GCE AS MARKING SCHEME

SUMMER 2017

AS (NEW)
RELIGIOUS STUDIES
COMPONENT 1 - OPTION E
AN INTRODUCTION TO THE STUDY OF HINDUISM
B120UE0-1

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INTRODUCTION

This marking scheme was used by WJEC for the 2017 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.

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Marking guidance for examiners, please apply carefully and consistently:

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 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.

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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.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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.

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AS Generic Band Descriptors

Band	**Assessment Objective AO1 – Part (a) questions** 25 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	**21-25 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 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	**16-20 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 demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context.
3	**11-15 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 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. • Mainly accurate use of specialist language and vocabulary in context.
2	**6-10 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. • 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. • Some accurate use of specialist language and vocabulary in context.
1	**1-5 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. • 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. • Some grasp of basic specialist language and vocabulary. **N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'**
0	• No relevant information.

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Band	**Assessment Objective AO2- Part (b) questions** *25 marks* *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.*
5	**21-25 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. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	**16-20 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. • Accurate use of specialist language and vocabulary in context.
3	**11-15 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. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	**6-10 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. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	**1-5 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. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

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Option E: An Introduction to the Study of Hinduism

MARK SCHEME

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

Section A

1. (a) Examine the concept of varnashramadharma in Hinduism.

[AO1 25]

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

- Hindus believe that the universe is ordered and that each person has a role to play within it. If people fulfil their roles, then the universe operates harmoniously. However if they act against or outside their given role they threaten cosmic order. Their role is their duty or dharma.
- Catuvarnashramadharma defines duties for the individual according to the four varnas and the four stages of life – ashramas.
- Every Hindu must follow general moral codes and each has duties according to his or her varna. Each varna and ashrama has its own specific dharma and something that is acceptable to one section of society can be completely unacceptable to another e.g. a Brahmin is expected to act in a non-violent way but this would not be expected of a Kshatriya.
- **Brahmin** – These are the providers of education and spiritual leadership. Their duties include studying and teaching the Vedas and performing religious ceremonies.
- **Kshatriyas** – These are the protectors of society who are expected to display strength of body and character. Their duties include protecting innocent citizens and ensuring that others perform their dharma.
- **Vaishyas** – This is the productive class. Their duties include looking after animals especially cows and creating wealth.
- **Shudras –** These are the workers and the only ones able to be employed by others. Their duties include being of service to others and being trustworthy.
- Some believe that caste and varnashramadharma have the same meaning. This is not true. Gandhi for example was a strong opponent of the caste system but believed in the original principle of varnashramadharma.
- The ashramas are the four main stages or periods of life – the student stage which includes duties such as studying the scriptures; the householder stage which includes duties such as protecting and nurturing the family; the retired person stage which includes duties such as devoting more time to spiritual matters and the ascetic stage which includes duties such as becoming more aware of the self and God.

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

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1. **(b)** 'Duty is the most important part of Hinduism.'

Evaluate this view. **[AO2 25]**

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

- Many Hindus themselves refer to their religion not as Hinduism but as sanatana dharma, "eternal religion," and varnashramadharma, a word emphasizing the fulfillment of duties (dharma) appropriate to one's class (varna) and stage of life (ashrama). This in itself shows the importance of the concept of dharma within the religion.
- Dharma is seen in Hindu philosophy as representing order with laws to govern creation. Dharma with its religious and moral laws binds Hindus in harmony with that order. This is a very important principle in Hinduism and as such duty can be argued to be the most important part of Hinduism.
- Hindus see life as a duty and opportunity to fulfil the aim of creation and be part of God's eternal dharma.
- They believe that religious duty is the primary aim of human life and the way that a Hindu can fulfil the four aims of life – kama, artha, dharma and Moksha.
- According to some Hindu sources there are four types of dharma – cosmic, social, human and self.
- The Vedas and the Dharmashastras refer to the ten most important duties in Hinduism. These duties cover every aspect of Hindu life.
- However although it seems that duty is the overriding factor in Hinduism and in a Hindu's life many believe that there is free will and choice within the religion.
- Hindus can choose a deity as their personal or family deity and followers of bhakti would argue that it is based on loving devotion which is not a duty.
- They would also point out that the essence of bhakti where caste differences are not emphasised proves that Hindus are not bound by duty.
- Others would argue that taken as a whole Hinduism is a religion of beliefs and it is those beliefs not duty which are the basis of all Hindu actions, rituals and festivals.

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

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2. **(a)** Outline the views of Gandhi and Ambedkar on varna and untouchability.

[AO1 25]

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

- Gandhi was a proponent of the varna system.
- He believed that varnashramadharma was the most important characteristic of Hindu society. It was purely functional and had nothing to do with people being better or worse than each other.
- Gandhi did not consider varna to be an institution made by man but the 'law of life universally governing the human family'. He believed that this provided the basis for an equal society.
- Gandhi believed that varna had nothing to do with caste.
- Gandhi was completely opposed to the concept of untouchability and regarded it with contempt as it led to inequality and exploitation.
- Gandhi believed that the separation of a group of people from the rest of society was wrong and campaigned to have the concept eradicated from Hinduism.
- Gandhi called the untouchables 'Harijans' – the children of God and campaigned to have them placed within the fourth varna.
- Gandhi's opposition to untouchability was not only expressed in words. He took practical steps as an example to others.
- Although both wanted to stop the use of the term 'untouchable' Ambedkar rejected Gandhi's suggestion of Harijan as patronizing and preferred the term 'dalit'.
- He was also determined to wipe out the varna system which Gandhi supported.
- He believed that the way to achieve this was through politics as it was easier to change laws than people's hearts. Gandhi on the other hand believed that change would come through influencing Hindus to abandon untouchability.
- Ambedkar wanted separate electoral colleges for Dalits so as to ensure in the new independent India they had sufficient political power to ensure the destruction of the varna system. Gandhi believed that this was the wrong choice as it would continue to place the Dalits outside the mainstream of Hindu society.
- He urged untouchables to change their religion to one that didn't recognize caste or untouchability.

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2. (b) 'Varna is not relevant today.'

Evaluate this view. **[AO2 25]**

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

- Many would argue that the concept is far more important in rural areas than in urban communities. This reflects the more conservative, traditional nature of rural communities. Rural communities view any change with suspicion and in these areas varna is as relevant today as it has always been.
- Many Hindus believe that varnadharma is a divine law. Following this duty helps Hindus move forward on the path to liberation as it gains good karma and leads to improved status in the next life. They also believe the cosmic order depends on the principle of varnashramadharma and that stepping outside this principle would threaten order in creation.
- Other Hindus believe that the caste system has practical benefits.It gives order and structure to society and within that context gives each person a sense of identity and of belonging to a well-defined group within society, which also gives them a purpose in life.
- In urban communities there is a strange dualism between work and home. During the day a person may be unconcerned with varna as it is impractical to follow varna traditions for example when using public transport. However at home with members of the family varna traditions can be important.
- Some would argue further that the growth of individualism has resulted in the fading away of social distinctions and has therefore made the varna system largely redundant.
- Varna is not compatible with the goal of equality in modern society. Some would argue that it is a system that disadvantages sections of society in favour of others.
- Varna according to many is not politically or socially acceptable.
- Many would argue that the varna system still has an important role in the major events of Hindu life like marriage and religious worship.
- However in modern India relationships between different people and different varnas has certainly become more relaxed.

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

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Section B

3. **(a)** Explain jnana yoga and karma yoga as paths to liberation.

[AO1 25]

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

- Krishna in the Bhagavad Gita explains three paths to liberation - the path of knowledge (jnana yoga), the path of action (karma yoga) and the path of devotion (bhakti yoga).
- Jnana yoga is the most advanced form of yoga expressed in the Bhagavad Gita and in the past only those who belonged to the Brahmana varna were able to practice it.
- Jnana yoga is the path of knowledge, meditation and insight.
- In the Gita, Krishna explains that jnana consists of understanding kshetra (the body) and kshetrajna (the soul or atman) and the relationship between them.
- The goal of jnana yoga is liberation from the illusionary world of maya by developing an understanding and ability to distinguish the eternal from the transient, the true from the false so as to remove the ignorance that binds people to the material world.
- Followers of jnana yoga develop mental capacities and facilities leading to clear understanding of profound truths.
- Followers of this path renounce for a period and follow a life of asceticism.
- Krishna explains how having this knowledge leads to Moksha.
- The way to achieve Moksha is to follow the four pillars of knowledge - discrimination between the real and unreal, detachment from worldly possessions and the ego, developing the ability to see beyond maya and an intense and passionate desire to achieve liberation.
- The person who is able to practice jnana yoga successfully is able to reach the Supreme Being and attain Moksha.
- Karma yoga is the yoga of unselfish action and purifies the heart through acting selflessly without a desire for reward or gain.
- Krishna believes that wisdom cannot be gained by avoiding action but that every action must be selfless and seen as service to the divine.
- Fulfilling your own potential for the good of society is considered to be the path of karma yoga

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3. (b) 'Jnana yoga is the most important path to liberation.'

Evaluate this view. **[AO2 25]**

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

- Jnana yoga is considered by many to be the most important as it develops spiritual powers beyond normal human abilities.
- Many would argue that this is the most difficult path, requiring tremendous strength of will and intellect and renunciation.
- Taking the philosophy of Vedanta the Jnana Yogi uses his mind to inquire into its own nature. It sometimes requires a sannyasin lifestyle. This shows its importance as it requires full commitment on the part of the devotee.
- One of its main advocates is Advaita Vedanta in which personal deities are a lower path to truth but full self-realisation comes through the development of higher mental states. This shows the greater importance of jnana yoga in comparison to other paths to liberation.
- However some would argue that jnana yoga is a closed path in the sense that it is not open to all and therefore cannot be superior to paths which are open to all people.
- Many believe in the superiority of bhakti yoga. It is presented as the main way to liberation in the Bhagavad Gita in which Krishna is the object of devotion and his loving grace brings the worshipper to their ultimate goal.
- It is regarded as the highest path by many Hindus because it is based on love rather than intellectual understanding and a more selfish approach.
- Karma yoga is developed and achieved without in any way renouncing worldly life.
- It brings about a perfection of human nature with noble moral qualities such as right attitude, right motive, and always giving of your best. It is a path that involves every aspect of life and is not concerned just with specialised religious practices.
- However some would argue that worldly concerns are very often a distraction from the spiritual path and that worldly matters can take precedence over spiritual goals.
- It can be argued that the three paths are of equal value.

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

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4. **(a)** Explain Hindu teachings about karma and reincarnation.

[AO1 25]

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

- In Hindu thought karma means action and the fruits of action and it is the force that drives reincarnation. It is the principle of cause and effect and reflects the nature of the universe – any activity must be paid back. According to some it reflects the Newtonian principle that every action produces an equal and opposite reaction.
- It operates on a moral basis – a good action (whether mental or physical) leads to a good effect and a bad action leads to a bad effect.
- There are different aspects of karma which are stored reactions that determine each soul's destiny – Sanchita karma – accumulated karma; Prarabdha karma – fruit-bearing karma; Agami karma – karma in the making.
- In Vedic literature there is an analogy which attempts to explain the three types of karma and their relationship - Sanchita karma is portrayed as a granary. The portion taken from the granary and put in the shop for future daily sale corresponds to agami. That which is sold daily represents prarabdha.
- In the Vedic religion a person's situation in this life is thought to be the result of karma, in the past life or lives as karma is accumulated throughout a person's reincarnated lives. Reincarnation is necessary to work off the karma gathered in previous lives.
- It is therefore possible to purify karma and make it good leading the atman to return to moksha to be united with God.
- All Hindus believe that the individual soul (atman) exists in a cycle of birth into a body, followed by death and then rebirth into a new body, although not necessarily a human one.
- The ultimate aim of the soul is to be freed from this cycle altogether by attaining liberation (moksha).
- The quality of the life that the soul is reborn into depends on the previous life, on karma.
- The concept of reincarnation and karma are wrapped up in each other.
- Hindus therefore aim to live their lives in a way that will earn them good karma and eventually free them from rebirth altogether.

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4. (b) 'The next life is far more important in Hinduism than the present life.'

Evaluate this view. **[AO2 25]**

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

- Many Hindus would emphasise the importance of the present life as it is the stage on which Hindus can live according to Hindu beliefs and principles.
- It is also important because it is an opportunity to build up good karma. All of the paths to achieving good karma are achieved in one's present life. It is in the present life that the principle of varnashramadharma is acted upon.
- Another path is yoga which again is part of the present life.
- Some Hindus believe certain funeral rites in this life will help their next life thus are important to be carried out in this life for example lighting a candle to guide the atman, cracking the skull so the atman is not trapped, cremating the body and scattering the ashes in a holy river such as the ganges.
- It can be argued that moksha (liberation) acts as the positive motivation for Hindu religious practice.
- As past lives affect future ones, a person is never sure about their reincarnation and the suffering that might accompany it because of past actions. Therefore it could be argued that the present life is the most important as ensuring good karma in the present life will ensure a good future life.
- However since the future life forms the basis and reason for the fulfilment of many of Hindu practices in the present life it is not easy to decide which is the more important – the actions themselves or the reason for those actions.
- It can be argued that the two of course are fundamentally linked since Hinduism is a cyclical religion following the pattern of birth, death and rebirth. Both the present and future lives and their importance combine in the pursuit of a Hindu's goal in life – the attainment of moksha.
- In conclusion this is an issue where it is difficult to separate the two main components from each other. The main issue for consideration is whether the present life has importance in itself or only as a preparation for the future life.

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

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5. **(a)** Examine the importance of Holi to the Hindu community.

[AO1 25]

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

- Generally festivals play an important part in Hinduism – they are ways to remember and celebrate important events; they create an atmosphere where people can concentrate on spiritual matters; they are happy events which help people to focus on the positive; they help to strengthen faith; they remind devotees of their duties in life; they nurture a sense of belonging to the community.
- As a festival Holi celebrates important mythical events and stories within the Hindu tradition. These events and stories represent and portray important beliefs and principles within the religion.
- It is a seasonal festival celebrating the coming of Spring.
- Holi maybe more than any other Hindu festival creates a special atmosphere when people can forget worldly concerns and problems and focus on spiritual matters such as devotion to God and the overcoming of evil.
- It is a festival where the usual rules of behaviour can be broken and all caste, sex, status and age restrictions are loosened. It therefore bridges social divisions and brings people together. This is very important in terms of cohesion of the Hindu community.
- Another important aspect of Holi, since it is a very joyful and happy occasion, is that it gives people a lift, making them feel good about themselves and the world around them.
- It is the celebration of the victory of good over evil and that truth will always prevail.
- Spiritually Holi is a festival that confirms and strengthens a Hindu's faith. It celebrates God's protection for those who have faith.
- Holi also creates a sense of belonging by bringing the community together in celebration
- Holi means 'sacrifice' and during the festival Hindus have a chance to look at themselves in terms of impurities that they need to get rid of and virtues that they need to develop. It is a chance to evaluate themselves religiously.

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5. (b) 'Holi is more a social occasion than a religious celebration.'

Evaluate this view. **[AO2 25]**

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

- Holi can be regarded as more of a social occasion than a religious one- an excuse to eat and drink, sometimes to excess. It does not require any religious commitment and does not examine the holding of deep religious beliefs. Its practices are fundamentally social in nature.
- Many of the customs associated with Holi are social customs – the throwing of coloured powder, the easing of caste restrictions.
- Celebrating Holi does not show any commitment to Hinduism. A non-Hindu could easily take part in the festival.
- Strong religious beliefs are not necessary to take part in Holi – people like to sing, dance and act but the words and actions are not important. People do not reflect on their religious significance or their relevance in personal religious terms.
- They are times when people are caught up in the community spirit and simply follow their neighbours. This can be seen generally across many festivals in many world religions. It is the celebration itself and the ways of celebrating that is the focus rather than the religious reason for the festival.
- Some of the customs associated with Holi undermine some of the beliefs of Hinduism e.g. varna distinctions. This is in contradiction to the principle of varnashramadharma and the belief that cosmic order depends upon it.
- However celebrating Holi can be a very moving religious experience. It can bring people together to celebrate common beliefs and shared religious values.
- Celebrating Holi can be a way of affirming religious beliefs; of showing belonging to a religious community; of expressing one's religious identity. Hindus can publicly take pride in their religious beliefs and heritage.
- Preparing for religious festivals takes a lot of time and effort and therefore shows commitment to religious beliefs and values. The practices and rituals have deep religious significance and meaning for devotees.

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

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