



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

# Mark scheme

# June 2003

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## GCSE

### Religious Studies C

**3063 (Full course): 3068 (Short course)**

**Paper 3**

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## Methods of marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, by **ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication. Refer to the criteria given in the chart on page 4.
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word 'seen' on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

**Assessment of quality of written communication**

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

<b>3 marks</b>	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>2 marks</b>	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>1 mark</b>	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>0 mark</b>	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.

**Additional guidance to examiners**

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

**How to assess quality of written communication**

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

**Recommended procedure**

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

### Levels of Response marking for evaluation questions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' 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 the **allocated to the level** it best fits.

The **assessed level** or response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate 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 candidate's response.

Levels of Response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates 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.

**Hinduism****Part A****A1          Worship****(a)          *What is arti?****Levels of Response***Level 1**    One accurate statement**Level 2**    Two accurate statements or the development of one

Offering light during puja  
 Uses lamp with five wicks  
 Waves around in front of Murti  
 Hands waved over light and taken to oneself

**(2 marks)      AO1****(b)          *What are bhajans?***

A devotional song  
 Sung as part of worship in the mandir

**(1 mark)      AO1****(c)          *Name two items on the puja tray.***

Ghee lamp  
 Flowers, rice grains or fruit  
 A Spoon  
 Bell  
 A container for kum/kum

One mark for each item

**(2 marks)      AO1****(d)          *Why are these two items present?***

Ghee lamp to offer light to the deity  
 Flowers, rice grains or fruit for offering to the deity  
 Incense holder for joss sticks offering fragrance to deity  
 A spoon to give water to worshippers/water container  
 Bell to let the deity know the person is ready to worship  
 A container for kum kum/ a red powder to put on the forehead of the murti  
 One mark for each explanation

**(2 marks)      AO1****(e)          *Why might a swastika be found on a Hindu shrine?***

Literally means 'it is well'  
 Swastika is a symbol for the sun and prosperity  
 Symbol for good luck and good fortune  
 Religious symbol of auspiciousness, world peace and prosperity  
 One mark for explanation

**(1 mark)      AO1**

**A2 The Role of Women**

*Describe two of the roles of women in the home.*

Performs puja regularly  
Ensures children learn the great stories of their culture and religion  
Makes sure the traditions and customs of the faith continue  
Prepares for all Hindu festivals

One mark for each description

One mark only for roles of women in any home not mentioning any of the above specifically related to Hinduism.

**(2 marks) AO2**

**A3 Abortion**

*Explain Hindu attitudes to abortion.*

*Levels of Response*

**Level 1** One accurate statement

**Level 2** Two accurate statements or the development of one

Abortion goes against the Hindu teachings of ahimsa.

Life starts at the time of conception, so abortion involves taking life and is wrong.

This brings consequences for the karma of those responsible.

However it is better to preserve the life of the mother than the foetus.

“When a person causes an abortion in pregnancy by striking, by medicine, or by annoyance, the highest, middle and lesser punishments shall be imposed respectively.”

Krishna Yajur Veda (6-5-10) says, “Therefore, a slayer of an embryo is like the slayer of a priest.”

Child has already taken shape in the womb, inherited a soul from a previous existence, and will not have the opportunity to achieve moksha.

**(2 marks) AO2**

## Part B

## B4 Brahman and Life

- (a)
- Name the god in Figure 1.*

Ganesh

(1 mark) AO1

- (b)
- Explain the term Brahman.*

*Levels of Response***Level 1** One accurate statement**Level 2** Two accurate statements or the development of one**Level 3** Three accurate statements or at least two points made with understanding

The one God/Supreme Being

Universal Spirit

The ultimate source of life/one world soul

Eternal

Everywhere/ the spirit pervading the universe/present in all creation/omnipresent

Omniscient

Takes neither physical nor human form

(3 marks) AO2

- (c)
- Explain the connection between atman and Brahman.*

*Levels of Response***Level 1** One accurate statement**Level 2** Two accurate statements or the development of one**Level 3** Three accurate statements or at least two points made with understanding

Atman is part of Brahman

Atman is Brahman

Same reality as Brahman

Eventually merges with Brahman

Reincarnation/moksha

(3 marks) AO1

- (d)
- “All Hindus should be vegetarians to show their respect for life.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

*Levels of Response***0** Unsupported opinion or no relevant evaluation**Level 1** Opinion supported by simple reason**Level 2** Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view)**Level 3** Opinions supported by one well-developed reason or two elaborated reasons**Level 4** Evidence of reasoned consideration of two different points of view**Level 5** Evidence of reasoned consideration of two different points of view expressed coherently

Ahimsa means no harm to God's creation  
Expresses idea of sanctity of all living things  
Linked to atman in each creature  
Brahman lives in all creation  
Animals can have divine status/act as vehicles for the gods

Brahman created plants and trees as well as animals  
Plants should be respected in the same way as animals  
Mother Earth gives life to all and Brahman exists in all  
Hindus can show respect for the environment in other ways  
Animals could be treated with care/killed in a humane way

*(5 marks)*      **AO3**



**B5 Yoga and Suffering****(a) What is Bhakti yoga?***Levels of Response***Level 1** One accurate statement**Level 2** Two accurate statements or the development of one**Level 3** Three accurate statements or at least two points made with understanding

Bhakti yoga is when a yogi focuses devotion on a personal god

Personal God (ishwara) is of his choice

For example Lakshmi, Shiva, Krishna, Rama

An image of the chosen deity is used to help concentrate the thoughts

The personal deity represents an aspect of the Supreme Spirit Brahman

**(3 marks) AO1****(b) Why is jnana-yoga the most difficult path to follow?***Levels of Response***Level 1** One accurate statement**Level 2** Two accurate statements or the development of one

The yogi must have a good teacher

It needs the yogi to have an excellent knowledge and understanding of the scriptures

It is difficult to learn and study the Vedas and Upanisads

The yogi needs to free himself from the material world

**(2 marks) AO2****(c) Why do most Hindus follow karma-yoga?***Levels of Response***Level 1** One accurate statement**Level 2** Two accurate statements or the development of one**Level 3** Three accurate statements or at least two points made with development

It means doing one's daily work

Doing dharma selflessly

Karma yoga benefits society

Gandhi who worked tirelessly and selflessly is seen as the ideal karma yogi

Lord Krishna taught Arjuna that the body must act

**(3 marks) AO1****(d) How might a practising Hindu explain their attitude to suffering?***Levels of Response***Level 1** One accurate statement**Level 2** Two accurate statements or the development of one**Level 3** Three accurate statements or at least two points made with development

Suffering is seen as a result of previous actions.

Believe that the suffering person needs to come to terms with a wicked previous life.

Accepts that suffering is a fulfilment of the law of karma.

Some may try to help those who are suffering to build up a good karma.

The sight of suffering may lead some to try to lead a good life.

**(3 marks) AO2**

- (e) *“Meditation is a total waste of time.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Hinduism in your answer.*

*Levels of Response*

- 0** Unsupported opinion or no relevant evaluation  
**Level 1** Opinion supported by simple reason  
**Level 2** Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view)  
**Level 3** Opinions supported by one well-developed reason or two elaborated reasons  
**Level 4** Evidence of reasoned consideration of two different points of view  
**Level 5** Evidence of reasoned consideration of two different points of view expressed coherently

**For**

Materials do not give people peace of mind  
If people found it a waste of time they would not practise it  
Time of escape from other people and noise is needed by some  
Time to think, even if it is over personal problems  
It is relaxing, gives peace of mind, serenity  
It relieves tension and worries  
Promotes self-control and calmness  
Gives spiritual strength to face problems in personal, social life  
Form of worship concentrating on God  
Becoming one with Brahman

**Against**

Time is money  
Families need attention, more time should be spent looking after children  
Doing nothing does not solve problems in the world today  
Miss television, could be playing on computer  
People believe in what they can see and can be proved  
How can sitting quietly make a better person  
Simply puts the person to sleep and is not useful  
Can achieve a better rebirth by fulfilling their dharma, duties, by creating good karma and artha, earning money honestly

*(5 marks)*      **AO3**

## Part C

## C6 Marriage

(a) *Describe and explain the main rituals of a Hindu wedding.**Levels of Response*

<b>Level 1</b>	One or two creditable points	1-2 marks
<b>Level 2</b>	Three or four points made or two points made showing significance	3-4 marks
<b>Level 3</b>	At least five points put forward or three points made with significance	5-6 marks
<b>Level 4</b>	Accurate, and organised presentation, but important points missing	7-8 marks
<b>Level 5</b>	A sound exposition which includes an understanding of the significance of the symbols	9-10 marks

The groom is welcomed by the bride's father with a drink

A silk cloth/curtain is held between them

The father gives the hand of his daughter to the groom to show he is giving his daughter

Father asks the groom to promise to observe his moral duties

The bride's sari and the groom's scarf are tied

To show the joining of the couple

The bridegroom and his mother tie round the bride's neck a necklace of black

To show she is a married women

The holy fire (havan) is lit by the brahmin priest

This symbolises the presence of the god, Agni, witnessing the ceremony

The bride and groom hold hands as a way of accepting each other

The couple take seven steps around the sacred fire

They make their vows as they go round

Examples of vows

The bride touches a stone with her feet

Symbolising she will be faithful and strong

At night the groom shows his bride the pole star

(10 marks) AO1

(b) *Explain Hindu attitudes to divorce.**Levels of Response*

<b>Level 1</b>	A minimal application of knowledge and understanding.
<b>Level 2</b>	Some application of knowledge and understanding.
<b>Level 3</b>	A clear application of knowledge and understanding with some development.
<b>Level 4</b>	A clear application of knowledge and understanding with good development.
<b>Level 5</b>	A clear application of knowledge and understanding with very good development.

Marriage is seen as part of dharma or religious duty

Joined together by Brahman

Not necessarily based on romantic love

Divorce upsets the eternal motion of samsara – birth/life/death

Important for a couple to have children – also a religious duty

Woman's status within new family usually better after child-birth, especially if sons are born

Divorce legal but frowned on by higher castes – strong community pressures against it

Social stigma for whole family

Divorce breaks up the family/can be regarded as selfishness/ refusing to participate

Higher castes also opposed to remarriage of widows

Sita remained loyal to Rama/follow her example

Sati is now outlawed

A widow remains dependent on her husband's family and is expected to lead an ascetic life

(5 marks) AO2

- (c) *“A Hindu should not marry someone who is not a Hindu.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

*Levels of Response*

- 0** Unsupported opinion or no relevant evaluation  
**Level 1** Opinion supported by simple reason  
**Level 2** Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view)  
**Level 3** Opinions supported by one well-developed reason or two elaborated reasons  
**Level 4** Evidence of reasoned consideration of two different points of view  
**Level 5** Evidence of reasoned consideration of two different points of view expressed coherently

**For**

Hinduism is about families and caste  
Marriage is about families joining together  
Can perform household ceremonies together  
Can celebrate festivals together  
Hinduism is passed on through the family  
They can celebrate the rites of passage as a family and in the mandir

**Against**

More important that the couple love each other  
That they come from the same social background  
That they have the same educational and secular cultural backgrounds  
Religion is not everything in life  
All religions worship the One God, they are different pathways to the One God

**(5 marks) AO3**

**C7 Hindu Scriptures and their Teaching**

- (a) *Explain the difference between shruti and smriti.*

*Levels of Response*

<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2-3 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	4-5 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	6-7 marks

**Shruti** scriptures are believed to be the word of God  
 Those that have been heard  
 They are believed to be the eternal infallible word of Brahman

**Smriti** is memorised or remembered truth  
 These truths have been passed down the generations by word of mouth  
 These come from wise men to students  
 Examples of how shruti and smriti might be used in the mandir

(7 marks) AO1

- (b) *Explain Hindu beliefs about two of the following: varna, karma, dharma, ahimsa.*

*Levels of Response*

<b>Level 1</b>	Something relevant or worthy of credit.
<b>Level 2</b>	Some clear knowledge and understanding.
<b>Level 3</b>	A clear knowledge and understanding with some development.
<b>Level 4</b>	A clear knowledge and understanding with good development.

**Varna**

The Rig Veda teaches that Primal Man was divided into  
 The Brahmin (priest), who arose from his mouth  
 The Kshatriya (soldier) from his arms  
 The Vaishya (merchant) from his thighs and  
 The Shudra (artisan) from his feet  
 The Bhagavad Gita says that the four varnas were created accordingly to individual temprements and work. It also says that the following dharma is important  
 If one follows one's varnashramadharm it will ensure good rebirth/karma  
 It is way of pleasing their gods  
 It is essential before any spiritual progress can be made  
 It ensures the order and harmony of society  
 The reward for following one's varnashramadharm is moksha

**Karma**

Literally 'action'  
 Says, thinks, does  
 Refers to the law of cause and effect  
 Every action has its consequences  
 Sum of one's good and bad deeds  
 Determines one's next reincarnation

**Dharma**

Literally 'to uphold'

The right conduct and laws which uphold order and harmony in society

Refers to the laws and duties of people

Depends on caste, age, sex, ashrama/occupation

It also refers to the laws governing the universe

The moral principles which will ensure a stable, harmonious and healthy society

"It is better to do your own dharma badly than another's dharma well."

**Ahimsa**

Non-violence/non-killing/non-injury

Expresses idea of sanctity of all living things

human, animal and plant life

Linked with the idea of atman in each creature

It exhorts adherents not to harm but help those suffering from pain, suffering, and humiliation

Gandhi applied this principle to his leadership

Moral way of responding to injustice

(2 × 4 marks) (8 marks) AO2

- (c) *"The caste system will never disappear from the Hindu way of life." Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

*Levels of Response*

**0** Unsupported opinion or no relevant evaluation

**Level 1** Opinion supported by simple reason

**Level 2** Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view)

**Level 3** Opinions supported by one well-developed reason or two elaborated reasons

**Level 4** Evidence of reasoned consideration of two different points of view

**Level 5** Evidence of reasoned consideration of two different points of view expressed coherently

**For**

The Rig Veda states that God set up the caste system

The Bhagavad-Gita urges Hindu to follow their rules

Hindus are taught that if they follow varnashramadharma they will produce good karma

This is the only way to gradually attain moksha, release from this world

It acknowledges people have differing strengths and weaknesses

**Against**

Discrimination has been outlawed by the Indian constitution

Outside India it is not appropriate as people are not restricted by caste

Gandhi was highly critical of caste as it discredited Hindu tradition

(5 marks) AO3