



GCSE MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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 2022 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)

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 be credited.

1. Beliefs and Teachings

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

SHORT COURSE

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

- The incarnations of a deity, sometimes in human form; most commonly used is Vishnu, the Preserver God, who was incarnated through Krishna.

FULL COURSE

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

- The three major aspects of the Brahman, the supreme power; Brahma the Creator, Vishnu the Preserver and Shiva the Destroyer.

Refer to the marking bands for question (b).

(b) Describe the four ages (yugas) in Hinduism. [5]

- **Satya Yuga** – The Golden Age, or the Age of Truth.
- **Treta Yuga** – 'Treta' means 'three'. This age is said to contain three-quarters goodness, but one-quarter sin.
- **Dvarpara Yuga** – This is the Age of Two Pairs. It is thought to be two parts good, and two parts evil.
- **Kali Yuga** – 'Kali' means conflict. Three-quarters of it is tainted with corruption, and only one-third virtue.
We are living in **Kali Yuga** – the Age of Darkness and Ignorance

Where appropriate, relevant references are likely to include:

- "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**

Refer to the marking bands for question (c).

(c) Explain varnashramadharma in Hinduism. [8]

- Ashrama dharma links to the 4 main aims in life – Artha, Kama, Dharma and Moksha.
- Ashrama dharma links to the samskaras – rites of passage.
- Ashrama dharma helps a Hindu get closer to moksha.
- Gives Hindus purpose and guidance for each stage of a person's life: Brahmacharya (student) – gain an education; Grihastha (householder) – starts a family and works for the good in society; Vanaprastha (Retired) starts to withdraw from family duties; and Sanyas (Renouncer) the aim is to reach moksha.
- Copying behaviour of avatars – Rama (purushotama – perfect man).
- Varna dharma – caste duty.
- Varna essential to maintain order in society.
- Varna and ashrama links to Rta – cosmic order.
- Brahmins' (priests) dharma is to preserve traditions and pass on scriptural knowledge (Jnana Yoga).
- Kshatriyas' (warriors) dharma is to maintain order and defend the innocent within society.
- Vaishyas' (merchant) provides material goods and wealth to society.
- Shudras' (servants/labourers) dharma is to serve the needs of the other castes.
- By adhering to varna and ashrama is following the practices of the deities e.g. Rama and Krishna.

Where appropriate, relevant references are likely to include:

- *“Tranquility, restraint, austerity, purity, patience, integrity, knowledge, wisdom, and belief in a hereafter – these are the intrinsic qualities of work for Brahmins. Valor, strength, fortitude, skill in weaponry, resolve never to retreat from battle, large-heartedness in charity, and leadership abilities, these are the natural qualities of work for Kshatriyas.” Bhagavad Gita 18.42–43*
- *“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, absence of covetousness [jealousy], gentleness, modesty, and lack of fickleness; vigour, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of vanity.” Bhagavad Gita 16.1–3*
- *“Humbleness; freedom from hypocrisy; non-violence; forgiveness; simplicity; service of the Guru; cleanliness of body and mind; steadfastness; and self-control; dispassion toward the objects of the senses; absence of egotism; keeping in mind the evils of birth, disease, old age, and death; non-attachment; absence of clinging to spouse, children, home, and so on; even-mindedness amidst desired and undesired events in life; constant and exclusive devotion toward me; an inclination for solitary places and an aversion for mundane society; constancy in spiritual knowledge; and philosophical pursuit of the Absolute Truth—all these I declare to be knowledge, and what is contrary to it, I call ignorance.” Bhagavad Gita 13.8–12*

Refer to the marking bands for question (d).

(d) 'The aim of a Hindu's life is moksha.'

[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 only way to get out of maya.
- The purpose of every yoga is to aid a Hindu to reach moksha.
- Hindus want to connect to Brahman; moksha is the only true way of connecting the atman to Brahman.
- The 4th and last aim of Purushartha is moksha.
- It is the main reason why Hindus scatter their ashes into the River Ganges.
- The main aim is to complete the Ashrama Dharma.
- The main aim is to fulfil their Varna Dharma.
- The main aim is to connect to Brahman via puja.
- The main aim is to find God in your own pathway, as part of Sanatan Dharma.
- Main aim is to do Jnana yoga, to gain knowledge of Brahman and Atman.
- All 4 aims of the Purushartha are important not just moksha.
- Hindus need to be involved in this world and not just do things to gain moksha.

Where appropriate, relevant references are likely to include:

- *"In those Vaikunṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikunṭha planets is spiritual and personal."* **Srimad-Bhagavatam 3.15.16**
- *"Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation."* **Bhagavad Gita 8.6**
- *"O Arjun, noblest amongst men, that person who is not affected by happiness and distress, and remains steady in both, becomes eligible for liberation."* **Bhagavad Gita 2.15**
- *"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 1.2.6**
- *"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**

2. Practices

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

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

Non-injury to living things; the doctrine of non-violence.

Refer to the marking bands for question (b).

(b) Describe the origins of the festival of Diwali. [5]

- Story of Rama and Sita: Rama defeating Ravana, Sita showing her purity in the Ring of Fire, Rama and Sita being welcomed back to the Kingdom with a cluster/row of lights.
- Stories connected with Kali and Lakshmi.
- Krishna's defeat over the demon, Naraka.
- Vishnu's trickery and triumph over Bali.

Where appropriate, relevant references are likely to include:

Ramayana

Refer to the marking bands for question (c).

(c) Explain the differences between Vaishnava and Shaiva Bhakti. [8]

Vaishnava Bhakti:

- Vishnu is Lord and can be worshiped via avatars and consorts.
- The importance of the personal aspects of god.
- Their aim is to experience eternal life in devotion to and service of Vishnu in Vaikuntha.
- Worship includes ecstatic dancing and the chanting of the names Rama and Krishna.
- Worship rituals in the temple and during festivals.
- Practices can include darshan, arati, bhajan, havan, japa and kirtan.
- The belief that God and the soul are different.
- The highest path to moksha is bhakti.
- The most important scriptures are the Vedas, Puranas and Bhagavad Gita.

Shaiva Bhakti:

- The belief that Shiva is the supreme God of the Trimurti.
- Shiva worshipped in two forms - as a linga and in human form.
- Shiva's consort Parvati and his sons also worshipped.
- Many temples dedicated to Shiva but worship can take place in the home.
- Natural linga shaped stones, flowers and food used during worship.
- Practices can include darshan, arati, bhajan, havan, japa and kirtan.
- Much emphasis placed on the parts of the Vedas which praise Shiva.
- Use of sacred ash in worship as well as sacred syllable 'Om'.
- Holiest of shrines is Nataraja temple in Tamilnadu.

Where appropriate, relevant references are likely to include:

- *"Vishnu is also referred to as Narayana."* **Kūrma Purana 1.6**
- *"Shiva was to live in the sun, the water, the sky, the fire, the wind, the trees, the bodies of brahmanas and the moon."* **Kūrma Purana 1.9**
- *"The Supreme Lord said: Both you and I have had many births, O Arjun. You have forgotten them, while I remember them all, O Parantapa."* **Bhagavad Gita 4.5**
- *"For those whose minds are attached to the unmanifest, the path of realization is full of tribulations. Worship of the unmanifest is exceedingly difficult for embodied beings."* **Bhagavad Gita 12.5**

Refer to the marking bands for question (d).

(d) 'Puja (worship) 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.)

- Puja links to Bhakti which is the yogic pathway to get to moksha.
- Puja allows a Hindu to connect to Brahman and is essential to reach moksha.
- Puja encompasses all the senses; a way to fully to understand Brahman.
- Puja is within every main practice of Hinduism – Samskaras (rites of passage), festivals and sectarian practices (Shaiva & Vaishnava), without puja a Hindu cannot fulfil any life stage or enter into their caste.
- Ridding yourself of worldly attachments of this world is more important.
- Knowing God – Jnana yoga will help a person to get to Moksha.
- Ashrama and Varna dharma are practices most Hindus follow.
- Bhakti yoga is more important; it can be done in many ways not just puja.
- Yatra is the most important as it is a physical way to connect to God in the deities' home place or a place where Brahman has revealed himself.
- Celebrating festivals is the best way to get to Moksha.

Where appropriate, relevant references are likely to include:

- *"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 Yog, receives such knowledge within the heart, in due course of time."* **Bhagavad Gita 4.38**
- *"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 6.11–12**
- *"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."* **Bhagavad Gita 16.24**