



GCSE MARKING SCHEME

SUMMER 2024

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

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 2 – CORE BELIEFS TEACHINGS AND PRACTICES – HINDUISM
SUMMER 2024 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.

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	<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>	4–5
2	<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>	2–3
1	<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>	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark total
4	<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>	7–8
3	<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>	5–6
2	<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>	3–4
1	<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>	1–2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark total
5	<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>	13–15
4	<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>	10–12
3	<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>	7–9
2	<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>	4–6
1	<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>	1–3
0	No relevant point of view stated.	0

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

1. Beliefs and Teachings

(a) What do Hindus mean by 'puja'? [2] Full Course

- Prayer/worship of the gods; offerings to the murti.

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

- 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.

(b) Describe Hindu views about the universe (prakriti). [5]

- Prakriti is the physical side of God according to Samkhya Philosophy.
- Prakriti is Saguna Brahman.
- Prakriti consist of the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (destroyer and regenerator)
- Prakriti is changeable and unstable.
- Everything undergoes changes in samsara.
- Prakriti is sometimes known as nature.
- Prakriti has the 3 qualities (Triguna), sattva (purity, goodness), rajas (passion/activit), tamas (ignorance.)
- Prakriti is subject to the Four Ages (Yugas).
- Creation stories.
- Brahman as the supreme power of the universe.
- The universe as cyclical.

All this is Brahman. From It the universe comes forth, in It the universe merges and in It the universe breathes' Chandogya Upanishads 3

'Brahman is the one present everywhere and is the great one who is above all.' 'Katha Upanishad 5v2

The duration of the Satya millennium equals 4,800 years of the years of the demigods; the duration of the Dvāpara millennium equals 2,400 years; and that of the Kali millennium is 1,200 years of the demigods. Bhagavata Purana, 3.11.19

One day of Brahma (kalp) lasts a thousand cycles of the four ages (mahā yug) and his night also extends for the same span of time. The wise who know this understand the reality about day and night. Bhagavad Gita, 8.17

(c) **Explain Advaita Vedanta and Dvaita Vedanta views about atman.**

[AO1 8]

- **Advaita Vedanta - Non-dualism.**
- Brahman and atman are one.
- The atman has an impersonal relationship with God.
- To get out of Samsara you must follow the path of knowledge (Jnana yoga) to realise 'All is Brahman,' (Upanishads).
- Brahman is in every living thing.
- Monism - God is in everyone.
- This is supported by the Hindu greeting Namaste – 'I greet the Divinity within you.'
- Belief mainly accepted by Shaivites.
- They believe the atman inside you is really Nirguna Brahman.
- Brahman is the unchanging universal atman and is identical to the individual souls.
- Reference to Shankara.
- **Dvaita Vedanta – Dualism**
- This is sometimes known as monotheism
- God the spirit of the universe and the spirit in our bodies are separate.
- God created everything in the universe including souls but Brahman's creation is distinct from Brahman himself.
- Brahman and atman are separate just as a tear is different to sea water.
- They believe the atman can get out of samsara by following Bhakti yoga.
- The atman wants a personal relationship with God.
- This is mainly accepted by Vaishnavas.
- Reference to Mahdva.

I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss. Bhagavad Gita 14v27

'He (Brahman) 2 is the swan (sun), dwelling in the bright heaven; he is the Vasu (air), dwelling in the sky.' Katha Upanishads

'But you cannot see Me with your present eyes. Therefore, I give you divine eyes. Behold My mystic opulence.' Kurma Purana 1v6

'All is Brahman.' Upanishads

- (d) **‘Moksha is the most important aim in Hinduism.’ [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.)

- Moksha is the most important aim as it is the final aim of the Purusharthas.
- Moksha is the most important aim as it is where your atman reunites/connects with Brahman.
- Moksha is the most important aim as it is the only place which is out of maya (illusion).
- Moksha is the most important aim as it breaks all the attachments of the material world.
- It is the most important aim for Advaita Vedanta as you attain moksha when all ignorance is removed and replaced with the knowledge of Brahman and Self.
- Dharma is the most important aim as it is a key part of the Purusharthas and it maintains rta – cosmic order.
- Dharma is the most important aim as it links to the key idea of Hinduism’s ‘Sanatana Dharma,’ which include honesty, non-violence, generosity, patience and forgiveness; key ethical practices.
- Dharma is the important aim as it links to the key practices of Varnashramadharma, which was shown by the perfect man, Rama, in the Ramayana.
- Kama is the most important aim as it links to this world and not the next life. Kama is the physical, mental and emotional pleasure which is important in the world we live in today.
- Artha is the most important aim because when you earn money honestly, it enables the householder to provide for their parents and children.
- It is impossible to say that one aim is the most important, because they are all ways of achieving good karma and avoiding samsara.

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. Bhagavata Purana 1v2.6.

Morality is well practiced by the good. Morality, however, is always afflicted by two things, the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, follow all three - Morality, Profit and Pleasure - always succeeds in obtaining great happiness. The Mahabharata, Book 9.60.22

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

2. Practices

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

Hindu festival of Lights (sometimes Diwali or Deepavali); a celebration of good conquering evil

(b) Describe two ways Hindus might worship in the mandir. [5]

- Darshan (seeing God)
- Havan – Offerings to the Fire God, Agni.
- Aarti – Offerings of 5 wicks.
- Bhajan – congregational singing of Hymns, usually from the Vedas.
- Japa – reciting the name of God.
- Circumambulation around the Pradakshina (circumambulation corridor)
- Puja- ritual prayer and devotion to deity.
- Ringing a bell.
- Prostration towards a deity.
- Listening to a guru.
- Bhakti Yoga.
- Use of Mala (prayer beads).
- Prashad.
- Kirtan.
- Sewa/seva.
- Dance.

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

In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through prolonged practice of Yog, receives such knowledge within the heart, in due course of time. Bhagavad Gita 4.38

(c) Explain the practices and meaning of Holi in Hinduism. [8]

- Throwing colours over everyone is a reminder of Krishna throwing colours over gopis (milkmaids), this was a great leveller.
- There is no caste system when Hindus throw colours over each other in the morning, so it is showing equality under Brahman.
- Hindus do puja to Radha and Krishna as a reminder of their devotion to each other, as a sign of bhakti yoga.
- Bonfires are lit and effigies of Holika are burned as a reminder of the story of Prahlad and Holika.
- Hindus remember the story of Prahlad's devotion to Vishnu, highlighting bhakti yoga.
- People make amends with each other, which is a sign of togetherness, unity and friendship.
- Hindus wish each other a Happy Holi' and mark their foreheads with red powder, as a sign of puja.
- The priest lights a bonfire – the fire is Agni, the fire god, conducting Havan.
- Puja is offered to the fire through the roasting of grains coconuts, popcorn and chickpeas. The grains are called 'holuk' and are later returned as prashad.
- People walk around the fire, usually carrying their babies in the hope that the child will be God-fearing.
- A piece of wood from the fire is taken, to keep illness and disease away from the family.
- It follows the practices of bhakti yoga which is a pathway open to all.
- Good defeats evil.

Stories connected to Krishna & Prahlad.

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

(d) 'Pilgrimage is the most important practice in Hinduism' [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.)

- Pilgrimage is the most important practice as it is a physical act of bhakti.
- Pilgrimage is the most important practice as it is a way to express faith.
- Pilgrimage is the most important practice as Hindus may want to purify themselves of bad karma in sacred water e.g. River Ganges.
- Pilgrimage is the most important practice as it is a spiritual journey to enable a pilgrim to connect to Brahman.
- It is important as some pilgrimages can wipe out a lifetime of bad karma, e.g. Kumbh Mela.
- Pilgrimage is the most important practice as it can aid a Hindu to get closer to Moksha.

- Pilgrimage to scatter ashes on sacred rivers.
- Festivals are more important as it brings the Hindu community together as an act of bhakti yoga.
- Daily puja is more important than one act in a lifetime. Daily puja shows daily dedication and devotion to Brahman.
- Ahimsa is the most important practice as it helps the physical world, by respecting all living things.
- Dharma is the most important practice because it maintains cosmic order (rta) and helps Hindus gain good karma.
- Artha is the most important practice as it is important to earn money honestly, to enable the householder to provide for their parents and children.

Bhagavad Gita 9.26 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 3.19 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 4.38 In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through prolonged practice of Yog, receives such knowledge within the heart, in due course of time.

Bhagavad Gita 6.11–12 11To practice Yoga, one should make an āsan (seat) in a sanctified place, by placing kuśh grass, deer skin, and a cloth, one over the other. The āsan should be neither too high nor too low. 12Seated firmly on it, the yogi should strive to purify the mind by focusing it in meditation with one pointed concentration, controlling all thoughts and activities.

Bhagavad Gita 16.24 Therefore, let the scriptures be your authority in determining what should be done and what should not be done. Understand the scriptural injunctions and teachings, and then perform your actions in this world accordingly.

The Mahabharata, Book 9.60.22 Morality is well practiced by the good. Morality, however, is always afflicted by two things, the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, follow all three - Morality, Profit and Pleasure - always succeeds in obtaining great happiness.