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# GCSE RELIGIOUS STUDIES A 8062/14

Paper 1: Hinduism

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**Mark scheme**

June 2020

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Version: 1.0 Final



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 Examiner.

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.

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## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

*Students may include some of the following points, but all other relevant points must be credited:*

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

### Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

### Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

### General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../...) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

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.

### **1 mark multiple choice questions**

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

### **2 mark short answer questions**

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

### **4 and 5 mark answer questions**

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

### **12 mark answer questions**

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

## Level of response marking instructions

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

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

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 examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

### 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.

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.

## 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
<b>High performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> <li>• Learners use a wide range of specialist terms as appropriate</li> </ul>	3
<b>Intermediate performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> <li>• Learners use a good range of specialist terms as appropriate</li> </ul>	2
<b>Threshold performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> <li>• Learners use a limited range of specialist terms as appropriate</li> </ul>	1
<b>No marks awarded</b>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner's response does not relate to the question</li> <li>• The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>	0

**0 1**

**Hinduism: Beliefs**

**0 1 . 1**

**Which one of the following is the Hindu term for the cycle of birth, death and rebirth?**

**[1 mark]**

- A Ahimsa**
- B Saguna**
- C Samsara**
- D Tri-guna**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: C Samsara

**0 1 . 2**

**Give two reasons why Hindus might believe in spiritual worlds.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**One mark for each of two correct points.**

**Students may include two of the following points, but all other relevant points must be credited.**

Brought up to believe in them / their form of Hinduism includes belief in them / they have had visions or religious experiences which have made them believe this / Vishnu created spiritual worlds and lives there; it is in the holy books / Krishan created spiritual worlds for his devotees / hope to be reborn in a higher world (loka) / taught that they exist, etc.

**0 1 . 3 Explain two ways in which belief in the Hindu virtues influences Hindus today. [4 marks]**

**Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies**

**First way**

Simple explanation of a relevant and accurate influence – 1 mark  
Detailed explanation of a relevant and accurate influence – 2 marks

**Second way**

Simple explanation of a relevant and accurate influence – 1 mark  
Detailed explanation of a relevant and accurate influence – 2 marks

**To be a 'detailed explanation' the 'influence' of the way must be included.**

**Students may include some of the following points, but all other relevant points must be credited.**

The Hindu virtues listed in the Specification are ahimsa (non-violence), respect, empathy, mind/sense control, humility, and love.

General responses about virtues as a whole might include:

- Affects their behaviour towards others, eg to be kinder / 'Do not do to another what you do not like to be done to yourself; that is the gist of the law – all other laws are variable' – Mahabharata / 'That is the whole purpose of human existence here on earth: to benefit other people through one's life, one's possessions, one's thoughts and one's words' – Bhagavata Purana.
- Affects their whole personality / eg to be calmer, more gentle, show patience in the face of difficulty.
- Might make them focus harder to meet the virtues as they will see them as a way to achieve moksha / 'Abstention from injury, truthfulness, justice, compassion, self-restraint, monogamy, amiability, modesty and patience, the practice of these virtues is the best of all spiritual paths, thus declared Manu the Great Lawgiver' – Mahabharata, etc.

Specific to virtues responses might include:

- They will be vegetarian / to cultivate virtues of ahimsa, respect for life, compassion, etc.
- They might refuse to fight in battle / due to virtues of ahimsa, respect for life, compassion, etc.
- They might be better students / as they show greater self-discipline and attention to study.
- They might be very truthful in word and honest in deed / because truth is a virtue.
- They might treat all others respectfully / from their first meeting, rather than waiting for them to earn respect, etc.



**0 1 . 4** Explain two Hindu beliefs about moksha.

**Refer to sacred writings or another source of Hindu belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Hindu belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited.**

- 'Moksha is liberation from samsara' / it is the aim of life for Hindus.
- Requires good karma, but also insight and knowledge of the Self/Absolute reality – cannot have one without the other.
- Moksha is about seeing things as they really are – cutting through maya (illusion) / e.g. the recognition and understanding that the atman is Brahman / 'By realising God, one is released from all fetters' (Vedas).
- Takes thousands of lifetimes to achieve moksha.
- Can achieve moksha through good actions / e.g. karma yoga / by doing good for others / always performing sewa
- Achieved via the four pathways to union with the divine (yogas) / i.e. jnana, bhakti, karma and astanga yogas
- Can achieve moksha through personal effort / e.g. jnana yoga – studying the scriptures / karma yoga – good actions / 'The desire for liberation arises in all human beings at the end of many births through the opening of their past virtuous conduct' – Paingala Upanishad 2:11.
- Can achieve moksha by taking refuge / e.g. via bhakti yoga showing devotion to Vishnu / where whole life is surrendered to Vishnu and all reliance placed on the grace of God.
- Can be achieved before death / called jivanmukta / see this in sadhus/sages/saints / 'When all desires stationed in the heart are dispensed with one becomes liberated undoubtedly, even while living' – Garuda Purana 1.236.12, etc.

**0 1 . 5** 'Vishnu is the most important member of the Tri-murti.'

**Evaluate this statement.**

**In your answer you should:**

- 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.

**[12 marks]**  
**[SPaG 3 marks]**

**Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.**

#### **Arguments in support**

- Most Hindus follow Vishnu as Supreme Lord / so He has clear authority over others / as they are just manifestations of Him.
- Scriptures say he is / 'Of all types of worship, worship of Vishnu is supreme' – Padma Purana.
- Vishnu has sent avatars to help humans, no other deity has / so Vishnu is listening and answering humans more closely.
- As the sustainer, that role is more important than the roles of the other two / not least because we all want to stay alive.
- Most images of the Tri-murti show Vishnu centrally / suggesting greater importance, etc.

**Arguments in support of other views**

- Vishnu is part of the Tri-murti, which suggests equality / or Vishnu would be alone.
- Each has an important role / Brahma is the creator / Shiva is the destroyer / the cycle of life needs all / so all are equally important
- Scriptures say they are all important / 'These are foremost forms of the supreme, the immortal, the bodiless Brahman. To whichever deity each man is attached, in its world he rejoices. Yet, it is said, this whole world is Brahman. These deities, which are its foremost forms, one should meditate upon, worship, but then deny (reject the gods' individuality). He thus unites with the universal, and attains union with the Soul' – Maitrayaniya Upanishad 4:5.
- Shaivites believe Shiva to be the Supreme God and creator / so He has clear authority over others / as they are just manifestations of Him.
- Vishnu is simply a manifestation of Brahman / so is no more important than any other manifestation / just different.
- The holiest sites in Hinduism are not solely Vishnu's / in fact are more associated with Shiva / eg Varanasi, Mt Kailash.
- If a follower of Smartism, then all deities are seen as equal / all manifestations of the Ultimate Reality, etc.

**[Plus SPaG 3 marks]**

**0 2**

**Hinduism: Practices**

**0 2**

**. 1**

**Which one of the following is not a form of Hindu worship?**

**[1 mark]**

**A Darshan**

**B Havan**

**C Maya**

**D Puja**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: C Maya

**0 2**

**. 2**

**Give the names of two Hindu festivals.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**One mark for each of two correct points.**

**Students may include two of the following points, but all other relevant points must be credited.**

Holi / Diwali / Raksha Bandan / Jaganatha / Dusshera / Krishna Janamashtami / Ganesh Chaturtha / Navaratri / Ram Navami, etc.

**0 2 . 3 Explain two contrasting focuses of worship for Hindus.**

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting focus**

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast– 2 marks

**Second contrasting focus**

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast– 2 marks

**Students may include some of the following points, but all other relevant points must be credited.**

**Each contrasting focus to come from different bullet points**

- One God - Brahman – Ultimate Reality / personal or non-personal God / part of every living being / aim of Hindus to be reunited with Brahman / can devote life to understanding this deity (jnana yoga) or to connecting with this deity (astanga yoga).
- Tri-murti – one of as in Shaivism or Vaishnavism / all, as in Smartism / devotion and puja made to this focus / seen as highest form of deities – ‘These are foremost forms of the supreme, the immortal, the bodiless Brahman. To whichever deity each man is attached, in its world he rejoices. Yet, it is said, this whole world is Brahman. These deities, which are its foremost forms, one should meditate upon, worship, but then deny (reject the gods' individuality). He thus unites with the universal, and attains union with the Soul’ – Maitrayaniya Upanishad 4:5 / represent the key aspects of Brahman – birth, death and rebirth / can give full devotion to this level of deity / can devote life to understanding this deity (jnana yoga) or to connecting with this deity (astanga yoga).
- Deities – eg Ganesha for good fortune, Lakshmi for family, etc / can identify more readily with this level of deity / regular worship to at home or temple shrine, or occasional worship to deity.
- Guru – many Shaivites become disciples to a Sadhu or guru to build good karma and achieve moksha more quickly / disciples do without seeking explanation as their teacher bids / for those following some sadhus, this includes attending to all their needs / stay at ashram to study the guru.
- Elders – eg those in retirement stage of life / provide advice and their greater understanding of scriptures.
- Holy land, hills and rivers – visiting these places can bring merit / being at these places aids prayer and meditation / many have links to deities, eg Vrindavan sacred forests linked to Krishna, Mt Kailash linked to Shiva / it is believed that to bathe in the Ganges washes a person clean of many/all sins / ashes from cremation are scattered in the Ganges to speed rebirth and/or moksha / ‘Like a moonless night, like flowerless trees, such are the countries and regions deprived of the benefits of the Ganga’ – Mahabharata.
- Sacred plants and animals - many plants symbolise religious concepts, eg banyan tree has many roots (many paths to moksha), lotus (moksha) / many plants relevant to worship, eg tulsi leaves (sacred plant of Tulsi, who links to Vishnu, has healing properties) / The Vrukshayurveda lists many plants and what to do to get good merit from them, eg ‘He who plants five or six mango trees attains the abode of Garuda and lives happily forever like gods’ / all deities are linked to an

animal as their vehicle, eg Ganesha and the mouse – supposedly shows strengths or weaknesses of deity / sacred cow – giver of life, so protected / sacred monkeys at all temples.

- The murti – images of God created through very specific processes / represent the deity and contain the presence of the deity within them / 'It is much more difficult to focus on God as the unmanifested than God with form, due to human beings needing to perceive via the senses' – Bhagavad Gita 12.5 / 'A yogin perceives god within himself, Images are for those who have not reached this knowledge' – Jabaladarsana Upanishad / allow a person to learn because of the symbolism within the murti / worship is directed at the murti / a place cannot be labelled a temple without having murtis
- An aim of worship may be the focus / e.g. the worshipper focuses on achieving moksha / or on having a better rebirth / or on being born into a higher realm (loki) or world / so in any worship they focus on the intent behind the worship, etc.

**0 2 . 4** Explain two ways in which Hindus show their devotion to the deities during pilgrimage.

**Refer to sacred writings or another source of Hindu belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First way**

Simple explanation of a relevant and accurate way – 1 mark  
Detailed explanation of a relevant and accurate way – 2 marks

**Second way**

Simple explanation of a relevant and accurate way – 1 mark  
Detailed explanation of a relevant and accurate way – 2 marks

Relevant and accurate reference to sacred writing or another source of Hindu belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited.**

- A person might work hard on the journey / eg prostrating their way from their home to the pilgrimage site believing this to be more likely to remove sin / 'Flower-like the heels of the wanderer, His body growth is fruitful: All his sins disappear, Slain by the toil of sacred journey' – Rig Veda.
- Might attend temples (generally for worship or specific temples for specific deities) / make darshan (personal worship) / pray to the deity/deities.
- Make offerings to the deities – seeking help, giving thanks etc / 'Pilgrimages may be undertaken for many personal reasons, such as penance for sin or spiritual regeneration' – Swami Chidanand Saraswati / place garlands and flowers into the Ganges or other holy water.
- Will take prashad from worship – a portion of food or flowers which have been blessed by the deity / might take this home for someone who has not attended.
- Might take ashes of a relative to empty into the Ganges, showing love to the relative but also belief in the compassion of Mother Ganga.
- Might bathe in a holy river, eg the Ganges to be washed clean of sin / at Kumbh Mela they try to be the first into the Ganges as that is meant to achieve moksha / take water from the Ganges home with them / bathe in the Ganges at its start point in the Himalayas.
- Might do everything with God in mind / so that every aspect of the pilgrimage is focused on God / 'A pilgrim must go with total surrender, with a total faith in God, that it is only by God's grace that he can finish the pilgrimage' – Ma Yoga Shakti.
- Might spend time with a guru or elder to learn more about their religion.
- Might read scriptures in temples / so that they are surrounded by the special atmosphere / thinking they will gain greater insight in this special place.
- Might join in the singing of kirtans / to feel a connection to the deity.
- Might give to charity or volunteer their services to help others / as this brings greater karma / means their pilgrimage is not a selfish enterprise, etc.

**0 2 . 5** 'For a Hindu, devotion (bhakti yoga) is the best way to achieve union with the divine (God).'

**Evaluate this statement.**

**In your answer you should:**

- 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.

**[12 marks]**

**Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.**

### **Arguments in support**

- Devotion is love / requires only that a person does something for the deity out of love, eg pilgrimage, offerings.
- Devotion motivates a person to focus on the deity / so they learn from that deity / by being thus motivated, all other yogas are practised / eg jnana because they want to learn more from the scriptures, karma because they want to act in the way their deity does ie help others, astanga because meditation allows insight into religious truths, etc.
- Devotion does not rely on wealth, intelligence or self-discipline/bodily health / just love / so can be done by anyone / is the yoga which every person can do effectively.



- Bhakti makes a person a nicer person / who helps the world and reaches moksha as a result of all that / 'Bhakti softens the heart and removes jealousy, hatred, lust, anger, egoism, pride, and arrogance. It infuses joy, divine ecstasy, bliss, peace, and knowledge. All cares, worries and anxieties, fears, mental torments, and tribulations entirely vanish. The devotee is freed from the Samsaric wheel of births and deaths. He attains the immortal abode of everlasting peace, bliss, and knowledge' – Swami Sivananda / etc.

### **Arguments in support of other views**

- Anything a Hindu does in their religious practice is valuable / make offerings to the deity / make pilgrimage / help others / study scripture / focus on achieving moksha / all are rewarded.
- There are four kinds of yoga / bhakti, jnana, astanga and karma / so they should be able to do any.
- They might find their personality suited better to a different form of yoga / eg to jnana yoga (study).
- They might find they can do more through actions (karma yoga) / so put their energy into that.
- Rabindranath Tagore said that all religions and forms of religion are the same / just different paths to the same goal / so all forms of yoga must be equal.
- They might not have the opportunity to do this kind of yoga / eg might not have a teacher for jnana yoga, etc.