



GCE A LEVEL MARKING SCHEME

SUMMER 2018

**A LEVEL (NEW)
RELIGIOUS STUDIES
UNIT 3 - OPTION E
A STUDY OF HINDUISM
1120UE0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

UNIT 3 – Option E: Hinduism - Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, 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. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes 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. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. 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.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' 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. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. 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 learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

**GCE A LEVEL (NEW)
RELIGIOUS STUDIES**

SUMMER 2018 MARK SCHEME

Unit 3 Option E - A Study of Hinduism

To be read in conjunction with the generic level descriptors provided.

Section A

1. Examine Gandhi's contribution to Hinduism. **[AO1 30]**

Candidates could include some of the following, but other relevant responses will be credited.

- Although Gandhi was influenced to an extent by Eastern and Western ideas one of his main contributions was that he sought Indian answers to Indian problems. This influenced his interpretation of Hinduism in terms of varnashramadharma.
- Gandhi was a universalist and his Hinduism contains inspirations from a number of different sources which he used in new and dynamic ways. These included Christian and Jainian sources.
- He emphasised the importance of the Bhagavad Gita especially Krishna's emphasis on bhakti marga – working for a better world and offering the karmic fruits of that work to God. Gandhi interpreted the Gita in an allegorical way and that is why it was not contrary to his pacifism. The battle is not external but internal, within each person and the enemy is individual greed and self-interest.
- He developed the Hindu concept of ahimsa. literally meaning non-violence. Gandhi not only believed in ahimsa as a religious concept but extended its role into the political field. He was influenced by Jesus' teaching on agape – divine love. Gandhi believed that ahimsa was not a passive context merely doing no harm but an active one which meant that it was a duty to oppose and overthrow evil using peaceful means.
- He further expanded the concept of ahimsa with his teaching on satyagraha that truth has an inherent force. Those who speak or act the truth have strength and authority because they are being truthful. Ahimsa and satyagraha are linked because truth would lose the moral high ground if it degenerated into violence.
- Gandhi's interpretation of the ashramas in terms of brahmacharya and aparigraha is a development of Hinduism. He emphasised the simple, selfless existence based upon what a person needs and not what they want.
- He also emphasised the importance of reading sacred texts especially the Bhagavad Gita in order to advance along the spiritual path. He also believed in the merits of education as a means to develop the best in each individual.
- As a universalist he respected and valued all religions and believed passionately that India should continue its long history of diversity in religious ideas rather than splitting along religious lines. This is why he was so opposed to partition and what ultimately cost him his life.
- He also criticised the caste system. He did not wish to eradicate the varna system but to ensure that the Dalits were included within the system.

This is not a checklist, please remember to credit any valid alternatives.

2. Examine Hindu responses to the challenge of secularisation.

[AO1 30]

Candidates could include some of the following, but other relevant responses will be credited.

- Candidates may begin by attempting to define secularisation – perhaps in terms of the replacement of the authority/explanatory role of religion with science or the loss of the relevance and significance of religion in the modern world.
- They may also give an overview of the challenges facing Hinduism in the context of secularisation – the growth of rational and scientific thought and the challenges this poses to traditional Hindu beliefs. The growth of religious pluralism and the belief that competition reduces credibility. A serious challenge to Hinduism in India is the secularisation of the Indian state.
- A wide range of responses in terms of teachings and of contexts may be considered.
- The ideas of Ram Mohan Roy and Dayananda Saraswati about the nature of Hinduism, allow a plurality of ways of responding to secular society. Ram Mohan Roy believed that the perfect society could emerge from a combination of Western scientific rationalism and Eastern spirituality. He advocated the application of reason. Saraswati's response to secularisation or any other challenge to Hinduism was an aggressive defence. He also emphasised an education combining Western rational, scientific thought and Vedic religious education. Through such an education he hoped to create a new identity which could compete with the West on the West's own terms as well as ensuring that Vedic, Indian values were passed on.
- The concept of Hindutva gives Hindus a sense of identity, challenging what some see as its erosion in secular government policy. This is an exclusivist discourse which has led to the emergence of an aggressive Hindu nationalism. There is opposition and hostility directed at Western Imperialism characterised by multinational companies such as Coca Cola and competing religious ideologies. It is a desire to leave the modern confusion of cultures and return to the past, a time of Indian greatness.
- Hinduism as a complete way of life encompasses science which may be understood to support Hindu beliefs. There may be emphasis on the social and psychological benefits of dharma and puja rather than the supernatural.
- Hinduism may offer an ethical stance and security that enables Hindus to function in a secular society. Educational projects and ashrams provide a focus for this teaching.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'Feminism has little influence on Hinduism.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Candidates may begin by defining feminism - the advocacy of women's rights on the ground of the equality of the sexes.
- There may be reference to the 'starting point' – i.e. the status /role of women before feminism made any impact and a definition of 'feminism' in this context. Given the diversity within Hinduism, expect reference to different traditions and contexts. Hindu texts present diverse and conflicting views on the position of women, ranging from feminine leadership as the highest goddess to limiting her role to an obedient daughter, housewife and mother. The *Devi Sukta* hymn of Rigveda, a scripture of Hinduism, declares the feminine energy as the essence of the universe. Manusmriti asserts that "as a girl, she should obey and seek protection of her father, as a young woman her husband, and as a widow her son." In other sections, the same text asserts that "women must be honored and adorned", and "where women are revered, there the gods rejoice; but where they are not, no sacred rite bears any fruit".
- Many would argue that Hinduism has always given women an honoured place – the only religion to do so. This is reflected in the concept of shakti and in the influence of the goddess in Hinduism.
- It may be argued that traditional views of status of women within marriage being challenged, but it is difficult to attribute that to a feminist approach to Hinduism – may be cultural change being brought about under influence of western values.
- However many would argue that feminism has had a profound influence on Hinduism. Early phases of feminism challenged the practice of sati – successful over time; India has passed laws to address disadvantages of women in Hindu society such the Hindu Succession Act 1956 giving right to equal inheritance from parents. There are state level female education programs designed to change attitudes towards women.
- Much of the work of the Manushi organisation involves ensuring that women get the rights given to them by law and its success may be evaluated.
- Scholarly assessments point to achievements 'on paper' but recognise that many issues still remain – including gender selective abortion; there may be reference to the role/status of female gurus.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. 'Hindu attitudes to wealth and poverty are not practical in today's world.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Hindu dharma (duty) encourages Hindus to work hard and earn money. In this way they can support themselves and their family. This is in keeping with one of the four purushartas (aims or goals) of life, artha. Artha is about gaining wealth by honest and lawful means. In today's world and especially in the developing countries this can be seen as an idealistic teaching – unemployment is one factor, lack of skills, education is another. Putting the teaching into practice can be very difficult.
- Hinduism in the face of global poverty has had to change and adapt, beliefs altered in the face of coming into contact with a wide range of cultures and religions.
- The varnas limit the jobs a Hindu may have, since it is only appropriate for a Hindu to have a job suitable for their caste. In recent times, however, especially in the cities, these attitudes have been breaking down somewhat, allowing members of lower varnas to fill professions before filled only by higher ones. This clearly shows the impracticality of this attitude in today's world. Some occupations go against basic Hindu beliefs, irrelevant of caste, making it unlikely to find a Hindu fashion model or butcher for example.
- Some find the Hindu attitude to the cause of poverty unacceptable in today's world - they believe that if they are suffering so in this life, it is because of bad Karma built up in a previous life, so many do not feel the guilt felt in other societies when they see a beggar. Gandhi changed many Hindu beliefs with his teachings. He taught that it is wrong to think that a poor person is only getting what they deserve. He believed that everyone was a part of God, and people should recognise that they share the same world and should care for one another. Practical actions are needed.
- Many Hindus consider their attitude to wealth and poverty to be realistic. The aim of every person is to earn money and avoid poverty. This is a completely practical approach to life.
- Hindus do not see money as an evil. Indeed, one of the four aims of life, the purushartas, is to earn and enjoy money (artha). However, Hindus do not let greed overcome them, and must keep perspective. This leads to a balanced lifestyle.
- Giving to the poor is a way of life for Hindus in India. Employment is more acceptable than charity, however, so many will employ the poor as servants, even if they can only just afford this.
- Dana, or giving, is also a basic part of everyday life.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'Ramakrishna's greatest contribution was in the development of Hinduism as a world religion.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Many would argue that he promoted Hinduism as a world religion of equal status through his belief in the harmony of all religions. To Ramakrishna all religions were the revelation of God. This was a radical departure from the ideologies of the Brahmo Samaj and Arya Samaj. Ramakrishna sincerely expressed his desire to bring a synthesis of all religions. He considered the religions like Islam and Christianity as different paths or means to achieve the same goal. He had studied Qur'an and Bible and had clearly understood the essence and inner values of Islam and Christianity. According to him all creeds and faiths are based "on the universal idea of oneness of God and religions are important factors to foster the sense of unity among the people. He did not say that all the religions are the same. He recognized differences among religions but showed that, in spite of these differences, all religions lead to the same ultimate goal, and hence they are all valid and true. Therefore the spiritual cosmopolitanism of Ramakrishna put Hinduism on the world stage as a major religion.
- However many Hindus would argue that Ramakrishna's greatest contribution was his mystical emphasis on the possibility of having direct experience of transcendent Reality. He enabled people to gain or regain faith in God in the face of challenges by atheism, materialism and scientific thinking. As Mahatma Gandhi has stated: "His (Ramakrishna's) life enables us to see God face to face. No one can read the story of his life without being convinced that God alone is real and that all else is an illusion."
- Others would refer to his contribution in bridging the gap between ancient and modern. He showed that traditional ideals could be followed and realized in modern life.
- Many would refer to his contribution to modern morality through his emphasis on truthfulness and renunciation of lust and greed.
- Another of his contributions which some would argue was his greatest is his elevation of love from the level of emotions to the level of the unity of all Selves in God. Although the principle of oneness of the Supreme Self and its immanence in all beings is a central point in the Upanishads, it was seldom applied in practical life. Sri Ramakrishna saw the Divine in his wife, in his disciples, in others, even in fallen women, and treated them all with respect.
- Candidates could also make reference to his influence on Vivekanda.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'IVF can never be compatible with Hindu teaching.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- For many Hindus the overriding principle in this issue is the principle of ahimsa. In Hinduism ahimsa means without violence. Himsa means inflicting pain or injury on others. Ahimsa therefore literally means not inflicting pain or injury upon others. It is common for more than one embryo to be produced by IVF and for some to be left over after initial IVF cycles. These embryos can be frozen for use at a later date by the couple, can be used for research or may be destroyed. This destruction according to some Hindus goes against the principle of ahimsa. They believe that the atman is present from the moment of conception and destroying un used embryos is an act of violence. However others would argue that at an embryonic stage the atman is not yet present so if embryos are tested on or destroyed no life has been ended or harmed.
- Some Hindus would argue that being childless is due to karmic debt from a previous life so it is pointless to use fertility treatment as the debt has to be paid at some stage. Other Hindus would argue that adoption from a relative would be a more appropriate alternative to IVF as the child's family background would be known. Giving a loving home to a child is a good intentional action which in turn produces good karma.
- Most Hindus would place a great importance on family life and so if they find themselves infertile they might agree with the use of IVF to help them to give birth. Hindu scripture describes four ashramas, the second of these is called Grihastha. This is the householder stage, where it is their role to create a home and bring up a family.
- Others may view helping childless couples to have children as good action and in accordance with dharma.
- Regarding fertility, the emphasis on reproduction is not just to on having children, but on having a male offspring many Hindus believe. Assisted reproductive technologies are acceptable. The most important condition is that the egg and sperm is from legally married couple.
- S .Cromwell.Crawford believes that Hindu Bioethics would not find difficulty with IVF, in relation to harm/benefit ratio. This view is supported by Swasti Battacharya to an extent. The needs and status of the woman need to be respected.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.