



GCSE Religious Studies A

8062/14 - Paper 1: Hinduism

Mark scheme

June 2018

Version/Stage: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Levels of response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine**

religious studies skills. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

In questions where credit can be given to the development of a point, those developments can take the form of:

- **Example or evidence**
- **Reference to different views**
- **Detailed information.**

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	• Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate	3
Intermediate performance	• Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate	2
Threshold performance	• Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate	1
No marks awarded	• The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning	0

0 1 **Hinduism: Beliefs**

0 1 . 1 **Which one of the following is the Hindu name for the eternal inner self (soul)?**
[1 mark]

- A Tri-guna**
- B Kama**
- C Atman**
- D Nirguna**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C: Atman

0 1 . 2 **Give two of the ages in the cycle of four ages.**
[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

Credit the naming of different ages, or for descriptions of the qualities of two different ages

First age is Satya Yuga – gold age – longest age – age of religious observance, high moral behaviour and no indiscipline, when people lived for a very long time

Second age is Treta Yuga - silver age

Third age is Dvapara Yuga - copper age

Fourth age is Kali Yuga – iron age – shortest age – age of disrespect for spirituality when religion is forgotten, behaviour is bad, the world is corrupt and people live for the shortest time of any age.

0 1 . 3 Explain two ways in which belief in the Tri-murti influences Hindus today.
[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies

First way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

Where a response simply describes/explains the Tri-murti (without reference to influence), a mark of up to 2 maximum may be awarded.

Students may include some of the following points, but all other relevant points must be credited:

- They might worship one specific form of the Tri-murti / eg Vishnu / so they have statues and images of that deity at home / carry out acts of worship before their home shrine
- it helps them understand some characteristics of the divine more clearly / so they can mirror those in their own lives / eg Vishnu's compassion
- they might devote more time to worship because of their beliefs / eg Shaivites following the path of devotion
- helps them understand Brahman / by seeing key aspects / so bringing them closer to their own spirituality
- belief in any aspect might shape the job or activities they undertake / eg knowing that Vishnu came to earth as an avatar to help humans / they may feel they should work in a caring profession
- it might encourage them to study scripture to learn more / the specific form they worship will determine the temple they attend / might determine the form of worship they practice / eg a Shaivite might practise raja yoga
- by worshipping Saguna Brahman (Tri-murti), they are gaining a better understanding of Nirguna Brahman
- Vedas - By knowing Shiva, the Auspicious One who is hidden in all things, exceedingly fine, like film arising from clarified butter, the One embracer of the universe – by realising God, one is released from all fetters'
- Gita - 'On those who meditate on me and worship with undivided heart, I (Vishnu) confer attainment of what they have not, and preserve what they have', etc.

0 1 . 4 Explain two Hindu teachings about illusion (maya).

Refer to sacred writings or another source of Hindu belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Second teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Relevant and accurate reference to sacred writing or another source of Hindu belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Maya or illusion = the idea that everything around us is part of a complex illusion which our soul has created
- only enlightenment (moksha) can free a soul from maya
- freeing the soul from maya allows a person to see their true self
- maya leads humans to be greedy, angry, and to be attached to the world, so it promotes rebirth rather than enlightenment (moksha)
- maya is what makes people selfish
- Upanishads – That same self, completely deluded by maya abides in the body and does everything
- Vashistha makes the analogy of dirt to describe maya – as we wipe away the dirt, we see what is really there, so we need to remove maya
- the rope analogy shows the power of maya – seeing the rope we fear it because we think it is a snake, but that is our mind playing tricks
- Upanishads – in a dream state, the soul is completely deluded by maya so that it lives in the body and does everything
- Shankara – The Vedas help take away the veil preventing us knowing that you and the divine are one, it is maya which makes a person feel limited and bound, etc.

0 1 . 5 ‘Human free will makes liberation (moksha) hard to achieve.’

Evaluate this statement.

In your answer you should:

- **refer to Hindu teaching**
- **give reasoned arguments to support this statement**
- **give reasoned arguments to support a different point of view**
- **reach a justified conclusion.**

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Free will is encouraged by maya (illusion) to be selfish, greedy, arrogant and so on – these qualities hurt others so keep a person on the cycle of rebirth
- free will is an expression of self, the ego – which is the opposite of moksha
- free will makes people behave in ways which hurt themselves in spiritual terms – becoming focused on materialism, for example
- free will generally makes people lazy, whereas it is hard work to achieve moksha
- free will makes people choose pleasure, whereas attaining moksha requires discipline and

the giving up of sensual pursuits

- The wise man chooses the path of joy; the fool chooses the path of pleasure (Katha Upanishad), etc.

Arguments in support of other views

- Free will is Brahman's assistance to humans to be able to achieve moksha
- It is only by free will we can achieve moksha as we have to do it for ourselves, showing devotion and discipline
- Simply being born in the world makes moksha hard to achieve
- people are surrounded by material and sensual stimuli which make them want to keep experiencing these pleasures, hence taking them away from moksha
- habitual behaviour makes them repeat actions which take them further from moksha
- addictions control our free will, so the addiction is to blame not the free will
- a person's birth state – which place, which life conditions help or hinder pursuit of moksha, eg it is very difficult for a person who has become a butcher to attain moksha, being born into extremes of wealth and poverty can hamper/influence our use of free will to work for moksha
- Western society undermines spirituality and makes people strive for non-spiritual things (bigger house, better job, more money, etc.) so steers people away from moksha, etc.
- There are other routes to moksha, eg the yogas (bhakti – devotion; karma – actions; astanga – meditation; jnana – study); worshipping (at the shrine at home/temple/with guru); pilgrimage; nine processes of devotion

[Plus SPaG 3 marks]

0 2

Hinduism: Practices

0 2 . 1

How often does Kumbh Mela take place?

[1 mark]

- A Once a year**
- B Once every three years**
- C Once every five years**
- D Once every ten years**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: B: Once every three years

0 2 . 2

Give two focuses of worship for Hindus.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

One God - Brahman / Tri-murti (Vishnu, Shiva, Brahma) / a deity (Hanuman, Ganesha, Lakshmi etc) an avatar (Rama, Krishna) / guru / elders / sacred land, eg Vrindavan / sacred hills and mountains, eg Mt Kailash / sacred rivers, eg Ganges / sacred plants, eg tulsi, banyan tree / sacred animals, eg cow, monkey / murtis / etc.

Also credit aspects of or reasons for worship – image/statue of deity / own spiritual development / giving thanks / supplication / show devotion / Nine processes / Arti / havan / puja / 4 yogas etc

0 2 . 3 Explain two contrasting forms of worship between Shaivism and Vaishnavism.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting form of worship

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting form of worship

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

NB – students may choose to focus on differences in worship or differences between the groups generally – both are acceptable.

Award credit for each half of each given contrast, eg ‘Shaivites...whereas Vaishnavites...’

Where a response describes **only** Shaivites or Vaishnavites, award up to two marks maximum

Students may include some of the following points, but all other relevant points must be credited:

- Shaivites see Shiva as the Supreme manifestation, whereas Vaishnavites see Vishnu as that, so they directly worship that form
- Shaivism is the most ancient form of Hinduism, so their followers claim it to be the highest form
- Shaivism strongly suggests the soul must be awakened by a teacher (human), whereas Vaishnavism stresses complete surrender to Vishnu (or avatar) (deity)
- Each has specific significant and sacred places, and worshipping at either brings great merit, but only if at their specific place – Shaivite = Mt Kailash; Vaishnavite = Vrindavan
- Shaivite key practice = siddha yoga: internal focus and asceticism; whereas Vaishnavite = chanting and hymns (japa/kirtan): external, communal and devotional, though can be personal devotion
- Shaivism does not teach the existence of avatars, whereas Vaishnavism does – so Vaishnavites worship avatars as deities (for Shaivites these are just extraordinary humans, not deities)
- Shaivism teaches that god and soul are one, whereas Vaishnavism sees them as separate and distinct, etc.

0 2 . 4 Explain two ways in which cows receive protection in Hindu society.

Refer to sacred writings or another source of Hindu belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First way

Simple explanation of a relevant and accurate way – 1 mark
Detailed explanation of a relevant and accurate way – 2 marks

Second way

Simple explanation of a relevant and accurate way – 1 mark
Detailed explanation of a relevant and accurate way – 2 marks

Relevant and accurate reference to sacred writing or another source of Hindu belief and teaching – 1 mark

If a response is entirely focused on **why** cows are protected, award up to two marks maximum

Students may include some of the following points, but all other relevant points must be credited:

- Many people are vegetarian / out of respect for animals in general / even if a Hindu eats meat, they will not eat beef
- Cows allowed to wander freely in India / and are given protection, food, care / must not move them if in the road / allow to wander through streets unharmed / allow to eat from stalls unharmed / etc
- goshallahs (cow sanctuaries) exist in many places in India, where cows are looked after, also the Bhaktivedanta Manor complex in the UK has a goshallah
- illegal to sell cows for slaughter in India since May 2017, so showing that laws will be used to protect them
- given status through being used in processions, and for blessing eg new homes
- given status through a festival – Gopashtama
- projects set up to protect cows, eg Project Mother Cow
- Gandhi suggested cow protection to be the most important outward manifestation of Hinduism, as it demonstrates many Hindu virtues such as ahimsa
- Rig Veda – The cows have come and given us good fortune...giving milk for Indra each day
- Krishna was a cowherd
- ahimsa extends to protecting cows / mahapap sin – the greatest form of sin – to harm a cow
- the cow is a sacred animal
- Vedic texts call for non-slaughter of quadrupeds (cows), etc.

0 2 . 5 'Varanasi is the most important place of pilgrimage for Hindus.'

Evaluate this statement.

In your answer you should:

- refer to Hindu teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- One of the oldest continually inhabited cities in the world, so has traditional importance
- most important place for both Shaivites and Vaishnavites, hosting more pilgrims than any other every year
- if a person dies in Varanasi, they have a better chance of moksha
- home of Lord Shiva
- it is believed Lord Shiva welcomes the departing soul and whispers the name Rama in their ear
- can bathe in the Ganges here, which brings great blessings
- can have body of the dead burnt here

- considered holiest place so must be most important
- worshipping at the mandir (temples) here brings greater merit than worshipping at other temples – there are key temples to most of the major deities here
- cultural importance – eg the poem Sri Ramcharitmanas was written here
- ayurveda originated here
- many other religious figures have had key bases here, eg the Buddha, etc.

Arguments in support of other views

- Many other sites are more important or just as important
- The 12-yearly Kumbh Mela at Allahabad attracting 120 million plus is more important
- Mt Kailash is more important as it is where Shiva resides
- Vrindavan is more important as it is where Vishnu resides
- Gangotri Temple (source of Ganges) is more important , not least because it takes much effort to get to it
- no physical place is important, rather the importance in Hinduism is what is in a person's heart
- Varanasi might have no actual connection to a person or their personal faith, so they personally prefer somewhere else which does have, eg the temple they attend often
- Varanasi has become too commercial
- no commandment or rule says it is the most important, etc.