GCE A LEVEL MARKING SCHEME

SUMMER 2019

**A LEVEL
RELIGIOUS STUDIES
UNIT 3 - OPTION E
A STUDY OF HINDUISM
1120UE0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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.

UNIT 3 – Option E: Hinduism
Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- "Candidates could include some or all of the following, but other relevant points should be credited."
- "This is not a checklist, please remember to credit any valid alternatives."

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.

2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.

3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	**Assessment Objective AO1 – Section A questions** 30 marks *Demonstrate knowledge and understanding of religion and belief, including:* - *religious, philosophical and/or ethical thought and teaching* - *influence of beliefs, teachings and practices on individuals, communities and societies* - *cause and significance of similarities and differences in belief, teaching and practice* - *approaches to the study of religion and belief.*
5 **(25-30 marks)**	• Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 **(19-24 marks)**	• Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 **(13-18 marks)**	• Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 **(7-12 marks)**	• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 **(1-6 marks)**	• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable). • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. **N.B.** **A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.**
0	• No relevant information.

Band	Assessment Objective AO2- Section B questions *30 marks* *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.*
5 (25-30 marks)	- Confident critical analysis and perceptive evaluation of the issue. - A response that successfully identifies and thoroughly addresses the issues raised by the question set. - The response shows an excellent standard of coherence, clarity and organisation. - Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. - The views of scholars/schools of thought are used extensively, appropriately and in context. - Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Thorough and accurate use of specialist language and vocabulary in context. - Excellent spelling, punctuation and grammar.
4 (19-24 marks)	- Purposeful analysis and effective evaluation of the issue. - The main issues raised by the question are identified successfully and addressed. - The views given are clearly supported by detailed reasoning and/or evidence. - The response shows a very good standard of coherence, clarity and organisation. - Views of scholars/schools of thought are used appropriately and in context. - Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Accurate use of specialist language and vocabulary in context. - Very good spelling, punctuation and grammar.
3 (13-18 marks)	- Satisfactory analysis and relevant evaluation of the issue. - Most of the issues raised by the question are identified successfully and have generally been addressed. - The response shows a satisfactory standard of coherence, clarity and organisation. - Most of the views given are satisfactorily supported by reasoning and/or evidence. - Views of scholars/schools of thought are generally used appropriately and in context. - Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Mainly accurate use of specialist language and vocabulary in context. - Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	- Some valid analysis and inconsistent evaluation of the issue. - A limited number of issues raised by the question set are identified and partially addressed. - Partially accurate response, with some signs of coherence, clarity and organisation. - A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. - Basic use of the views of scholars/schools of thought, appropriately and in context. - Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Some mainly accurate use of specialist language and vocabulary in context. - Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	- A basic analysis and limited evaluation of the issue. - An attempt has been made to identify and address the issues raised by the question set. - Very limited accuracy within the response, with little coherence, clarity and organisation. - Little attempt to justify a view with reasoning or evidence. - Little or no use of the views of scholars/schools of thought. - Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). - Some use of basic specialist language and vocabulary. - Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

SUMMER 2019 MARK SCHEME

Unit 3 Option E - A Study of Hinduism

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

Section A

1. **Examine the challenges of being a Hindu in Britain.** **[AO1 30]**

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

- Many see multiculturalism as a 'failure'. It has encouraged exclusion rather than inclusion by condemning minority communities such as the Hindu community to live parallel lives away from mainstream society. Although living parallel lives on the one hand helps to safeguard Hindu behaviours and values they run counter to broader society. This in turn is a barrier to integration which many see as one of the major challenges. These separate communities provide fertile soil for radicalisation which can in turn alienate communities.
- Integration into British society is a challenge. However recent reports show that whilst Hindu communities support the maintenance of their own ethnic customs and traditions they also show support for mixing and integrating.
- One major challenge to Hinduism in Britain is how to deal with social change and the increasing diversity of the people who practice it without compromising its core values and ancient beliefs. This is particularly true in a non-Hindu environment such as Britain.
- Many ancient practices and customs which were once justified are no more tenable or acceptable to British society – the birth based caste system, status and role of women and girl children, gender discrimination in gender practices.
- Growth of the internet and social networks mean that Hindus have to adapt to the changing circumstances and accommodate diverse views and local traditions and customs as part of its tolerance and inclusiveness.
- Spreading the right information about the faith and raising people's awareness of Hindu beliefs so as to avoid ignorance which breeds prejudice and discrimination.
- It is not just about belief but also about community and cultural heritage or identity – resisting stereotyping and discriminatory treatment.
- Religion often requires a public performance or behaviour e.g. in relation to codes of dress or food which can be deemed unnecessary or even inappropriate in British society.
- Practical challenges include the practicality of celebrating festivals in a non-Hindu environment; the accessibility of Hindu communities or places of worship; adaption to a different lifestyle and its requirements.

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

2. **Explain the origin and background of the Bhakti movement.** **[AO1 30]**

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

- The Bhakti movement was a devotional transformation of medieval Hindu society where Vedic rituals gave way to the idea of an individual loving relationship with a personal god. Liberation which was previously considered only attainable by men of the three top castes became available to everyone. Most scholars state that the Bhakti movement provided women and members of the Shudra and untouchable communities an inclusive path to spiritual salvation.
- Hindus had suffered materially, morally and spiritually under Muslim rule. There was a good deal of bitterness between the two communities. The saints of the Bhakti movement and Sufi Muslim saints brought the two sides closer together.
- Real development of Bhakti movement took place in South India between 7th and 12th centuries through the teachings of poet saints.
- The main features of the Bhakti movement had a profound influence on Hindu identity socially, religiously and morally.
- One of the most important influences of the Bhakti movement socially was the rejection of caste distinction. Followers were allowed to mix together on the basis of equality. They took their meals together from the common kitchen. They promoted harmony between different sections of society and religion. The Bhakti movement introduced new forms of social giving such as sewa, dana and community kitchens. Also the status of women received more importance.
- Religiously the movement aroused awakening among Hindus regarding the futility of ritualism and superstitions. The movement encouraged religious tolerance. Each of the major divinities of Hinduism have distinct devotional traditions.
- One of the main features of the Bhakti movement was belief in the unity of God or one God though known by different names. They also believed that the bhakti path was the only way to liberation. Distinctive practices included reciting the name of the god or goddess; singing hymns in praise of the deity; wearing or carrying identifying emblems and going on pilgrimages to sacred places associated with the deity. They also offered daily sacrifices in the home or temple. Darshan is given particular importance.
- The Bhakti movement also saw two ways of imaging the nature of the divine – Nirguna and Saguna.
- Morally it is emphasised that a true religious man is one who is pure in thought and action. The movement tries to infuse a spirit of piety in the daily life of people emphasising the earning of wealth through hard work and honest means. It encourages the value of social service to the poor and needy. It developed a humanitarian identity.

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

3. **'ISKCON is very different from 'traditional Hinduism.'**
   Evaluate this view. [AO2 30]

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

   - Candidates might begin by showing awareness of the shared roots of the two religions, looking at the origins and development of the Indus Valley civilisation. They might also choose to explore in some depth the importance and influence of the Vedas, and more particularly the Bhagavad Gita, for Hindus of all schools before going on to consider how and why Swami Prabhupada came to found the International Society for Krishna Consciousness (ISKCON).
   - The focus on bhakti yoga and the proselytising element of ISKCON might also be identified. The Vaishnaivite philosophies of Chaitanaya, whose focus on a pure love of Krishna as the ultimate goal lies at the heart of ISKCON, might also be brought in.
   - Some candidates might take the approach of identifying core elements of the two religions – such as the beliefs held about God, scripture, karma, dharma, liberation, death and rebirth – and the ways in which they are distinct in interpretation and practice.
   - The role of Krishna is also important - Hinduism as a whole regards him as the eighth avatar of Vishnu but candidates might identify the ways in which he is more than this to followers of ISKCON, who regard him as the 'supreme personality of Godhead'.
   - The views of Swami Prabhupada on the distinctions between Krishna Consciousness and Hinduism. He sometimes denied that there was such a religion as Hinduism at all, at other times he described it as a degraded form of Sanatana Dharma. However always he distinguished it from his own movement, which he regarded as the true Sanatana Dharma.
   - The shared elements which illustrate their relationship, while also being aware of differences in approach. One area of interest might be varnashramadharma and its application through the caste system in India – followers of ISKCON regard the caste system as evidence of corruption of the ideals of varnashramadharma, but of course there are Hindus who would also agree with this. They might consider examples of Hindus such as Gandhi, who rejected the caste system as a secular imposition on their religion.
   - Other areas to explore might include the nature of deity, reality and the rules according to which an individual human being should live. Different emphases on liberation from rebirth might also be considered here.
   - Since Hinduism incorporates many different views and schools of thought on all of these areas they might argue that Hindus could accept ISKCON as an aspect of their own religion. By contrast ISKCON recognises only bhakti yoga
   - Their critique of modern society links them to other movements within Hinduism.
   - They could be described as strict Hindus.

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

4. **'The Upanishads are still important today.'**
Evaluate this view with reference to Hinduism. **[AO2 30]**

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

- The Upanishads are the teachings of gurus and therefore give Hindus guidance about beliefs and instruction which gives them importance in any age. However others would argue that they are not simply books of instruction but esoteric texts and their true meaning is deliberately obscured using language that makes no sense to the casual reader. Therefore their importance to the ordinary Hindu can be questioned.
- They are important because they teach jnana which is regarded as the highest path to liberation. However this knowledge is experiential and is designed to be accompanied by explicit instruction from someone who already has jnana. This kind of instruction can be difficult to find and follow especially in a non-Hindu environment. Many Hindus therefore look for guidance from other sources.
- The Upanishads were written in an ascetic context which for many today is an alien way of life. This can diminish their importance to Hindus living their religion in the 21st century.
- The Upanishads can be argued deal with the most important beliefs in Hinduism and understanding these beliefs are fundamental to every Hindu. Therefore, the importance of the Upanishads cannot be questioned. The main concern of the Upanishads is the nature of Brahman and atman. They contain many wonderful images for the nature of Brahman which helps Hindus in their understanding.
- The Upanishads also explain the relationship between Brahman and atman which is important to Hindus because of its relationship to the concept of reincarnation. The Katha Upanishad explains that the achievements of this and other lives affect the destination of the atman. The Chandogya Upanishad includes the famous dialogue between the guru Uddalaka and his son Svetaketu.
- The Upanishads also contain detailed information on the kinds of practices necessary to follow and achieve the jnana path. The Upanishads also give advice and instruction on meditation.
- The Upanishads are particularly important for Hindus who follow Vedanta philosophy. It also follows that they are not as important for Hindus who follow other philosophical schools of thought.
- Other Hindus could argue that in the 21st century other texts offer more practical and relevant guidance than the Upanishads such as the epics – the Ramayana and Mahbharata.

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

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5. **'Gandhi 's achievements were more political than religious.'**
Evaluate this view. [AO2 30]

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

- Candidates could offer an introduction by discussing what is political and what is religious and if it is really possible to differentiate between the two. They could also discuss if Gandhi was politically or racially motivated ie did his political views influence his religious beliefs or vice-versa. Did Gandhi use his religious ideas to achieve his political goals?
- His political achievements were many – he worked and succeeded in developing a distinctively Indian discourse of politics.
- Politically Gandhi fought for swaraj – home rule. He saw this as an opportunity for real social revolution. He sought a new national identity not imposed by the west but developed at home in order to articulate what was special and unique about India.
- However, the means to achieve this came from his religious beliefs. He re-interpreted the concept of ahimsa and used it politically. In this context he was influenced by the pacifist teachings of Jesus in the Sermon on the Mount to practice agape love and to turn the other cheek when assaulted. This influenced his campaigns of civil disobedience which led ultimately to his greatest political achievement of home rule. Reference could be made to the Salt March.
- He also developed the religious concept of satyagraha which ultimately influenced his political philosophy. This was the belief that truth has an inherent force and that those who speak and act with truth have a particular strength and authority because they are being truthful. This influenced his political campaign since truth force would lose its moral coherence if it degenerated into violence and would no longer be true.
- Gandhi campaigned for Indian pupils to be educated in their native tongue as he saw English-language education as robbing the nation of its soul. It impaired Western values. He promoted the teaching of practical skills because the economic development for people living in rural villages lay in the acquisition of such skills.
- This view was continued in his approach to industry and mechanisation.
- It is also possible to see Gandhi as an early prophet of the sustainability movement – he promoted the idea of living simply rather than exhausting the Earth's resources for the benefit of a few while the rest suffer.
- Gandhi's vision for the new national identity of India was profoundly universalist. It could be argued that this came from his religious belief of sarvodaya.
- He spoke out against the mistreatment of women and the universal discrimination against the Dalits. However, these goals were not achieved. He did not believe in the eradication of the varna system and this shows the influence of his religious beliefs on his political campaigns.
- Candidates could discuss whether the answer given to the question would be different from a Western or Indian perspective.
- Is Gandhi remembered more as a political leader or a religious leader generally?

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

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6. **'It is impossible to understand Brahman as nirguna.'**
   Evaluate this view with reference to Hinduism. **[AO2 30]**

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

   - Brahman can be understood as both personal (Saguna) and impersonal (Nirguna) within Hinduism. There are different emphases about these two forms of Brahman. The earlier Upanishads and some schools of Philosophy emphasise the personal forms while later schools of thought emphasise the impersonal form.
   - Brahman Saguna is the Brahman that can be characterised. It is the underlying essence of the material world as well as the atman, the innermost self. It is manifested in the Trimurti which show the three divine energies – creative (Brahma), preserver (Vishnu) and destroyer and recreator (Shiva). Brahman is also the 'being' of all things in existence – sun, oceans, plant life and all creatures. They all have their origin in Brahman and Brahman as their essence.
   - Brahman Nirguna is Brahman beyond all attributes – invisible, ungraspable, eternal and without qualities. It is unconditioned and without origin or end. Brahman is also transcendent and beyond the created universe. It is an all pervading self-existent power.
   - Many Hindus would argue that it is not possible to worship an impersonal God. This is why personal deities are much more in evidence in the popular culture of India and feature in every aspect of life in homes, offices and in street shrines and temples.
   - The two major traditions of Hinduism, Vaishnavism and Shaivism are based on devotion to personal manifestations of Brahman, Vishnu and Shiva. Many people support the view that humankind needs a tangible, manifest and anthropomorphic conception of God to worship. It is difficult, if not impossible, to worship a formless 'It 'which is why manifested aspects of Brahman are so important within Hinduism." This is why personal deities such as Krishna and Rama have such importance for Hindus.
   - Relating to impersonal abstract forces is very difficult since all meaningful human relationships are based on the personal and as such knowing God through personal deities is more possible and meaningful to many Hindus. Many popular forms of worship such as bhakti and daily puja are based on this personal relationship with specific deities. These deities represent higher forces and energies and are the means or channels of divine grace and blessings.
   - Many Hindus would argue that it is a common misconception that the Hindu concept of God is ultimately impersonal and that any personhood is anthropomorphic. Another misconception is that the various gods and goddesses and the stories about them are merely ways by which Hindus relate to an Impersonal Supreme. They would argue that there are many schools within Hinduism, mainly Vaishnavas but also within Shaivism and Shaktism who believe that God possesses personality.
   - However other schools of philosophy within Hinduism such as Vedanta maintain that knowing God in personal forms is a lower level of truth than knowing God in its impersonal form. This is reflected in the belief that jnana yoga is the highest form of yoga since it enables Hindus to know God in the impersonal forms. This is the ultimate goal for Hindus, self-realisation or realisation that the innermost being atman is one with Brahman. Most Hindus believe in the impersonal abstract force of Brahman symbolised by the symbol OM which is just as much in evidence as personal deities.

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