



GCE AS MARKING SCHEME

SUMMER 2018

**AS
RELIGIOUS STUDIES
COMPONENT 1 - OPTION E
AN INTRODUCTION TO HINDUISM
B120UE0-1**

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.

Marking guidance for examiners, please apply carefully and consistently:

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 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.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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.

GCE AS RELIGIOUS STUDIES

SUMMER 2018 MARK SCHEME

Option E: An Introduction to HINDUISM

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

Section A

1. (a) Examine the spiritual significance of Durga Puja. [AO1 25]

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

- One feature of Durga Puja that is particularly significant is the worship of Durga as the mother goddess. According to many Hindus, Durga Puja is the greatest Hindu festival in which God is adored as Mother. Hinduism is the only religion in the world which has emphasised to such an extent the motherhood of God.
- Durga represents the Divine Mother and the power of Shakti or cosmic energy. She is the energy aspect of Shiva.
- The goddess is a divine not human mother and her images reflect her supernatural power. Her care and love for her human children is so great that she will do anything to protect them.
- As mother of the universe she personifies tender love, wealth, power, beauty and every virtue.
- Hindus believe that worship of Durga as divine mother gives material prosperity and spiritual freedom. Everyone is blessed with her loving mercy and is protected by her.
- Some Hindus divide Navaratri into sections of three days in order to celebrate different aspects of the divine Mother. The first three days celebrate her power as Durga to destroy impurities, vices and defects. The next three days celebrate her as Lakshmi, the giver of spiritual wealth, who can give unlimited wealth to her worshippers. The final three days celebrate her wisdom as Saraswati. In order to have all round success in life, the blessing of all three aspects of the divine mother are needed.
- The complete image of Durga represents the belief that to become divine then material desires must be kept under control. This is seen in the image of Durga standing on the demon. Hindus believe that by worshipping Durga it is possible to rid themselves of all desires and unfold divinity.
- The festival also reminds Hindus of some of the spiritual values that shape their identity, such as the duty to oppose evil, thanksgiving and the need to help others.

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

- (b) 'Celebrating mythical events on festival days have little value in today's world.'

Evaluate this view with reference to Hinduism.

[AO2 25]

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

- Hinduism is a religion of festivals and most if not all of them are based on mythical events. However some would question how meaningful these stories and events are in today's world.
- Some would argue that myths are metaphorical and as such are not a meaningful basis for festivals. However others would argue that myths are important because they are metaphors and teach about life in a way historical or philosophical accounts cannot do.
- Others would argue that they are fabrications which have no place in today's world. The deities portrayed in them are not believable or relevant role models for life in today's society.
- They also argue that the imagery and contradictions within many myths make them unacceptable today.
- However many would view mythology as a valid way to look at the world. Many scholars believe they are a sophisticated way of studying different aspects of psychology.
- Mythological stories are part of Hindu culture and heritage. They have been passed down from generation to generation, first of all orally and then written down. They have great value in educational and recreational terms.
- The stories refer to all aspects of life and act as a moral guide in day to day living referring to issues such as respect for elders and the importance of honesty. The epics Ramayana and Manabharata show how good overcomes evil. It is these values that are celebrated in different festivals.
- They are also seen as a way for Hindus during festival celebrations to experience darshan, which means to see or perceive.
- Many believe that myths give a culture continuity and stability and foster a shared set of perspectives, values and history that can be celebrated by the Hindu community.
- They also give guidelines for living. The activities and attitudes of the deities are role models for behaviour and standards within society.

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

2. (a) Examine the nature and importance of personal worship in Hinduism.

[AO1 25]

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

- The relationship between devotees and deities is personal. Devotional Hinduism is based on the love of the devotee for God. It enables the worshipper to build a personal relationship with God. A feature of puja in Hinduism is that devotees show much warmth, joy and affection since God is regarded as a close friend or loved one. In fact love and devotion are the main characteristics of puja. This is the ritual of paying respects to the presence of God.
- Puja can be performed for anything the performer considers to be the concept of God such as a murti of Vishnu or a Shiva linga.
- Most Hindus believe Puja should be performed daily although some believe that it should be done twice a day.
- A Hindu home will have a shrine which is usually colourful and bright and contain offerings of food, water, fragrance and light. In other parts of the home there could be murtis or pictures of the deities.
- Most puja generally include a minimum of 16 devotional acts which include : the spirit of god is invited to enter the Murti by sprinkling rice grains on it and touching the eyes and heart of the Murti with a blade of grass dipped in ghee. A seat is offered to god by spreading rice grains in a copper dish below the Murti.
- Personal worship enables the worshipper to make offerings to the deity in order to seek their blessings. It makes the presence of God become active and alive for the worshipper
- The arti ceremony which is part of puja enables the worshipper to receive the power and wisdom of the deity into their hearts and minds.
- It gives a spiritual focus to their lives.
- Personal worship includes darshan i.e. the vision or sight or glance of God which bestows special blessings on the devotee.

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

- (b) 'Puja is the most important way of expressing Hindu identity'.

Evaluate this view.

[AO2 25]

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

- Puja gives Hindus a strong sense of identity and the importance of their duty to observe the moral rules of Hinduism.
- Worship in the home and temple is a daily reminder to Hindus of the spiritual dimension of life. It reminds them of important aspects in their religion and is a practical way of celebrating and taking pride in those aspects.
- Puja in the home is the most important part of a Hindu's daily life as it welcomes the presence of God into the home and sanctifies all other domestic activities performed there. This is an identifying feature of Hindu lifestyle.
- The home shrine is an identifying feature of a Hindu's home and commitment to Hinduism.
- Puja in the mandir is a public expression of Hindu identity.
- Others would argue that there are many stronger ways to express Hindu identity rather than puja.
- Many would argue that festivals are a more effective way of expressing identity than puja. Festivals give Hindus the chance not only to express their identity but to take pride in it. The beliefs and values of Hinduism are clearly expressed through its festivals.
- Others would argue that a person's religious identity is expressed through following certain key beliefs. An individual is expected to put into practice the belief system he believes in. Hindu identity therefore is expressed through living a dharmic lifestyle.
- There are other ways a Hindu's religious identity can be expressed. This can be through outward signs of wearing a mark or dressing in a certain way. A Hindu may wear certain traditional dress, such as a sari for a woman, or a tunic and loin cloth for a man. A Hindu may also show his allegiance to a particular movement by marking his or her forehead with a mark called a tilak.
- However many would argue that Hindu identity can be expressed in a number of different ways. Diversity of ways reflects diversity of beliefs and practices within Hindu society.

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

Section B

3. (a) Examine the relationship between Brahman and atman in Hinduism.

[AO1 25]

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

- The relationship between Brahman and atman is a constant theme in the Upanishads and is described and understood in a number of ways. It is clear that it cannot be correctly described as 'God' and 'soul' and that the relationship is much more profound and mysterious.
- Some Hindus hold a monotheistic view of the relationship and believe that the atman is only a part of Brahman and not wholly identifiable with it.
- Other Hindus have more of a Monistic view believing that everything is made of of the same essential essence and therefore that Brahman and atman are one.
- The main message in the Upanishads however is a monistic one - based on the principle Tat tvam asi – 'That art thou.'
- Many comparisons have been used to explain the relationship between Brahman and atman.
- In the Chandogya Upanishad this relationship is explained through the dialogue between a father called Uddalaka and his son Svetaketu where the father uses a number of images to help his son understand the nature of atman and its relationship to Brahman – e.g. bees collecting juices to make honey; salt in water.
- Advaita Vedanta maintains that Brahman is identical with the inner self (the atman) of each person. There are no separate atmans in living things only Brahman penetrating and supporting the entire universe. Moksha is achieved by recognising and experiencing this. Everything else is an illusion (maya).
- A different view is given by Dvaita Vedanta which is often called 'dual' Vedanta. This is the belief that two things exist, separate and distinct from one another – one is the atman (usually referred to as jiva) which exists independently within all living things and brahman saguna the personal god underlying reality (usually referred to as ishvara).
- Madhva believed that each jiva is an image of ishvara – they are distinct and separate, have similar qualities but are completely unrelated.

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

- (b) 'It is impossible to worship an impersonal God.'

Evaluate this view with reference to Hinduism.

[AO2 25]

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

- For most Hindus personal forms of God, especially personal deities such as Krishna and Ganesh are the focus for their worship in the home and temple.
- Knowing God through a personal relationship is more possible and meaningful for most Hindus. These deities are brought more directly into daily life through daily puja in the home and shrines and temples everywhere.
- Impersonal concepts of God are incomprehensible to many Hindus in India.
- Impersonal concepts only have meaning for an elite of intellectual Hindus or those who go on a spiritual quest to ashrams or adopt the sannyasin or renunciate life style.
- The ultimate goal for Hindus is the realisation that the inner most being (atman) is one with Brahman. This is knowing God in the fullest way and is possible for all Hindus. Personal gods are stepping stones to a fuller understanding of the real nature of God in its impersonal and universal form.
- For some Hindus personal deities are seen to encourage idol worship and this is a distraction for the ultimate goal of union and merging of the inner self with Brahman.
- Hindus can acknowledge the truth of a number of concepts of God simultaneously and accept that God is everywhere as the living spirit in nature, as manifest in particular deities as well as the ultimate reality
- Most popular forms of worship are based on personal deities.
- The path of jnana yoga enables Hindus to know God in the impersonal forms. Some schools of philosophy assert that knowing God in personal forms is a lower level of truth than knowing God in its impersonal form.
- The two major traditions of Hinduism, Vaishnavism and Shaivism are based on devotion to personal manifestations of Brahman, Vishnu and Shiva.
- Relating to impersonal abstract forces is very difficult since all meaningful human relationships are based on the personal and as such knowing God through personal deities is more possible and meaningful to many Hindus.

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

4. (a) Examine the Hindu concepts of ahimsa and satyagraha. [AO1 25]

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

The concept of ahimsa:

- Candidates may refer to the Jainian origin of the concept - meaning radical non-violence founded on the belief that all living beings are worthy of respect and therefore all Jains are vegetarian.
- The meaning of the word ahimsa is literally without violence. Ahimsa means not to inflict pain or injury upon others.
- However the meaning of ahimsa is broader than this – it also means positively showing love, forgiveness and friendliness and supporting peace.
- In Hinduism it is a spiritual concept, an integral part of the religion's philosophies. Many consider it to be the highest virtue and practising it leads to spiritual growth on the path to liberation.
- However in Hindu scriptures there is some debate about its importance – some stating that it is the highest duty whilst others point out the exceptions such as war, hunting, law enforcement and capital punishment. Some scriptures also promote the eating of meat.
- Gandhi gave the concept a new direction by interpreting it in a political sense. For Gandhi ahimsa was not a passive concept which meant avoiding any type of confrontation it was an active concept requiring people to oppose and overthrow evil and injustice using nonviolent means.

The concept of satyagraha:

- It literally means 'holding on to the truth' or 'truth force'. It represents a determined, non-violent resistance to evil.
- It is a more complex concept than ahimsa – based on the idea that truth has an inherent force. This means that people who speak the truth or act on truth have a certain strength or authority because of it.
- Non-co-operation with evil asserts the truth. Using violence would mean that truth lost its moral strength and power.

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

(b) 'The ideal of ahimsa is not practical in today's world.'

Evaluate this view.

[AO2 25]

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

- Today's problems are very different and that the principles of ahimsa will not work in the face of extremism, terrorism, fanaticism and oppressive dictatorship.
- Nonviolence is based on diplomatic resolving of conflicts but in some of today's situations there is no reasonable way to engage with the perpetrators of violence.
- In fact many Hindus would point out that the principle in certain situations comes into conflict itself with other beliefs, practices and principles within Hinduism. A clear example of this conflict is in the issue of war and the belief in dharma.
- Modern society is far more complex than the society from which ahimsa originated and it is not easy or practical to apply an absolutist principle to the issues of modern society.
- Sometimes force is needed to maintain law and order and sometimes force and the use of violence is the only choice.
- The interpretation of ahimsa has an influence on its practicality in today's society. The underlying issue is whether it applies to human life or all life. Some Hindus would argue that it refers to respecting all human life and that killing animals and plants is a necessity in order to feed the community. Other Hindus however take a different view and argue that ahimsa is reverence towards all life.
- Some would argue that ahimsa could be relevant to an individual but not to society as a whole.
- Many would refer to Gandhi's example as being a strong endorsement of the practicality of ahimsa as relevant concept in the modern world, not only in the religious context but in the political one as well.
- Others would argue that many Hindu communities have successfully combined the principle of ahimsa with life in the modern world. This is seen in the context of care for the environment.
- Gandhi introduced a new dimension to the concept of ahimsa which he called satyagraha, which means truth force and many would argue it is this new dimension that makes ahimsa practical in the modern world.

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

5. (a) Explain the authority and use of the Vedas in Hinduism.

[AO1 25]

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

- For Hindus, the Vedas (Sruti or Shruti scriptures literally meaning- 'what is heard'.) include the earliest scriptures of Hinduism, but were composed over a very long period. Orthodox Hindus see them as the revelations given to seers.
- There are four Vedas, each with different strata or levels; they include different types of literature including: hymns to gods; myths; sacrificial formula; phrases with musical notations and melodies; hymns; magical recipes; explanation of rituals; mystical teachings; philosophical teachings in the Upanishads seen as reflecting on what has gone before.
- Belief in the authority of the Vedas is considered an essential part of Hindu identity.
- The authority of the Vedas lies in the experience of the sages, such experiences continue today giving authority to new figures; questioning the teaching is sanctioned by the scriptures themselves.
- Upanishads studied at the brahmacharya stage of life through gurus.
- In depth study of all Vedas during vanaprastha and sannyasin stages to gain an understanding of the deepest and most fundamental truths before death.
- Meditating upon and contemplating the truths contained in these scriptures IS the spiritual path towards moksha.
- Passages read out during yajna sacrifices and havan ceremonies in the temples.
- Use of passages from selected scriptures during rites of passage in the home and temple e.g. naming ceremonies, sacred thread ceremony, marriage and death rites.
- Vedas chanted during puja in home and temple.

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

(b) 'Hindu texts are still relevant today.'

Evaluate this view.

[AO2 25]

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

- They are the source of Hindu philosophy and are still relevant to the beliefs and lifestyle of Hindus today.
- Hindus believe that they reveal ultimate truths that enable Hindus to gain moksha.
- Ancient sages and rishis who contributed to the Vedas are trusted as sources of knowledge passed on through generations.
- These scriptures contain religious, moral and educational writings which are well known by all Hindus and are still relevant today.
- The epics and stories express the values and ideals which guide a Hindu through life.
- The Mahabharata and Ramayana epics important sources of belief and practice
- The puranas are popular religious literature containing stories about the deities such as Shiva, Ganesh, Vishnu and his avatars, which ordinary Hindus can still relate to.
- Rituals are important in the Vedas and large portions of the Vedas are devoted to verse, hymns and actions which are explicitly connected to use in ritual still used today.
- Hindu texts promote Sanatan dharma which can be explained as the eternal law which is based on the principle of truth. Humility, respect, integrity, and trust are vital components that are heavily emphasised in the Hindu way of life. Hindu scriptures stress the importance of respect and humility and these moral principles are relevant today because these are the qualities which people look for in others in any relationship.
- Another important concept in the Hindu texts which has impacted lives for thousands of years because it is applicable to all and is still relevant today is karma.
- The Vedas are not read or understood by majority of Hindus as a main source of belief. They are only accessible to Brahmins and temple priests who can study and understand Sanskrit. There are parts of the text which are the subject of debate as to their meanings, and other parts which are difficult to ascribe any meaning to in a modern world.
- Many see stories about gods, goddesses, demons and avatars as completely irrelevant in a scientific world.

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