



GCSE RELIGIOUS STUDIES A 8062/14

Paper 1: Hinduism

Mark scheme

June 2019

Version: 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 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.

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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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 gives the meaning of ‘ahimsa’?**

[1 mark]

- A** **Not being selfish**
- B** **Non-harming**
- C** **Equality**
- D** **Humility**

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

Answer: B: Non-harming

0 1. **2** **Give two understandings of the three features of the divine in Hinduism.**

[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:

- All-pervading Brahman / residing within other things / eternal (sat).
- The Lord within the heart / controller within (antaryami) / knowledge (cit).
- The Supreme Person living within the spiritual abode / residing outside/beyond (transcendent) (Bhagavan/Ishvara) / spiritual pleasure (ananda).

Note: To gain full (2) marks, responses must come from different bullet points, so a response which is entirely from the same bullet point may only achieve one mark.

Note: Students may express these understandings using different terms; for example ‘all-pervading Brahman’ might be expressed by ‘transcendent Brahman’, etc.

0 1 . 3 Explain two ways in which belief in male and female deities 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

Award maximum of 2 marks where the response gives only description about deities

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

- Having a 'favoured' deity to whom devotion is given daily / means that time is taken out of daily life to devote to this activity.
- Having a 'favoured' deity for whom a shrine is set up in their own home / often in its own room of the house / means that space is given up to their religious devotion.
- When seeking a specific outcome, eg good fortune / a Hindu might make devotion to a specific deity (in this case Ganesha).
- Believing in different deities encourages greater understanding of Brahman / through understanding aspects of Brahman.
- In specific jobs, a Hindu might worship a specific deity / as that could bring luck in their role, eg anyone working in a job requiring strength might worship Hanuman.
- They might worship a specific deity due to the deity's role, eg Lakshmi and the home
- Families might use stories of the deities to teach important religious or ethical lessons to their children / hence the deity is influencing devotion or behaviour/morals.
- When attending the temple, a Hindu might make offerings to several different deities in the process of their worship, rather than just one.
- Male and female deities suggest equality / so Hindus might be more equal in their dealing with either gender, etc.

0 1 . 4 Explain two Hindu beliefs about avatars.

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 belief

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

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
 Detailed explanation of a relevant and accurate belief – 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:

- Avatar means ‘to appear, descend, take birth/manifest’ / it is the belief that God is incarnated.
- Avatars can be humans with special powers (eg Rama) / or animals (eg Kurmavatara the tortoise) / or mythical creatures (eg Narasimha)./ part of the saguna God (God with form)
- Avatars are interfering in the world and have a task/duty / eg to take a message (eg Buddha) / or to save humanity from demons (eg Rama against Ravanna)./ or be a role model (eg Rama) to follow
- Vaishnavites believe Vishnu promised in the Bhagavad Gita that whenever there is a very big presence of evil and suffering in a world / He would incarnate to give help, restore order and get rid of evil / Gita 4.7–8 – ‘Whenever righteousness wanes and unrighteousness increases I send myself forth. For the protection of the good and for the destruction of evil, and for the establishment of righteousness, I come into being age after age.’
- Shaivites do not believe Shiva will incarnate directly / as they believe that would be him interfering in the world / and he has already decided everything that will happen (so interference is not logical) / they believe Shiva manifests as, or acts through, gurus etc instead.
- Vaishnavites believe Vishnu has incarnated at least 10 times (the actual number is debated) / these ten are significant incarnations / Matsya the fish, Kurma the tortoise, Varahavatara the boar, Narasimha the man-lion, Vamana the dwarf, Parashurama the priestly warrior, Rama the prince/king of Ayodhya, Krishna the cowherd, Buddha, and Kalkya the horse-rider (still to come).
- The concept of avatars has been applied to non-Hindu traditions / with some Hindus seeing Jesus and Muhammad as avatars, etc.

Beliefs about specific avatars:

- Matsya the fish, half narwhal-half man / saves the world from cosmic deluge / rescues Manu / saves the Vedas from the demon Hayagriva.
- Kurma the tortoise / supports the cosmos.
- Varahavatara the boar / rescues goddess earth from the demon Hiranyaksha.
- Narasimha the man-lion / defeats the demon king Hiranyakashipu who had protection from man

- or beast, at night or day (part of the legend of Holi).
- Vamana the dwarf, defeats the demon king Bali / whose power is so great he abuses the whole universe / he asked for three steps of land, then grew enormously to step over the entire universe.
 - Parashurama the priestly warrior / defeats the warrior class who have become too powerful / and have begun to treat all others very badly.
 - Rama the prince/king of Ayodhya, from the Ramayana, defeats the demon king Ravanna.
 - Krishna the cowherd, from the Mahabharata and Bhagavad Gita / giving guidance and advice to humans.
 - Buddha, founder of Buddhism / to bring a new route to enlightenment.
 - Kalkya the horse-rider / will end the Kali Yuga age so that the cosmos can renew and restart, etc.

0 1 . 5 'Belief in the atman (eternal inner self) is the most important Hindu belief.'

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 their 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

- The central aim in life is moksha / which is the liberation of the atman to be reunited with the divine / the atman is part of the divine, so must be the most important element and by extension belief / 'That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all.' – Brihadaranyaka Upanishads 4.4.22.
- Belief about the atmans about knowing oneself truly / 'all living beings are seated as on a machine made of material energy', Bhagavad Gita 18.61.
- All other beliefs are about having true knowledge of the self / which allows knowledge of all else.
- Most Hindus work on evolving the atman / showing it to be the central focus and most important of beliefs.

- Different groups of Hindus have different interpretations of many beliefs / but all believe in the atman.
- Teaching about the atman is central to the teaching of the gurus, etc.

Arguments in support of other views

- Beliefs about the divine are most important / 'By realising God, one is released from all fetters', Vedas.
- Beliefs about the utility of gurus are most important / as gurus help in the journey to moksha.
- Beliefs about the process to moksha are most important / eg four aims of life / without these the atman cannot be seen as it truly is.
- Beliefs about moksha are most important / as these provide the motivation to purify the atman and so release it from samsara / 'The desire for liberation arises in all human beings at the end of many births through the opening of their past virtuous conduct' – Paingala Upanisad 2:11.
- Beliefs about maya are most important / as maya prevents humans from achieving anything or realising the true nature of the atman / 'That same self, completely deluded by maya abides in the body and does everything', Upanisads,
- Belief that Sanatanadharma is the correct path / which leads a person to actions / makes it a more important belief, etc.

[Plus SpaG 3 marks]

0 2 **Hinduism: Practices**

0 2. **1** **Which one of the following is the meaning of the term ‘pilgrimage’?**

[1 mark]

- A A holy book**
- B A journey to a sacred place**
- C A place of worship**
- D An item of religious clothing**

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

Answer: B: A journey to a sacred place

0 2. **2** **Give two religious reasons why Hindus take part in Kumbh Mela.**

[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:

- Taking part brings a sense of well-being.
- It forms a link with others from the same religion.
- It gives a sense of completing one’s faith having made this sacrifice.
- It brings blessing / a chance to speak with or learn from gurus.
- It brings respect from a person’s own community on returning.
- There is a sense of being part of history.
- It gives the chance to bathe in the holiest waters / which can bring benefits in karma and rebirth (even moksha) / a chance to make up for past bad karma,
- They see it as part of their duty/dharma as a Hindu, etc.

0 2 . 3 Explain two contrasting reasons why Diwali is an important festival for Hindus in Great Britain.

[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 reason

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

Second contrasting reason

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

If similar ways are given, only one of them may be credited up to 2 marks.

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

- The festival signifies victory of light over darkness / good over evil / knowledge over ignorance / so is a festival of hope / giving a new start for the New Year
- All Hindus celebrate it / so it is a link to all Hindus everywhere in the world throughout time / whether in the UK or in any other country.
- For the family, puja to Lakshmi / who is the goddess of fertility and prosperity / can represent the wish for either.
- It is a major family and societal celebration / so gifts are common, as are feasts, fireworks, shopping trips / all important to some people in their own right.
- It might be important for the point of a specific day of the 5 day festival / eg the day after Diwali (Diwali is the third day of the festival) is dedicated to husband-wife relationships / so couples are reminded of their commitment to each other, and love for each other.
- It reminds Hindus of the importance of knowledge, self-reflection, self-improvement, and doing the right thing.
- For some Hindus it is a day to worship Ganesha / as he is the deity of new beginnings and the remover of obstacles / they might be at the start of a new business venture, for example / so it is the time to close/open account books
- It is a festival now acknowledged and celebrated in many British communities / so it represents religious freedom for Hindus / giving an opportunity for Hindus to educate others / and generate greater tolerance and harmony / time of fun/enjoyment
- It is a way for Hindus to show non-Hindus in the country about their faith, etc.

0 2 . 4 Explain two ways in which Hindus might use murtis in their worship.

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

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

- Murtis act as a focus for acts of worship (darshan or arti or puja) / so a Hindu has something to concentrate their devotions on / to ask the deity for something / eg help, wealth, etc.
- They make offerings to the murti / take prashad back from it
- The first ceremony of the day is to awaken, wash and clothe the murti / done by Brahmin priests
- They help people to visualise the deity / so they feel more connected: Gita 12:5 – ‘It is much more difficult to focus on God as the unmanifested than God with form, due to human beings having the need to perceive via the senses’; Vivekananda – ‘By the law of association the material image calls up the mental idea and vice versa.’ / saguna Brahman (Brahman with form)
- Murtis decorate shrines / making them more spiritual/holy.
- They show who people worship / reminding them of key aspects of the deity.
- They connect to the deity / murtis have been specially constructed and blessed / in order to be able to be a conduit for the deity, as per the (Shilpa Shastras).
- They are a learning tool / to know more about the deity from the features in the murti / (eg symbols of peace).
- They act as a centre of attention at festivals / reminding of the story behind the festival / eg Rama and Sita at Diwali, etc.

0 2 . 5 ‘All Hindus need a guru (teacher) to help them in their spiritual journey.’

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 their 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

- Gurus make the scriptures make sense as they have more learning/insight / and this helps the learner.
- Shaivites believe it is necessary to have a guru.
- Having a guru makes it less likely for a person to misunderstand or take the wrong path.
- The guru acts as a counsellor, teacher and safeguard for a person.
- Since gurus have learned for themselves / they have insight into many of the difficulties met by learners.
- Showing respect to/for the guru itself brings good karma / so helps in the quest for moksha.
- Many of the sub-sects of Vaishnavism have a leader who is a guru, eg Swami Ramdev / so to their followers, what they say is very important.

- Reference to the driver (Guru) collecting the pearl from the shell / pearl being the atman and the shell the trappings of the material world
- Some gurus are also believed to have been avatars, eg Buddha / so to learn from them would be most beneficial.
- Gurus are role models, etc.

Arguments in support of other views

- There are several paths (yogas) to moksha / not all require gurus, eg Vaishnavites see devotion (bhakti) to Vishnu as more important / Jnana yoga (study) can be done with or without a Guru
- Not every Hindu can have access to a guru / so there must be other ways.
- Having a guru is a tradition / but traditions can be changed or removed.
- There are four yogas (paths to liberation) / these do not demand following a Guru / eg jnana yoga could be done by personal study
- Hindus can rely on their own studies to understand the religious path / not least because in the modern age many gurus have written books, or put information on the internet / given that the guru's main function was to explain religious truths, this can be done through other means now, etc.