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# **GCSE MARKING SCHEME**

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**AUTUMN 2020**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2020 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 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>

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

**AUTUMN 2020 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 'trimurti'? [2]**

- The three major aspects of Brahman, the supreme power.
- Brahma the creator, Vishnu the preserver and Shiva the destroyer.

**Refer to the marking bands for question (b).**

**(b) Describe Hindu teachings on Samsara. [5]**

- The constant change of the world.
- The cycle of birth, death and reincarnation.
- The continuous reincarnation of the soul (atman) according to the law of action and reaction (karma).
- The final of the four aims is to reach moksha, the liberation from the cycle of samsara.
- At death, the soul (atman) remains the same but transmigrates into a new physical or non-physical body.
- Karma affects reincarnation, which can either be positive or negative.
- It is the soul, also referred to as the 'true self' that is trapped on the cycle of samsara until moksha is achieved.

**Where appropriate, relevant references are likely to include:**

- *"As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one."* Bhagavad Gita 4:22
- *"Just as the embodied soul continuously passes from childhood to youth to old age, similarly, at the time of death, the soul passes into another body. The wise are not deluded by this."* Bhagavad Gita 2:13
- *"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



Refer to the marking bands for question (c).

(c) Explain the four aims of life in Hinduism.

[8]

- The first aim, dharma, is to live according to one's duty/righteousness which involve religious and moral duties, e.g. puja.
- Living according to the first aim varies depending on varna or stage in life (ashrama) and will involve living according to varnashramadharmas.
- The second aim, artha, wealth/prosperity/reputation/fame refers to the accumulation of wealth through appropriate, lawful means.
- The third, kama, refers to sensual/aesthetic enjoyment/pleasure which may be interpreted as having children and appropriate sexual relationships.
- The final aim, moksha, refers to the liberation from the cycle of birth, death and reincarnation (samsara) and is the ultimate aim for all Hindus.
- The aims of life correspond with the stage of life (ashrama), e.g. The student stage involves development of dharma and the householder stage focuses on accumulation of wealth and the practice of sensual pleasures for the security of their family.
- The aims of life correspond to Sanatana Dharma, the 'eternal truths' and duties which enable all Hindus to live a life in an ideal manner, e.g. attempting to reach moksha.

**Where appropriate, relevant references are likely to include:**

- *"Using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are grouped around the mind, the embodied soul savours the objects of the senses."* Bhagavad Gita 15:9
- *"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
- *"It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly."* Bhagavad Gita 3:35
- *"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

Refer to the marking bands for question (d).

(d) 'It is difficult to know the true nature of Brahman.'

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

[15]

- It is not difficult to know the true nature of Brahman as Brahman is considered saguna – with qualities, which can become known.
- It is difficult to know the true nature of Brahman as Brahman is considered nirguna – without qualities, which prevents us from knowing the true nature.
- Brahman can be understood through the use of symbols and deities and humans can therefore gain an understanding of the nature of Brahman.
- Brahman is the absolute truth, which can be known.
- Realisation of Brahman being everywhere provides humans with an understanding of an ever-present nature.
- Reference to the analogy of the blind men and the elephant, which explains that different understandings of Brahman's different aspects can create a whole.
- Challenges presented by the diverse and conflicting views in Hinduism lead humans to question Brahman's true nature: monist (everything is made of the all-penetrating soul, Brahman) and monotheist (Brahman as a single ultimate being).
- Challenges presented by the diverse and conflicting views in Hinduism lead humans to question Brahman's true nature: Advaita Vedanta (the soul and Brahman are one), Dvaita Vedanta (Brahman and humans are different).

Where appropriate, relevant references are likely to include:

- *"The Brahman had no form, but nor was it without form. It had no beginning and no end. It had no traits, but nor was it without traits. The Brahman is impossible to describe, sense or see."* Kurma Purana 1.4.
- *"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."* 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
- *"Everything in the universe is strung on the Supreme Being, like different jewels strung on the thread of a necklace."* Bhagavad Gita 7:7
- *"To what is One, sages give many a title."* Rig Veda 1.164.46
- *"He, in the small form, who is seated at the centre of the body..."* Katha Upanishad 5:3
- *"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.
- Reference to the story of Svetaketu and Uddalaka stating that Brahman is everywhere, even though we can't see him.

**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 'Diwali'?** [2]

- The festival of light that celebrates good conquering evil.

**Refer to the marking bands for question (b).**

**(b) Describe how Hindus might celebrate Raksha Bandhan.** [5]

- Females tie bracelets of thread (rakhis) around their brother's wrist.
- Priests might tie bracelets of thread (rakhis) around the wrists of members of their congregation.
- Bracelets of thread (rakhis) may be shared amongst friends, around the Prime Minister's wrist or around the wrists of soldiers.
- A prayer asking for happiness and prosperity is offered as the bracelet is tied.
- The sister places a sweet in her mouth at the end of the ceremony.
- A brother gives his sister a monetary gift to show his gratitude.

Refer to the marking bands for question (c).

(c) Explain why the work of ISKCON 'Food for Life' is important for some Hindus. [8]

- Dharma, or religious duty, includes giving (dana) and sewa (selfless service) and so through supporting food distribution a person can act on dana or sewa.
- Dharma is conducive to spiritual development and aims to promote a virtuous character in a person; taking an active part in 'ISKCON Food for Life' encourages someone to become a good person.
- As part of dharma, each person has a duty towards society and all living things; ISKCON 'Food for Life' enables them to fulfil this duty through their donation of food to those in need to ensure they are looked after.
- Food relief is provided to people suffering from war, natural disasters, homelessness and poverty and this enables one to act out sewa.
- A global network of free food kitchens, home delivery programmes, disaster relief and school services enables one to fulfil dana.
- Operating within a ten-mile radius of ISKCON temples under the instruction of A.C. Bhaktivedanta Swami Prabhupada one is following the words and actions of a religious leader and are showing respect to A.C. Bhaktivedanta Swami Prabhupada.
- Use of vegetarian ingredients demonstrates adherence to ahimsa and the duty of non-violence to all living beings.
- Acts as a form of worship, as one of the sanatana dharma (eternal duties) is offering worship to Brahman, this could be achieved when food is offered to Krishna, who blesses the food, before it is distributed.
- ISKCON 'Food for Life' enables a Hindu to fulfil the sanatana dharma duty of 'caring for the needy'.
- Credit references to the distribution of literature (leaflets, books etc.) as well as food.

**Where appropriate, relevant references are likely to include:**

- *"One may amass wealth with hundreds of hands but one should also distribute it with thousands of hands"* Atharva Veda 3.24-5
- *"The gift derived from good seeks no returning grace, but gives because 'it must be done' to worthy ones and time and place."* Bhagavad Gita 17.20
- *"We have to see that nobody goes hungry within a 10-mile radius. The temple is the house of God. God is everyone's father; Krishna is everyone's father. So in the presence of the father, the son doesn't go hungry. So we have to make an arrangement that people get fed."* Prabhupada.
- *"Be friendly and compassionate, released from ego selfishness, patient, hate not any being, the same in pain and happiness."* Bhagavad Gita 12.13
- *"If someone keeps all that he accumulates for himself and does not give to others, the hoarded wealth will eventually prove to be the cause of ruin."* Artarva Veda 3.25

Refer to the marking bands for question (d).

(d) 'Havan is the best way to worship Brahman.'

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [15]**

- Puja (worship) involves offerings and providing these offerings to the murti may be considered the best form of worship, as it will encourage a blessing to be returned.
- Arati may be considered the best form of Hindu worship in which burning lamps are waved before the statues of the gods to invoke their presence.
- Diversity of views: Vaishnava and Shaiva Bhakti.
- The path of devotion (bhakti) may be seen as the best way to worship, as it is one of the four paths of yoga, which attracts the emotions to reach union with Brahman.
- The path of ritual action (karma-marga) may be seen as the best way to worship.
- Performing bhajans/kirtans, religious songs, may be seen as the best way to worship by devotees.
- Darshan, where the devotee touches the feet of a statue, or image, or offers a greeting as a sign of reverence, is the best way as they have the opportunity to ask the deity for a blessing.
- The repetition of a mantra or the names of God (japa) can be done aloud or in the mind and so may be considered the best form of worship.
- Havan is the ritual burning of offerings to the fire god Agni, which is generally held to mark special occasions, e.g. births and marriages.
- Acts that fulfil one's duty (dharma) may be considered the best way to worship, e.g. Dana or sewa.
- Meditation may be considered the best way to worship Brahman.

**Where appropriate, relevant references are likely to include:**

- *"With upright body, head, and neck, lead the mind and its powers into thy heart; and the OM of Brahman will then be thy boat with which to cross the rivers of fear."* Svetasvatara Upanishad 2
- *"There are two ways of contemplation of Brahman: in sound and in silence."* Maitri Upanishad 6.22.
- *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.
- *"Seated 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 6.12.
- *"Bear Me in mind, with love to Me, revere Me, sacrifice, I promise you will come to Me for you are dear to Me."* Bhagavad Gita 18.65
- *"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