



A-level RELIGIOUS STUDIES 7062/2C

Paper 2C Study of Religion and Dialogues: Hinduism

Mark scheme

June 2020

Version: 0.1 Pre-Standardisation



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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 Examiner.

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.

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level 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.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

Levels of Response: 10 marks A-Level – AO1	
Level 5 9–10	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary
Level 4 7–8	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, alternative views and/or scholarly opinion are explained • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary
Level 3 5–6	<ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary
Level 2 3–4	<ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion • Limited organisation of ideas and coherence and use of subject vocabulary
Level 1 1–2	<ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development • There may be a basic awareness of alternative views and/or scholarly opinion • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 13–15	<ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis • There is an appropriate evaluation fully supported by the reasoning • Precise use of the appropriate subject vocabulary
Level 4 10–12	<ul style="list-style-type: none"> • A well-focused response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis • There is an appropriate evaluation supported by the reasoning • Good use of the appropriate subject vocabulary
Level 3 7–9	<ul style="list-style-type: none"> • A general response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought • An evaluation is made that is consistent with some of the reasoning • Reasonable use of the appropriate subject vocabulary
Level 2 4–6	<ul style="list-style-type: none"> • A limited response to the issue(s) raised • Presentation of a point of view relevant to the issue with some supporting evidence and argument • Limited attempt at the appropriate use of subject vocabulary
Level 1 1–3	<ul style="list-style-type: none"> • A basic response to the issue(s) raised • A point of view is stated, with some evidence or reason(s) in support • Some attempt at the appropriate use of subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

0 1 . 1

Examine the importance of puja for Hindus.

[10 marks]

Target: AO1.1: Knowledge and understanding of religion and belief including religious, philosophical and ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Puja is important because it allows Hindus to give thanks to their chosen deity. This means that during puja ceremonies Hindus offer food, flowers, water, milk and / or sing sacred mantras as a means of appreciation and thanksgiving. By doing so, many Hindus believe that they will receive blessings from the deity and acquire positive karmic merit. For example, Hindus perform Ganesha Puja in order to remove obstacles and bring about luck.

Puja is important because it is a means of celebration. Hindus may perform puja to celebrate the deity or as a part of festivals and pilgrimages. For example, whilst undertaking pilgrimage to the River Ganges, Hindus may perform Ganga Puja to celebrate and give thanks to the Mother Ganga for her life-sustaining waters. During this ritual Hindus make offerings to Ganga in the hope that they will receive blessings and good fortune.

Puja is important because it brings Hindus together. This means that during both home and temple, puja Hindus are united both as a family and wider religious community. For example, many Hindu homes have a shrine, which brings the deity into the home. This allows a family to come together each day to offer prayers to their chosen deity. Whilst at a temple, Hindus have the opportunity to come together as a community, strengthening their social bonds and engaging in communal worship. Puja may also allow them to receive darshan.

0 1 . 2

‘For Hindus, there can be no truly sacred sites outside India.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: the importance of India for Hindus living elsewhere, and the possibility of sacred sites developing outside India.

Answers may present, analyse and evaluate some of the following arguments:

Some Hindus may agree due the importance of mythology in the religion. Many sacred sites located in India are sacred because of Hindu mythology. For example, some Hindus may wish to visit the site of Ayodhya because of its importance in the Ramayana and in the life of Rama. However, many Hindus also recognise the importance of sites located outside India. For example, for many Hindus, Sri Lanka is also associated with the Ramayana and the life of Rama, and as a result many sacred sites can also be found here.

Some Hindus may agree because they believe that rites of passage, for example, death rituals, can be performed only in India. Many Hindus believe that to die or to have their body cremated on the banks of the River Ganges, or to scatter their ashes into the river, leads to a favourable reincarnation or to the attaining of moksha. However, other Hindus may argue that any running water is sacred, suggesting that ashes can be scattered into any river anywhere, and still offer the possibility of favourable reincarnation or attaining moksha.

Some Hindus may agree because India is the birthplace and residence of several deities and of historical and contemporary gurus. For example, ISKCON devotees consider Vrindavan a sacred site due to its association with the life of Krishna and Swami Prabhupada. However, sites outside India which have an important role in the history and community of modern Hinduism may also be considered sacred. For example, Bhaktivedanta Manor in Watford is considered sacred by some ISKPN devotees.

0 2 . 1

Examine how religious pluralism in modern secular states has influenced Hindu thinking.

[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief including analysis and evaluation of aspects and approaches to religion and belief.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Pluralism has led to some Hindus developing Vedantic thinking. They have seen the diversity of religious traditions within society and have suggested that all faiths are equal and are merely different expressions of one Ultimate Reality. This thinking has had positive implications for Hinduism and its interactions and relations with other religious traditions, for example, interfaith work. It has also allowed for individuals to express freely their chosen religious tradition.

Pluralism has led some Hindus to develop exclusivist thinking. For example, they may respond to the growth and diversity of belief systems within society by reforming and mobilising Hinduism into a political force, for example, Hindutva. They have used this ideology to defend India and Hinduism against outside influences. Often this means excluding or showing hostility towards traditions that do not have a history or heritage connected to India.

Pluralism has led some Hindus to recognise the importance of their Indian heritage. For many Hindus, especially those who have migrated, India may give them a sense of belonging because it offers them a communal identity linked to Hinduism's origins. Moreover, they may look to India as a modern religious state. They may see it as the country which gives them opportunities to learn about and practice their faith. For example, performing pilgrimage to the Ganges, visiting a guru and / or retreating to an ashram.

0 2 . 2

‘The theory of evolution undermines Hindu beliefs.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: how science has challenged Hinduism and Hindu responses to Darwin’s theory of evolution and the Big Bang theory, including the views of ISKCON. The belief that science is compatible with Hinduism with reference to the views of Sarvepalli Radhakrishnan about the scientific basis of Hinduism, and the belief that scientific discoveries were revealed in the Vedas.

Answers may present, analyse and evaluate some of the following arguments:

Some Hindus may agree because evolution undermines the role of Brahma as Creator. There is no empirical evidence for the existence of Brahma, so the belief he created the universe and everything within it is based on faith not reason. However, other Hindu creation narratives suggest that the origins of the universe are unknown. A belief in evolution is an acceptable and reasonable explanation for the origins of humanity.

Many ISKCON devotees may argue Darwin’s evolutionary theory undermines the power and role of Krishna as the Creator of the universe. However, others may draw parallels between Darwin’s theory of evolution and the descent of Vishnu’s avatars. They may suggest that Hinduism taught the theory of evolution before Darwin. If understood as a process directed by Krishna, evolution may be seen as a theory that does not undermine any beliefs.

Some Hindus may agree, because evolution undermines the belief that everything in the world was designed for a specific purpose. They may argue that some elements of the world are too intricate to be the result of a random and unguided process like evolution. For example, the human body appears to be designed. However, other Hindus may argue that in light of scientific discoveries Hinduism needs to adapt and change its beliefs. They may consider that religious stories of creation are myths and symbols, not factual accounts of events.

0 3 . 1

‘It is not reasonable to believe that religious experiences happen.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

There are varying Hindu views about the nature of religious experience. The belief that the Vedas were revealed through such experiences is essential to many Hindus, as is the belief that religious experience can play an important role in personal religious life today. The sources of authority supporting such claims include scripture, gurus, personal experience and testimony.

Philosophy

Philosophy may challenge the claim that it is reasonable to believe that religious experiences happen on the grounds that it is more reasonable to believe either an alternative explanation for such experiences or that the witnesses lied about what happened. It may also be argued that a religious experience is simply an ordinary experience interpreted in an extraordinary way. Swinburne's principles of credulity and testimony may be discussed.

Maximum Level 3 for answers that do not include both Hinduism and philosophy.

AO2

There are natural explanations for so-called religious experiences so there is no justification for the claim that they are genuinely religious experiences. However, Swinburne argues that reality is probably as we experience it, so if anyone reports seeing or hearing, for example, a heavenly realm or God, it should be assumed that they did unless there are special considerations against their claim. Many philosophers argue that there are always special considerations which make it unreasonable to believe that claim – for example, drugs, psychological factors, or the absence of any independent evidence for the claim made. However, the absence of proof that the visionaries were taking drugs or psychologically disturbed may be cited in response along with the argument that the only direct evidence available for the realm/being in question is religious experience and/or that there are independent arguments for the existence of God which can support the reported experience.

The authority of scripture which supports many claims about religious experience may be challenged. That authority may itself depend on religious experience, making a circular argument. Even if one accepts Swinburne's principle of testimony, it may be argued that there are good reasons to think that witnesses could be lying about what they have experienced. The subjectivity of most experiences mean that the only evidence is the word of one person, who may have a vested interest in having claims accepted. However, it is not reasonable to dismiss all witnesses as liars, and the character of some witnesses may be called in support of a claim.

What is apparently experienced can be dismissed as simply a matter of interpretation. For example, a dream about God may be interpreted as experiencing God in a dream. An event taken as a sign may have no significance for others experiencing the same event. However, different interpretations rely on different individual assumptions, therefore faced with two different interpretations it is difficult to justify choosing one over the other, for example, preferring the natural rather than religious interpretation of the event.

0 4 . 1

‘Hindu statements about Brahman are meaningful only for Hindus.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

Statements about Brahman appear in Hindu scriptures and teaching and appear to be meaningful and informative. They include Saguna Brahman being described as a personal God with qualities, while Nirguna Brahman is described as nothingness, without qualities and beyond description. Texts such as Kena Upanishad 1, 3–8 may be considered obscure in meaning. Understanding Brahman may be dependent on some form of religious experience.

Philosophy

The verification and falsification principles challenge the meaningfulness of religious language, but have been extensively criticised. Eschatological verification suggests that statements about Brahman are meaningful for all because they can be verified after death. The idea of language games could suggest that the intended meaning is limited to the community of believers. References to religious language as symbolic, analogical, cognitive or non-cognitive, and to the Via Negativa may also be made relevant.

Maximum Level 3 for answers that do not include both Hinduism and philosophy.

AO2

The verification and falsification principles could be used to argue in support of the view that religious language has meaning only for believers, or to argue that it has no meaning at all. However, the principles may be rejected because they fail their own tests. Furthermore, the idea of eschatological verification suggests that statements about Brahman are verifiable in principle and so are meaningful.

Language game theory, as proposed by Wittgenstein, suggests that religious language is a game played between believers who understand language according to its own internal logic, and cannot communicate the sense of it to those who are outside the game. However, many reject this analysis of language. For example, the language may be evocative and designed to stimulate an experience of Brahman, which will reveal the meaning of the term both to those within and outside of the faith.

Some Hindus may argue that the meaningfulness of religious statements depends on religious experience which occurs only for believers. Language used by Hindus is, at best, analogical. However, such believers do not have to be Hindu, and analogical meaning may be understood by non-believers.

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‘Virtue ethics supports Hindu views about eating meat.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and virtue ethics.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note: This question may, but need not, be answered solely with reference to Aristotle's virtue ethics.

AO1

Hinduism

Hindu beliefs about the cycle of life and ahimsa lead many to adopt a vegetarian lifestyle, but meat eating is not explicitly forbidden by scripture and some passages in the Veda assume it. Eating beef is forbidden. Many consider eating meat, and killing animals for food, as incompatible with spiritual devotion, but others consider it acceptable as long as animal suffering is minimised.

Ethics

Aristotle assumes a hierarchy of souls, which places humanity above animals, and therefore meat-eating is acceptable. The final end of humanity is complete well-being (eudaimonia). This is the fulfilment of virtue which can only be achieved by individuals who choose to act virtuously. Each individual must achieve the mean appropriate to themselves and in the situation. Meat-eating is appropriate in Aristotle's view.

Maximum Level 3 for answers that do not include both Hinduism and virtue ethics

AO2

Hinduism and virtue ethics share the belief that compassion is a virtue that should be cultivated, so both may oppose meat-eating on that basis. However, Hindu beliefs about the cycle of life lead some to value animal life equally with human life and to reject meat-eating altogether. This is opposed by Aristotle's beliefs about the hierarchy of souls and his view that animals exist to serve human beings, which make it far easier to justify eating meat from his point of view.

In some situations, Hinduism does not forbid meat-eating, and can accept it as necessary for human survival. For example, the Manusmrti suggests that when a Hindu's life is in danger, a Hindu may consume meat. Aristotle said that animals are there to serve humanity's needs, and this need is sometimes as food. Therefore, both Hinduism and virtue ethics may permit eating meat. However, many Hindus make a distinction between meat and beef. Most Hindus will never engage in the practice of eating beef. Some Hindu gurus teach that cows should never be killed. Therefore, unlike virtue ethics, Hindu beliefs forbid the eating of specific animal meat.

Hindus believe that the actions they perform produce a karmic consequence. If this action results in the suffering of another living-being it is to be avoided. Many Hindus believe that by eating meat they are causing an animal to suffer and as a result will themselves suffer in a future lifetime due to the laws of karma and process of reincarnation. Therefore, they will not eat meat. However, these concerns do not interest a virtue ethicist as the focus on the development of the character in this life not a future life/time.

0 6 . 1

‘The conscience is not a good guide to moral decision making.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

Hinduism teaches that humans are naturally inclined to do what they believe is right and that the conscience is their guide. It follows from an understanding of right and wrong which is built on experience and contemplation. Moral laws may be understood as a construct of the apparent, rather than the real, world, meaning that at the lowest level, the conscience operates with a flawed perception of right and wrong.

Ethics

There are varying secular understandings of conscience as a social or psychological construct. It may be seen as the result of nurture, for example, as the internalised standards of society or family. As such, it is relative to its context and while socially useful, has no objective value. It may reflect the psychological need to conform to society, or a rejection of current social values. It may also be considered innate and universal, and so account for broad similarities between many moral codes.

Maximum Level 3 for answers that do not include both Hinduism and ethical studies.

AO2

The conscience may be an inadequate guide for those who merely see it as a social or psychological construct that varies from person to person, and depends on their historical and cultural context. However, conscience as a social construct, informed by the Hindu teaching, may be a good guide for Hindus to make moral decisions.

The conscience may not be a good guide to moral decision making because it is subjective, so an individual could confuse personal desire with conscience. However, conscience is rarely the only factor in making moral decisions. A person may have an intuitive feeling and that could be followed by self-analysis to determine whether self-interest is involved.

The conscience may not be a good guide because it requires personal responsibility and may require moral courage to accept or disregard Hindu teaching. Not all people have these qualities. However, not following one's conscience may be stressful and guilt-making, and unforeseen consequences may follow. For this reason, Hindus may consider the conscience as a good guide.