
GCSE
RELIGIOUS STUDIES
8062/14

HINDUISM

Mark scheme

Specimen

V1.0

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

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

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

Level of response marking instructions

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

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

Step 1 Determine a level

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

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

Step 2 Determine a mark

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

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

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

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

Levels of response marking

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

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

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

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

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

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

01 BELIEFS

Qu	Part	Marking guidance	Total marks
01	1	<p>Which one of the following is one of the Tri-murti?</p> <p>A Ganesh. B Lakshmi. C Brahma. D Sarawasti.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Brahma.</p>	1
01	2	<p>Give two features of the divine.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Features are: brahman (everywhere/non-personal); antaryami (within the heart), and, bhagavn (beyond/a personal loving God).</p>	2

01	3	<p>Explain two ways in which practising ahimsa (non-violence) influences Hindus today.</p> <p>Target: AO1:2 Knowledge and understanding of religion and belief: influence on individuals, communities and societies.</p> <p>First way Simple explanation of a relevant and accurate influence – 1 mark Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Second way Simple explanation of a relevant and accurate influence – 1 mark Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> • it means that they will avoid harming living things because this would be like harming yourself since there is a divine spark in all living things • it helps them protect their karma, because breaking the rule has great karmic consequences • means that they consider if they will cause any harm before doing anything – including speaking; Many are vegetarian for this reason. 	4
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01	4	<p>Explain two Hindu teachings about Moksha.</p> <p>Refer to sacred writings or another source of Hindu belief and teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First teaching Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Second teaching Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> • Moksha is the ultimate aim of a Hindu's life: the liberation of the soul from the cycle of birth and rebirth, the merging of the atman with Brahman – union of identity or purpose depending on school. Images of drop of water entering ocean or green parrot in a green tree from the Upanishads • it cannot be achieved if one desires it: it will happen only when all desires have ended; Bhagavad Gita 2:15 • it can be achieved in this life: by those whose minds are undisturbed by living, Bhagavad Gita 6:23 'freedom from all miseries of material contact'. 	5
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01	5	<p>‘An understanding of Brahman is important for all Hindus.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • 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. <p>Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p>Arguments in support</p> <ul style="list-style-type: none"> • Brahman is the highest understanding of God/those Hindus dedicated to Vishnu or to Shiva still recognise the existence and importance of Brahman • Brahman’s qualities shown through other gods/Shankara’s views – God can be known in different ways – nirguna/saguna 																			

	<ul style="list-style-type: none"> • some Hindu groups believe that an understanding of Brahman is important because this is the absolute reality – nothing else is as important. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • other Hindu groups eg Shaivites believe that regular worship of Shiva provides an understanding of reality which can be grasped-through this Brahman may be reached but Hindus do not need to understand Brahman to engage in this worship • Brahman cannot be expressed in words, there are no words to describe him, he cannot be defined/Hindus can only ever expect to understand Brahman to some extent/Brahman is beyond understanding by the ordinary mind which is limited by experience in the world of appearances/since Brahman cannot be expressed in words which are inadequate, Brahman is unknowable and not able to be understood/Hindus would be better expressing belief through other gods • only those Hindus who can spend time meditating – ascetics – those in the last two ashramas who can be expected to understand Brahman as the absolute reality, etc. <p>SPaG 3 marks</p>	
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02 PRACTICES

Qu	Part	Marking guidance	Total marks
02	1	<p>Which one of the following is a Hindu form of worship?</p> <p>A Veda. B Havan. C Smrti. D Murti.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: B Havan.</p>	1
02	2	<p>Give two types of yoga practised in Hinduism.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>The four types of yoga are: jnana, bhakti, karma, raja.</p>	2

02	3	<p>Explain two contrasting ways in which the divine is presented in Hinduism.</p> <p>Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p>First contrasting path Simple explanation of a relevant and accurate contrast – 1 mark Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Second contrasting path Simple explanation of a relevant and accurate contrast – 1 mark Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> • the divine (Brahman, the Absolute Reality) presents through the Trimurti – Brahma, Vishnu and Shiva which correspond to the three functions of the divine: creation, sustenance and destruction. • the divine presents in male and female deities. In this way, Hindus may have a personal relationship with the divine; the deities are presented in murti with their symbols and vehicles. • avatars – the appearance of the divine in living form eg Krishna and Rama – some Hindus see Ghandhi and Jesus as avatars. The life of the human being is a revelation of the nature of the divine. 	4
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02	4	<p>Explain two ways in which shrines are important in Hinduism.</p> <p>Refer to Hindu teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First way Simple explanation of a relevant and accurate way – 1 mark Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Second way Simple explanation of a relevant and accurate way – 1 mark Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, all other relevant points must be credited:</p> <ul style="list-style-type: none"> • shrines house the temple or home deities. They are a reminder of a Hindu's duty to the gods, or of teachings associated with them, in a large temple there may be a number of shrines dedicated to different gods. Reference to teachings linked to image of deity • they are a focus for acts of worship (puja). Water, fruit, flowers and incense are offered to the god(s) by the individual worshippers at the shrine. These are signs of respect and mirror and strengthen the feeling of respect the worshipper should have for the gods. Reference to teaching about worship as a spiritual activity • the image in the shrine is believed to be filled with the energy of the god, so provides a direct contact between the worshipper and the god. Reference to the presence of God within the image. 	5
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02	5	<p>‘The best way for Hindus to reach an understanding of Brahman is by meditating.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • 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. <p>Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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		<p>describe him, he cannot be defined. He is unknowable</p> <ul style="list-style-type: none"> • the sacred syllables used to refer to him gain meaning only in meditation, so only meditation makes awareness of Brahman possible. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • there is a known aspect of Brahman which can be grasped by thought, seen through nature • three aspects of Brahman may be known through the Tri-murti; Brahman is also known through all the other gods and goddesses • Brahman is not only available to those who can meditate, all aspects are Brahman, he can be known through any of them. 	
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