



GCSE MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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.

COMPONENT 3

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 due to 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. 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

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 2 - HINDUISM**

SUMMER 2019 MARK SCHEME

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

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

1. Beliefs and Teachings

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

- An image, representation, or statue used during worship which embodies the god/goddess.

Refer to the marking bands for question (b).

(b) Describe Hindu teachings about atman. [5]

- An individual's 'real self' or 'inner self' often translated as soul.
- The eternal 'self'.
- The conscious part of beings.
- 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.
- The part of us which is trapped in Samsara and transmigrates.

Refer to the marking bands for question (c).

(c) Explain the importance to Hindus of Krishna. [8]

- The eighth avatar of Vishnu.
- Krishna brought peace and devotion.
- Krishna is thought to be loving and caring of others.
- Krishna's devotion for Radha represents the never-ending love of Brahman for his followers.
- Krishna's devotion for Radha represents the never-ending love of the human soul for Brahman.
- Krishna was born on earth in order to restore good and triumph over evil through defeating the demon king, Kamsa.
- Krishna, through his conversations with Arjuna, taught followers how to reach liberation through devotion (bhakti).
- Krishna, through his conversations with Arjuna, taught followers about the importance of duty (dharma).
- Considered by some to be the ultimate Lord of the Universe.
- The cowherdesses' (gopis) love for Krishna is representative of the love a devotee has for God whereby the ego is lost.

- Krishna was seen as a cowherd who provided an example of personal devotion (bhakti).
- His love for Radha demonstrates that love and devotion (bhakti) can transcend varnas.
- Deemed to be a versatile god as he can be worshipped as a baby, a youth, a lover, and a lord or as Lord Vishnu.
- Reference to the stories and conversations, with Arjuna, as found in the Bhagavad Gita.

Refer to the marking bands for question (d).

(d) 'Shiva is the most important member of the trimurti'. [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.)

- Brahma may be considered the most important member as he is responsible for creation.
- Vishnu may be considered the most important member as he is responsible for the preservation of life.
- Shiva may be considered the most important member as he is responsible for the destruction of life and allows the atman (real self) to move on.
- Some Hindus believe Brahma to be responsible for the earliest Hindu scriptures (Vedas).
- Some believe Brahma to be responsible for offerings during worship, as shown through the spoon he holds.
- Some Hindus believe Vishnu is responsible for the creation of many universes.
- Vishnu 'gave birth' to Brahma.
- Reference to the creative nature of Brahma (Mundaka Upanisad 1 and 2).
- Vishnu – Sanskrit for 'one who enters everywhere' – and so his spirit is present everywhere in the universe.
- Vishnu represents the soul of the entire universe.
- Vishnu is believed to enter the heart of every living being to become 'the lord within'.
- Vishnu is believed to intervene in order to maintain moral order. (Bhagavad Gita 4:7-8).
- Vishnu's avatars (e.g. Krishna) have been sent to earth to overcome evil.
- Shiva is responsible for re-creation following destruction.
- Shiva is more accessible due to the many characteristics that are attributed to him.
- Shiva is considered the most complex of the trimurti and so one cannot know his true nature.
- Shiva allowed the sacred river, the Ganges, to fall from his hair.
- For Shaivites, Shiva is seen as Brahman.
- For Vaishnavites, Vishnu is seen as the being most connected with people's daily lives.
- For Vaishnavites, Vishnu is the Supreme Brahman in manifest form.

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

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

2. Practices

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

- The supreme power in the universe; God.
- The Ultimate Reality.
- The source and ultimate destiny of everything.

Refer to the marking bands for question (b).

(b) Describe how a Hindu might honour a guru. [5]

- A Hindu may attend a discourse (lecture) and might contribute to the discussion of religious topics.
- A Hindu may support the guru with monetary donations.
- A Hindu may support the guru with in-kind contributions such as cooking, cleaning or arranging lectures.
- A Hindu may show respect to the guru through servitude to the guru and their family.
- A Hindu may bow to the guru to show respect.
- A Hindu may touch the feet of the guru.
- A Hindu may brush dust from the guru's feet before touching their own forehead.
- A Hindu may have an image of the guru as part of their shrine at home and might worship them while performing puja.

Refer to the marking bands for question (c).

(c) Explain the importance of environmental projects at Vrindaban. [8]

- The work of Vrindaban Forest Project in relation to tree conservation.
- The work of Vrindaban Conservation Project to address issues of pollution.
- Through conservation and forest projects at Vrindaban a Hindu is caring for the land in which Krishna and Radha lived.
- Brahman is present throughout the world and all life.
- The spiritual benefit of caring for the environment.
- Vishnu – Sanskrit for 'one who enters everywhere' – therefore we should protect the environment as his spirit is present everywhere in the universe.
- Doctrine of non-violence (ahimsa) can be applied to all living creatures including animals and plants.
- All living beings including insects, animals and plants have an atman (real self).
- Reference to creation belonging to or connected with Brahman (e.g. All this universe is in truth Brahman. Chand yoga Upanishad 3:14).
- Social/practical benefits of caring for the environment e.g. a reduction in spreading disease, clean drinking water etc.

Refer to the marking bands for question (d).

(d) 'All Hindus should worship in the mandir.'

[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.)

- A mandir may have been set on a special site that is deemed to be significant to the deity.
- The mandir and shrines may be designed to ignite the senses – the smells, the sights and the sounds.
- Brahman is present throughout the world and all life and so can be worshipped anywhere.
- Hindus may have a shrine at home where they can worship without distraction of others.
- The mandir is alive with activity – bells are rung, drums may be beaten and devotional music (bhajans) may be played.
- A devotee may be able to receive a gift (prasadam) blessed by the deity and presented by the priest.
- A priest is at the temple and leads the puja.
- A priest is able to bless the devotee at the mandir.
- Hindus may prefer to worship at home as it is an individual act that involves presenting personal offerings.
- Families may have different deities to others in the community and so are able to focus on their own deity through worship at home.
- There may be several images of gods/goddesses that can all be worshipped when visiting the mandir.
- The deity in the temple is considered more powerful than the same deity the devotee may have at home.
- Daily rituals (nitya) may be performed numerous times a day and so worshipping at home is practical as it prevents having to travel to the mandir.
- A Hindu may perform the 'offering of praises' (archana), where they recite the names of the deity with the priest and congregation.
- The priest may lead a personalised 'offering of praises' (archana) for the devotee or their family to mark such an occasion as the birth of a child, the passing of examinations or a marriage).
- The Hindu community is strengthened through worshipping at the mandir.
- The mandir may perform elaborate pujas to mark special days related to their deity.