



GCSE MARKING SCHEME

SUMMER 2018

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

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.

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)

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 (SHORT AND FULL COURSE)**

SUMMER 2018 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 'ahimsa'? [2]

- The doctrine of non-violence.
- Non-injury to living things.
- Respect for all living things

Refer to the marking bands for question (b).

(b) Describe the Three Qualities (Tri-guna). [5]

- Light, wisdom, truth and intellect that allows a person to develop spiritually (Sattva).
- Motivation, the quality that makes us go and do something (Rajas).
- Dullness, laziness, apathy that prevents development of spirituality or doing what is right (Tamas).
- The three gunas are present in all living beings but in varying proportions.
- Varying proportions of gunas affect social role of individual and may be associated with varna, e.g. sattva is primary guna of Brahmins but not Vaisyas.
- Dominance of guna upon death affects rebirth, e.g. dominance of rajas results in rebirth among those who are active.
- Link to the Trimurti as displaying guna qualities of creation
- Sattva - goodness - maintenance - (Vishnu)
- Rajas - passion - activity - (Brahma)
- Tamas - ignorance - destruction - (Shiva)
- Reference to primal matter - creation occurs when gunas unbalanced.

Refer to the marking bands for question (c).

(c) Explain Hindu teachings about Brahman. [8]

- Brahman as saguna – with qualities (Bhagavad Gita 11.8).
- Brahman as nirguna – without qualities (Bhagavad Gita 11.8).
- Brahman is the ultimate reality.
- Brahman the absolute truth.
- Brahman is everywhere.
- Brahman is within the heart.
- Diversity of views in Hinduism: monist (everything is made of the all-penetrating soul, Brahman) and monotheist (God as a single ultimate being).
- Reference to deities as representations of different aspects of the Brahman.
- Atman as part of, but distinct from, Brahman.
- Atman is Brahman, which saturates all life.
- Reference to story of Svetaketu and Uddalaka (Chandogya Upanishad 3:14.1) and other appropriate sources of wisdom.
- Brahman personified by murti during worship

Refer to the marking bands for question (d).

(d) 'Karma is the cause of all suffering.' [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.)

- Cause and effect - negative actions (using own free will) leads to negative effects.
- Cause and effect - negative thoughts cause individuals to suffer mentally.
- Negative experiences in this life are result of behaviour in previous life.
- Sin accumulated through negative actions/thoughts and responsible for suffering (Papa).
- Delusion and illusions are cause of suffering and will prevent one from realising truth or reality (Maya).
- Moral evil - action of humans who use their free will to inflict suffering on others.
- Natural evil - acts of nature as a cause of suffering.
- Reference to Bhagavad Gita and other appropriate sources of wisdom.
- Suffering caused by apathy (tamas) and regret at what has not been done.
- Suffering caused by desire (kama) and the pursuit of pleasures, passion or possessions.
- Suffering resulting from personal choice of renunciation/asceticism
- Reference to path of Karma (Karma Yoga) which leads to perfection.
- Varna as a cause of suffering.

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 'puja'? [2]

- The act of worship.
- Making offerings to deities.

Refer to the marking bands for question (b).

(b) Describe the work of ISKCON Food for Life. [5]

- Food relief for people suffering from war, natural disasters, homelessness and poverty.
- A global network of free food kitchens, home delivery programmes, disaster relief and school services.
- Operating within a ten-mile radius of ISKCON temples under the instruction of A.C. Bhaktivedanta Swami Prabhupada.
- Use of vegetarian ingredients.
- Offering of food to Krishna, who blesses food, before it is distributed.
- Once blessed this food is known as prasadam.
- Spreading beliefs while engaging in the work they do.

Refer to the marking bands for question (c).

(c) Explain why Hindus celebrate Holi. [8]

- Association with New Year – destruction of old, bringing in the new.
- Agni blessing babies with a successful life.
- A harvest festival marking the end of the winter crop and the coming of spring.
- Holi is a time to break traditional varna and social rules e.g. a vegetarian may decide to eat meat. A Dalit may chase and throw paint at a Brahmin.
- The inclusion of all, regardless of e.g. age, varna or gender.
- Reference to the story of Holika and Prahlada with a focus on devotion enabling a worshipper to overcome evil.
- Rejection of evil through act of throwing dung into fire (as if at Holika).
- Reference to Vaishnavites who focus on story of Krishna and Radha – coloured powder thrown as Krishna threw coloured powder at cowgirls.
- Celebrated worldwide to show connection to the global community.

Refer to the marking bands for question (d).

(d) 'Every Hindu should visit Varanasi.'

[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.)

- Importance of bathing in the river Ganges to take away sins (papas).
- Importance of Varanasi for Shaivites – Varanasi dedicated to Shiva.
- Reference to Epics and Puranas where Varanasi is described as “the foremost city of Shiva”.
- Importance of taking part or observing Ganga Arti – worship of Shiva, Agni and the goddess Ganga.
- Water from the Ganges (Gangajal) for personal puja at home. Gangajal is considered the spiritually purest water.
- Good karma accumulated through going to Varanasi.
- Importance of the ‘cremation ghats’ as a place to conduct the funeral rite (antyeshti).
- Importance of worship at home where there will be fewer distractions.
- Importance of worship at the mandir where a priest will guide you through communal worship and sacred texts.
- Intention to visit Varanasi is just as important as visiting in person.
- Other places more important to Vaishnavites e.g. Vrindaban, the village where Krishna lived.
- Pilgrimage is viewed as a desired/optional form of worship (kanya).
- Ganga ‘embodied’ through river Ganges.
- Varanasi is a place to meet sadhus/ascetics.