- the personal side of God.
- Krishna is important because he was the first to promote Bhakti Yoga, which is a pathway open to all.
- Krishna is important because he is celebrated by many Hindus in the festival of Holi.
- Krishna is important because he came down to restore order as an avatar.
- Vishnu is more important because Krishna is just the physical manifestation (avatar) of Vishnu.
- Vishnu's other avatars could be seen as more or equally as important.
- Brahman, the Ultimate Reality is more important as He is within every living being.
- Krishna is less important because he is saguna Brahman, it is better to understand Brahman as nirguna, according to Advaita Vedanta.
- Durga is more important than any of the deities because she was the only god to defeat the Buffalo Demon, Mahisha.
- Shiva is the most important deity as he has an important role in the Trimurti; the destroyer and re-creator.
- There is no one specific important deity, as the deity of importance depends upon the deity of focus in the home or community.

**Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:**

*'Whenever righteousness wanes and unrighteousness increases, I send myself forth. For the protection of the good and for the destruction of evil, and for the establishment of righteousness, I come into being age after age.'*  
*Bhagavad Gita 4.7–8*

*'I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss.'* *Bhagavad Gita 14.27*

*'But you cannot see Me with your present eyes. Therefore, I give you divine eyes. Behold My mystic opulence!'* *Bhagavad Gita 11.8*

## 2. Practices

**(a) What do Hindus mean by 'moksha'?** **AO1 [2]**

Candidates do not need to give examples in order to be awarded the 2 marks.

- release from the cycle of birth, death and rebirth; liberation; ultimate union with God.

**(b) Describe how Holi might be celebrated by Hindus.** **AO1 [5]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Bonfires are lit and effigies of Holika are burnt.
- Coloured powder and water are thrown over each other.
- People forgive past offences and mend broken friendships.
- They may have bonfire parties with music.
- They conduct Bhakti yoga to Krishna and Radha
- Images of Radha and Krishna are processed through the streets.
- There is dancing, plays and pageants.
- They conduct Havan, offering Agni (fire god) grains, coconuts, popcorn and chickpeas (holuk).
- They walk around the fire, often carrying their babies
- They will mark their heads with ash.
- Hindus may take home a piece of wood from the fire.
- They may tie red threads around their wrists.
- Drink a warm milky drink called Garam Dho.

**Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:**

*'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

(c) **Explain the importance for Hindus of pilgrimage to the Ganges at Varanasi.** **AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited

- It is important because it is a sign of Bhakti yoga.
- It is importance for Shaivism, to visit the home place of Shiva.
- It is important to seek god (dharshan), in one of the 23,000 mandirs.
- It contains one of the most important mandirs for Shivites; the Kashi Vishwanath Temple of Shiva.
- It is important to scatter ashes in the River Ganges, to aid the atman in attaining Moksha.
- Many may feel it important perform arti towards the River Ganges, gaining blessings and enlightenment.
- It is important bathe in the River Ganges to rid themselves of bad karma (papa).
- It is important for many Hindus who are dying may enter hospices on the banks of the Ganges, so they can die near it.
- It is important to show devotion (bhakti yoga) to the goddess Ganga.
- It is important to conduct funeral rites at Varanasi Ghats, as it is known as the centre for the dead, next to the sacred River Ganges.

**Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:**

*‘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*

*‘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 Yoga, receives such knowledge within the heart, in due course of time.’ Bhagavad Gita 4.38*

**(d) 'It is more important for Hindus to worship in the mandir than at home.'**

**Discuss this statement, showing that you have considered more than one point of view.**

**(You must refer to religion and belief in your answer.)**

**AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- It is more important to do darshan to a specific deity in the mandir.
- It is more important to participate in congregational puja e.g. Havan, Arti or Bhajan. You may feel more connected to Brahman and fellow worshippers.
- It is important to participate in puja led by a pujari (temple priest); the ceremonies may feel more sacred.
- It is important to feel part of a religious community and maintain your religious identity in the community.
- It is important to do puja in the Mandir, as it provides a perfect environment for puja e.g. the Garbha-griha, Shikharas etc.
- It is important for keeping Hinduism alive in a non-Hindu country.
- It is more important to do puja at home, as it allows women to fulfil her dharma as she prepares the shrine.
- It is more important to worship at the home in modern times, as it allows for flexible family worship.
- It is important to worship at home, as many festivals are conducted at home.
- It is easier for a Hindu to do their 3 daily pujas at home, a Hindu may find it hard to go to the mandir 3 times a day.
- It does not matter where you worship; Brahman is omnipresent, therefore a Hindu can worship anywhere.

**Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:**

*'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

*'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 Yoga, receives such knowledge within the heart, in due course of time.'* Bhagavad Gita 4.38