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# **GCSE EXAMINERS' REPORTS**

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**GCSE (LEGACY)**

**RELIGIOUS STUDIES SPECIFICATION A:  
Hinduism**

**SUMMER 2018**

Grade boundary information for this subject is available on the WJEC public website at:  
<https://www.wjecservices.co.uk/MarkToUMS/default.aspx?l=en>

### **Online Results Analysis**

WJEC provides information to examination centres via the WJEC secure website. This is restricted to centre staff only. Access is granted to centre staff by the Examinations Officer at the centre.

### **Annual Statistical Report**

The annual Statistical Report (issued in the second half of the Autumn Term) gives overall outcomes of all examinations administered by WJEC.

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## RELIGIOUS STUDIES

### GCSE (LEGACY)

Summer 2018

#### SPECIFICATION A: Hinduism

There was a spread of marks across the ability range proving that the paper was accessible to all candidates. It was encouraging again this year to see the quality of responses produced by many candidates displaying thorough knowledge and understanding of Hinduism and evaluating issues critically and coherently and supporting views given with evidence and reasoning. There were a number of outstanding scripts which were a pleasure to mark, some of which gained full marks. There were also a few poor papers. However almost all candidates were able to include some relevant information. The usual suspects in terms of weaknesses were evident again this year. Some candidates continue to include irrelevant material whilst others do not focus on the trigger words especially the difference between explain why and explain how. This was evident in 2 (b) where candidates explained why Hindus worship in a mandir rather than how and in 3 (b) explained why avatars are important in Hinduism rather than how. Another weakness was the inability of some candidates to relate different aspects of the specification to each other. It is neither possible nor desirable to teach a religion in boxes, especially Hinduism, since everything is inter-related. The division of the specification into topics is given as a guide to what candidates are required to study.

Evaluative questions varied in quality from candidate to candidate and also within individual papers. Some candidates wrote vaguely and made sweeping statements without supporting their views with arguments or evidence.

Candidates had been thoroughly prepared again this year for the SPaG element of the assessment in question 1 (e). The language, grammar and spelling used in the responses in 1 (e) on the whole were much more correct than in the rest of the paper. It was also felt that some candidates were very safe in the choice of words used, with some noticeable lack of appropriate specialised terms that were used in other places on the paper but spelt incorrectly.

#### Question 1

- (a) There were some excellent answers to this question. Many candidates were obviously familiar with role of women in Hinduism and were able to give examples to support their description of those roles. However other candidates tended to list the roles without any development.
- (b) This was generally a well answered question with all candidates being able to give a reason for the importance of bhakti. Better answers were able to give a range of reasons supported by evidence.
- (c) Although there were a number of very good answers to this question focusing on explaining with examples the difference between shruti and smriti scriptures, some candidates confused one with the other.
- (d) A generally well answered evaluative question with the majority of candidates being able to refer to the importance of sacred texts in the context of Hindu worship and

lifestyle. Better answers referred to the Vedas and the influence of the epics – the Ramayana in particular. Weaker answers were superficial and general and lacked examples and also listed everything and anything in Hinduism as being more important than sacred texts.

- (e) Again this question was generally well answered. Centres had obviously discussed this issue in class with candidates and that was evident in the answers. Many responses were mature and well balanced, evaluating the importance of men in Hinduism and comparing that importance in relation to the importance of women within Hinduism. The views were supported by evidence and examples.

## Question 2

- (a) Most candidates were able to give some aspect of the importance of family life in Hinduism. However better answers showed thorough knowledge and understanding of the role of the family in Hinduism. Some answers were too vague and general in content.
- (b) This was generally a well answered question with the majority of candidates familiar with how worship is conducted in the mandir.
- (c) Generally very well answered by the majority of candidates who were able to explain with examples the concept of varnashramadharma. However a small number of students did not seem to understand the question.
- (d) A very well answered question. This is obviously a topic which is well discussed in the classroom. Responses were mature and balanced and made good use of religious beliefs such as ahimsa and the duty of the kshatriya varna.
- (e) Answers varied in quality to this question. At the top end of the scale answers were balanced and detailed giving arguments and counter-arguments. Which evaluated the importance of the home with the mandir in the context of worship. They also included an evaluation on the importance of Varanasi. However weaker answers tended to be one-sided in favour of the home.

## Question 3

- (a) Most candidates were able to refer to one practice which takes place on a pilgrimage to Varanasi. Better answers were able to discuss a number of different practices, giving specific examples.
- (b) There were varied responses to this question. Most candidates were familiar with the concept of avatar but some found it difficult to explain how they might affect the life of a Hindu. Others described different avatars whilst better candidates were able to explain in detail.
- (c) Responses to this question were on the whole disappointing. A number of candidates were not familiar with Hindu teaching and attitudes to sex before marriage.
- (d) This was well evaluated with good references being made to the positive influence of karma on the lives of Hindus.

- (e) This was generally a well answered evaluative question. Many evaluated in a balanced, thoughtful way the advantages and disadvantages of having a structured society. However weaker answers simply described the concept of varnashramadharma with no evaluation at all.

#### **Question 4**

- (a) A very well answered question. Candidates were familiar with the householder ashrama and the duties associated with it.
- (b) The answers to this question on the whole were slightly disappointing and answers tended to be either very good or very poor. Some candidates were not familiar at all with Hindu attitudes to other religions and others gave very vague answers with no evidence in support.
- (c) This was generally a well answered question. The best answers were detailed in their discussion and could give specific examples of why Rama and Sita are popular in Hinduism. Weaker answers were vague and too general.
- (d) A very well answered question with candidates evaluating the importance of the Sacred Thread ceremony on the one hand and the relevance of rituals in today's society.
- (e) There were some excellent answers to this question dealing in detail with the importance of vegetarianism in the context of Hinduism's respect for life. Unfortunately some candidates found it difficult to evaluate the contention in an informed way.



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