

GCSE 2004  
*June Series*



# Mark Scheme

## Religious Studies Specification C

### Option 3: *Hinduism*

*(Subject Code 3063/3068)*

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Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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.

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*Dr. Michael Cresswell Director General*

## 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 5).
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.

## Levels of Response Marking

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.

## 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.

## Paper 3: *Hinduism*

### Part A

#### A1 Popular deities in the Ramayana

- (a) *Give the names of the husband and wife who were exiled from Ayhodya.*

**Target: Knowledge and understanding of popular deities**

Husband: *Rama*  
Wife: *Sita*

One mark for each.

**(2 marks) AO1**

- (b) *Name the monkey god who plays a part in this story.*

**Target: Knowledge and understanding of popular deities**

Hanuman

**(1 mark) AO1**

#### A2 Moksha

- (a) *Explain what is meant by moksha.*

**Target: Understanding of the term moksha**

##### Levels of Response

<b>0</b>	Nothing worthy of credit.	0 marks
<b>Level 1</b>	One accurate statement.	1 mark
<b>Level 2</b>	Two accurate statements or development of one.	2 marks

Liberation of soul  
Frees soul from successive births and deaths  
Atman returns to Brahman

**(2 marks) AO1**

- (b) *What is yoga?*

**Target: Understanding of means of attaining moksha**

A system of philosophy  
Combines physical exercises and meditation  
Spiritual joining of mind and body

One mark only.

**(1 mark) AO1**

**A3 Varnasramadharm**

- (a) How might a priest follow his duties during the second stage of life (grihastha)?**

**Target: Understanding of varnashramadharm****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding.	3 marks

Performing priestly rituals  
 Teaching the scriptures  
 Studying the scriptures  
 Being a religious leader  
 Maintaining rituals of purity

**Level 1 only** for duties of householder stage carried out by all castes**(3 marks) AO2**

- (b) Describe and explain the third stage of life (vanaprastha).**

**Target: Understanding of varnashramadharm****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 mark
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks

Retirement from worldly duties  
 Becoming a hermit  
 Teacher of the young  
 Practice religious  
 Study the scriptures

**(3 marks) AO2****Part B****B4 Hindu attitudes to birth**

- (a) Name the symbol written on a baby's tongue at birth.**

**Target: Knowledge of Hindu symbol**

Om

**(1 mark) AO1**

**(b) Describe the main features of a naming ceremony.**

**Target: Knowledge of birth rites**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with good development.	3 marks

- Om symbol drawn on tongue with gold pen dipped in honey
- The mother washes for the first time since the birth
- The father shaves for the first time since the birth
- The name of the child is determined by a horoscope cast by the priest
- The child is given two names; one for religious occasions and the other for public use
- The father whispers the name in the baby's ear
- The father traces the name of the family deity, the date of the child's birth and the child's name on a plate filled with rice grains

**(3 marks) AO1**

**(c) Explain the importance of family life for Hindus.**

**Target: Understanding of Hindu family life**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

- Worship together
- Marriages seen as the joining of two families
- Grihastha stage – house-holder
  - Need to be married
  - Work to support family
  - Have children
- Family prestige and honour izzat is important
- It is the son's duty to ensure the welfare of his parents throughout his adult life
- Son ensures the appropriate death rites are carried out
- The brother-sister relationship is seen as sacred and abiding – Raksha Bandhan festival
- Grandparents teach Hindu stories to grandchildren

**(4 marks) AO2**



- (d) **“Birth ceremonies are just an excuse for a great family party.”**  
**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.**

**Target: Evaluation of religious celebrations**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

Feasts

Presents

Family gatherings

Important preparations

Significant changes in life / helps all to recognise life’s changes in the individual

Helps individual move from one stage to another – parenthood

Opportunity for family to welcome child into family

**Against**

It is religious because prayers and blessing said

Fulfilling samskaras necessary to fulfil one’s dharma

Mantras said

Priest can be invited

Name determined by horoscope cast by priest

**(5 marks) AO3**

**B5 Puja in the home**

- (a) **Name three items on the puja tray.**

**Target: Knowledge and understanding of puja**

Any three from:

Ghee lamp

Flowers, rice grains or fruit for offering to the deity

Incense holder for joss sticks

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.

**(3 marks) AO1**

(b) *Name the female power represented by Durga or Kali on the shrine.*

**Target: Knowledge and understanding of puja**

Shakti (1 mark) AO1

(c) *Explain how a Hindu family performs puja in the home.*

**Target: Knowledge and understanding of puja**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with good development.	3 marks

- The Hindu will bathe
- Bell is rung
- Images are washed / anointed with ghee
- Coloured powders may be brushed onto the deity
- Offerings are made to the deity
- Incense sticks are lit
- Ghee lamps are lit
- Arti is performed
- Mantras / Gayatri Mantras are said
- The Hindu may meditate / pray
- Offerings are shared out as Prashad
- Bhajans are sung

(3 marks) AO1

(d) *Explain how mothers encourage their children to worship.*

**Target: Knowledge and understanding of family life**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks

- Encourage worship by setting an example / being a role model
- Maintains home shrine
- Washes statue / treats murti as real person
- Performs puja regularly with her children
- Offers the food she has prepared at the shrine before it is eaten
- Prepares for all Hindu festivals with her children

(3 marks) AO2

- (e) ***“Hindus have shrines in their homes so do not need temples.”***  
***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

**Target: Evaluation of the need for temples**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

Hindus do worship three times daily in home  
 Not many mandirs in Britain shows the lack of necessity  
 Hindus have to make long journeys  
 Many Hindus rarely visit mandirs

**Against**

Temples can inspire devotion  
 Festivals and marriages celebrated in temples  
 Sense of belonging to a community comes from visiting temples  
 Priests lead worship in mandirs  
 Priests preach in mandirs  
 Children can learn by attending classes in mandir

**(5 marks) AO3**

**Part C**

**C6 Wealth and Poverty and Festivals**

- (a) ***Explain Hindu teachings about wealth and poverty.***

**Target: Understanding of Hindu attitude to wealth and poverty**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 - 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 - 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 - 6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 marks

A person should enjoy the wealth given to him  
 A person should regard themselves as trustees of God-given wealth  
 People should not covet the wealth of others  
 Hindu law encourages Hindus to earn money  
 A man has to provide for his wife, children and extended family – Grihastha stage  
 Artha is the gaining of wealth by honest means  
 Hoarded wealth will prove to be the cause of ruin – greed  
 All humans have atman therefore equal  
 Poverty can be seen as the result of previous misdeeds  
 Those in poverty must accept their destiny  
 They must maintain their dharma or honest work like the rich  
 They can build up a good karma for a better next life  
 Sannyasin’s acceptance of poverty, renunciation of material world  
 Acceptance of poverty can lead to a spirit of contentment

**(7 marks) AO2**

**(b) Describe how Hindus celebrate the festival of Diwali.**

**Target: Knowledge and understanding of festivals**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 - 2 marks
<b>Level 2</b>	Some clear knowledge and understanding.	3 - 4 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	5 - 6 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	7 - 8 marks

Hindus clean and fill homes with lights on eve of Diwali  
 So Lakshmi will bring wealth and prosperity for the coming year  
 So she brings presents  
 New business account books opened on Diwali  
 Puja offered with account books  
 Lakshmi asked to bless them so they have a prosperous new year  
 Women are given beautiful saris  
 Because Lakshmi is a beautiful goddess  
 Ramayana is retold  
 Because Diwali celebrates the return of Rama and Sita to Ayodhya  
 Bonfires are lit  
 To remember Sita passing through the fire to prove her purity  
 Divas are lit  
 Representing light overcoming darkness / good overcoming evil

**(8 marks) AO1**

- (c) ***“Holi is not a religious festival at all.”***  
***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

**Target: Evaluation of Hindu festivals**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

Throwing paint / coloured water over people is fun  
 Tricks are played for fun  
 Neighbourhood bonfires are lit  
 Coconuts are eaten

**Against**

The story of Prahlad and his loyalty to Vishnu is remembered  
 Bonfires represent the fire that Prahlad survived  
 Stories are told about Krishna and his pranks  
 Reversal of roles takes place between men and women, and caste groups

**(5 marks) AO3**

**C7 The Nature of God and Life and Death Issues**

- (a) ***Explain what Hindus believe about the nature of God.***

**Target: Knowledge and understanding of nature of God**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 - 2 marks
<b>Level 2</b>	Some clear knowledge and understanding.	3 - 4 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	5 - 6 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	7 marks

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 / atman  
 Omniscient  
 Takes no physical form nor human form  
 Brahman takes three main forms; Brahma, Vishnu and Shiva  
 All other gods different aspects of Brahman  
 Murtis display one aspect of Brahman  
 Examples of murtis

(7 marks) AO1

(b) *Choose two of the following issues:*

*Abortion*

*Suicide*

*Euthanasia.*

*Explain Hindu attitudes to each of the two issues you have chosen.*

**Target: Knowledge and understanding of issues of life and death**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application and understanding with good development.	4 marks

**Abortion** goes against the Hindu teaching 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 rather 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

**Suicide** is a denial of life and a rejection of the gift of life  
 Life on earth is a gift from God and alone He can take it back  
 Widows who threw themselves on the funeral pyres of dead husbands were considered noble  
 Now this is illegal  
 In the Ramayana and Mahabharata the practice of suicide is regarded as a religious act  
 If death is the result of a hunger strike to draw attention to injustice or suffering  
 Suicide shows a contempt for life rather than thankfulness  
 Suicide regarded as selfish

**Euthanasia** is taking another person’s life and is a great crime  
 Mercy-killing is not acceptable – it goes against the principle of ahimsa  
 Some of the principles of Vedic medicine are to harmonise the mind and body  
 Heart disease, cancer and ulcers caused by stress  
 Can be alleviated if treated by Ayurvedic medicine  
 It is a religious and moral duty (dharma) to look after the elderly and infirm  
 Suffering results from previous existence so must face this

**(4 x 2 = 8 marks) AO2**

- (c) **“Following ahimsa is impossible today.”**  
**Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: Evaluation of ahimsa**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

Gandhi applied this principle in his leadership  
 Home rule was achieved  
 People today have non-violent protests  
 Protest marches, debates, sit-ins  
 Many people are vegetarians  
 Green issues, respect for the environment, are considered today

Ahimsa does not inspire action  
 Ahimsa does not prevent violence by others  
 It does not help those suffering pain, suffering and humiliation  
 It is not effective in the face of strong military forms  
 Nor is it effective against situations rooted in anger and hatred

**(5 marks) AO3**