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Edexcel

## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1E: Hinduism

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## General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

| Question number | Answer  | Reject  | Mark       |
|-----------------|---|---|------------|
| <b>1(a)</b>     | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• The three gunas are the qualities that make up the essence of human beings (1)</li> <li>• Satva is a state of harmony or goodness (1)</li> <li>• Vishnu is associated with satva (1)</li> <li>• The gunas are satva, rajas and tamas (1)</li> <li>• The balance of the gunas in a person can be changed (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul> | <b>(3)</b> |

| Question number | Answer   | Reject  | Mark       |
|-----------------|--|---|------------|
| <b>1(b)</b>     | <p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> <li>• Varnashrama dharma may be important for Hindus because it shows how people can progress through the varnas (1), for example, from Kshatriya to Brahmin (1)</li> <li>• Varnashrama dharma sets out a road map for life (1) and helps Hindus concentrate on living a good life within their current varna (1)</li> <li>• Varnashrama dharma is important for some Hindus because it gives hope of a better future (1); and is not rigid in the way that the caste system is (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated reason/development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul> | <b>(4)</b> |

| Question number | Answer   | Reject  | Mark       |
|-----------------|--|---|------------|
| <b>1(c)</b>     | <p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• One Hindu belief about Nirguna Brahman is that Brahman created itself (1) and is the cause of all things (1) 'That which is Self-made is a flavour for only after perceiving a flavour can anyone perceive pleasure.' (Taittiriya Upanishad 2.7) (1)</li> <li>• Nirguna Brahman has no form (1) and cannot be adequately described in human terms (1) 'He is not apprehended by the eye, nor by speech, nor by the other senses' (Mundaka Upanishad 3.1.8) (1)</li> <li>• Nirguna Brahman is immortal (1) and not bound by the limits of space (1) 'That immortal Brahman is before, that Brahman is behind, that Brahman is right and left. It has gone forth below and above; Brahman alone is all this, it is the best.' (Mundaka Upanishad 2.2.11) (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated belief/development</li> <li>• Development that does not relate both to the belief and to the question</li> <li>• Reference to a source of wisdom that does not relate to the belief given.</li> </ul> | <b>(5)</b> |

| Question number    | Indicative content   | Mark               |
|--------------------|--|--------------------|
| <p><b>1(d)</b></p> | <p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Many Hindus would argue that the presence of maya in the world means that relying on their instincts would mean that they were not being true to their eternal self</li> <li>• Hinduism teaches that greed, anger and lust can all lead to karmic debt; attaining moksha must necessarily mean controlling some of a person’s instinctive behaviours</li> <li>• Hinduism has many sacred texts and a long tradition of spiritual teachers or gurus; if it were possible to attain moksha by instinct, there would be no need for either.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• If Brahman is in all, then the capacity for good must be within all living things too; when a good person relies on their instincts, they must be making progress to moksha.</li> <li>• Moksha means the reuniting of a person’s truest self with Brahman, the cosmic Self; to attain moksha, a person must rely on their true self’s instincts and not be distracted by maya</li> <li>• Krishna teaches Arjun that it is better to do one’s own duty imperfectly, than another’s perfectly; Arjun would need to follow his own instinct, rather than try to behave like someone else</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | <p><b>(15)</b></p> |

| Level   | Mark  | Descriptor   |
|---------|-------|--|
|         | 0     | No rewardable response.  |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |

**SPaG**

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



| Question number | Answer  | Reject  | Mark       |
|-----------------|---|---|------------|
| <b>2(a)</b>     | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>Starting a family allows people to move through the ashramas (1)</li> <li>The family allows a Hindu to fulfil the householder ashrama (1)</li> <li>Families are the main place for the Hindu faith to be passed on (1)</li> <li>Families provide a good environment in which to raise children (1)</li> <li>It is a good environment in which the family can support each other (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>Lists (maximum of one mark)</li> </ul> | <b>(3)</b> |

| Question number | Answer   | Reject   | Mark       |
|-----------------|--|--|------------|
| <b>2(b)</b>     | <p>AO1 4 marks</p> <p>Award one mark for providing a response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>Some Hindus would agree that it is appropriate to limit the size of a family for financial reasons (1), if it prevented harm to existing children (1)</li> <li>Most Hindus would agree with some non-religious people that it is wrong to use contraception to permit promiscuity (1) as promiscuous behaviour can cause harm</li> <li>Some Hindus would disagree with the use of family planning to prevent a couple having any children at all (1) because they believe that having</li> </ul> | <ul style="list-style-type: none"> <li>Repeated response/ development</li> <li>Development that does not relate both to the response given and to the question.</li> </ul> | <b>(4)</b> |

|  |   |  |  |
|--|---|--|--|
|  | children is an essential part of the Grihastha stage (1).<br><br>Accept any other valid response. |  |  |
|--|---|--|--|

| Question number | Answer  | Reject   | Mark       |
|-----------------|---|--|------------|
| <b>2(c)</b>     | <p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Many Hindus believe that it is only the role of men to provide for the family (1) and that they should be generous to their wives (1) 'Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food' (Manusmriti 3.59) (1).</li> <li>• Many Hindus believe that it is the role of both the man and woman to raise children (1) and to teach them about dharma (1) '...Therefore they speak of an educated son as being conducive to the world.' (Brihandarayaka Upanishad 1.5.17) (1)</li> <li>• Some Hindus argue that a woman should worship her husband (1) and obey him in all things (1) '...a husband must be constantly worshipped as a god by a faithful wife...if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.' (Manusmriti 5.154-155) (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated belief/ development</li> <li>• Development that does not relate both to the belief and to the question</li> <li>• Reference to a source of wisdom that does not relate to the belief given.</li> </ul> | <b>(5)</b> |

| Question number | Indicative content   | Mark        |
|-----------------|--|-------------|
| <b>2(d)</b>     | <p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 430 627"><b>AO2</b></p> <p data-bbox="365 636 803 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 676 1307 1024" style="list-style-type: none"> <li data-bbox="365 676 1307 783">• Marriage is the foundation of the Grihastha stage and so, without it, many Hindus would argue that it is impossible to progress through the ashramas</li> <li data-bbox="365 791 1307 905">• Many Hindus would argue that one should be married before having children and starting a family. Without children being born, Hindu society would die out in a few generations</li> <li data-bbox="365 913 1307 1024">• Hindus see marriage as a way to bring together the wider community because it unites families and brings them together; in some ways it is the basic unit that holds society together.</li> </ul> <p data-bbox="365 1073 868 1104"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1113 1307 1499" style="list-style-type: none"> <li data-bbox="365 1113 1307 1226">• The Grihastha stage is just one of four ashramas and in neither the Brahmacharya and Sannyasa stages is it pre-supposed that one would be married, yet these are still part of society</li> <li data-bbox="365 1234 1307 1381">• Some Hindu women reject the idea of a marriage in which their careers may have to give way to their husband's; any construct that reinforces inequality cannot be the most important element of society.</li> <li data-bbox="365 1390 1307 1499">• Across the world, more Hindus are now cohabiting and also having children; marriage is no longer seen as being as important as it used to be.</li> </ul> <p data-bbox="365 1547 808 1579">Accept any other valid response.</p> <p data-bbox="365 1627 1263 1740">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | <b>(12)</b> |

| Level   | Mark  | Descriptor  |
|---------|-------|---|
|         | 0     | No rewardable response.   |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |

| Question number | Answer   | Reject  | Mark       |
|-----------------|--|---|------------|
| <b>3(a)</b>     | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Bonfires are traditionally lit at Holi (1)</li> <li>• Sometimes effigies of Holika are burnt (1)</li> <li>• People often throw powder paint (1)</li> <li>• Water is thrown and squirted (1)</li> <li>• People dance as part of the Holi celebrations (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul> | <b>(3)</b> |

| Question number | Answer  | Reject  | Mark       |
|-----------------|---|---|------------|
| <b>3(b)</b>     | <p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Shrines are important because they contain a murti (1) and the murti is a manifestation of a deity (1)</li> <li>• Shrines in the home are important because they make daily worship more practical (1), supporting a Hindu's faith life (1)</li> <li>• Shrines are important because they may be dedicated to a particular Hindu deity (1) and help strengthen the bond between the believer and the chosen deity (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated reason/development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul> | <b>(4)</b> |

| Question number | Answer   | Reject  | Mark       |
|-----------------|--|---|------------|
| <b>3(c)</b>     | <p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• The large rivers of Northern India are all traditionally regarded as gods by Hindus (1) and a good place to worship (1) 'For those who see me everywhere and see all things in me, I am never lost, nor are they ever lost to me.' (Bhagavad Gita 6.30) (1)</li> <li>• Many Hindus revere the river Ganga, because it is a manifestation of a goddess (1) and because washing in its waters can cleanse a person of their sins (1). 'O blessed goddess! carry thou my forefathers, Sagara's sons, to the region of heaven' (Mahabharata 3.108) (1)</li> <li>• Some rivers are associated with particular events in the life of a deity (1) for example Shiva lived on the banks of the Ganges at Varanasi (1). Shiva Purana tells the story of Shiva cutting off one of Brahma's heads and it bouncing on the ground at Varanasi (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated reason/development</li> <li>• Development that does not relate both to the reason and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul> | <b>(5)</b> |

| Question number | Indicative content   | Mark        |
|-----------------|--|-------------|
| <b>3(d)</b>     | <p data-bbox="365 279 763 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 359 1295 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 430 627"><b>AO2</b></p> <p data-bbox="365 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 676 1276 1066" style="list-style-type: none"> <li data-bbox="365 676 1276 825">• Caring for sacred places is a way of showing reverence for the deity associated with that particular place, for example Krishna lived in the Vrindavan forest and the Friends of Vrindavan seeks to conserve it</li> <li data-bbox="365 833 1276 947">• Some sacred places still preserve features recognizable to the holy people and deities associated with them; preserving them allows future generations to feel a connection to them</li> <li data-bbox="365 955 1276 1066">• Some sacred places, like the Ganga at Varanasi, bring particular spiritual benefits to worshippers and if they are not cared for then future generations will be denied those benefits.</li> </ul> <p data-bbox="365 1115 870 1146"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1155 1300 1503" style="list-style-type: none"> <li data-bbox="365 1155 1300 1268">• Brahman is in all, so focusing on particular places associated with deities is not necessary, it is far more important to care for the environment in general</li> <li data-bbox="365 1276 1300 1390">• The best use of a Hindu's resources is caring for other people and providing for the needs of the hungry; the Bhagavad Gita specifically praises charity given to a worthy person</li> <li data-bbox="365 1398 1300 1503">• Care for the living world is a higher priority than caring for physical, inanimate, structures since caring for the living could help the atman to progress through samsara to moksha.</li> </ul> <p data-bbox="365 1551 808 1583">Accept any other valid response.</p> <p data-bbox="365 1631 1263 1738">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | <b>(15)</b> |

| Level   | Mark  | Descriptor   |
|---------|-------|--|
|         | 0     | No rewardable response.  |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |



**SPaG**

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

| Question number | Answer  | Reject  | Mark       |
|-----------------|---|---|------------|
| <b>4(a)</b>     | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Hindus believe that the atman lives on after the body dies (1)</li> <li>• Hindus believe that the atman can be re-born in another body (1)</li> <li>• Most Hindus believe in samsara (1)</li> <li>• Hindus believe that good karma results in a better re-birth (1)</li> <li>• Some Hindus believe that it is possible to be re-born in animal form (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul> | <b>(3)</b> |

| Question number | Answer   | Reject   | Mark       |
|-----------------|--|--|------------|
| <b>4(b)</b>     | <p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Some Hindus accept the theory of evolution because they think that it is similar to Dashavatara (1), for example, the first incarnation of Vishnu is a fish (1)</li> <li>• Some Hindus would reject the theory of evolution because it contradicts Hindu creation stories (1), such as Brahma dividing himself to create male and female (1)</li> <li>• Some Hindus do not think evolution contradicts their faith because they do not take the creation stories literally (1) and still believe that Brahman can be at the origin of the evolutionary process (1).</li> </ul> | <ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul> | <b>(4)</b> |

|  |                                  |  |  |
|--|----------------------------------|--|--|
|  | Accept any other valid response. |  |  |
|--|----------------------------------|--|--|

| Question number | Answer   | Reject   | Mark       |
|-----------------|--|--|------------|
| <b>4(c)</b>     | <p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Hindus believe that all life is sacred because Brahman is in all living things (1) and so they are all manifestations of Brahman (1). 'Know the Self [Brahman] to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins' (Katha Upanishad 1.3.3) (1)</li> <li>• All lives are loved equally by God (1) regardless of their status or varna (1) 'I am equally disposed to all living beings' (Bhagavad Gita 9.29) (1)</li> <li>• All life is deserving of respect because of its atman (1) and ahimsa is practised on account of the atman within, not the physical body (1). 'The senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, and even beyond the intellect is the soul.' (Bhagavad Gita 3.42) (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul> | <b>(5)</b> |

| Question number | Indicative content   | Mark |
|-----------------|--|------|
| 4(d)            | <p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 552">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 805 627"><b>Arguments for the statement:</b></p> <ul data-bbox="414 638 1321 1024" style="list-style-type: none"> <li data-bbox="414 638 1321 785">• Some Hindus believe that euthanasia is wrong because it interrupts the atman’s progress towards moksha. Killing the atman’s body means that it will enter its next life with the exact same karma</li> <li data-bbox="414 795 1247 869">• The act of euthanasia violates the principle of ahimsa and therefore brings bad karma to the people who carry it out</li> <li data-bbox="414 879 1273 1024">• Most Hindus hope to reach the sanyassa stage and prepare properly for their death through renunciation of material desires; euthanasia might deny them the opportunity to do this.</li> </ul> <p data-bbox="365 1073 867 1104"><b>Arguments against the statement:</b></p> <ul data-bbox="414 1115 1312 1541" style="list-style-type: none"> <li data-bbox="414 1115 1312 1262">• Hinduism has a tradition of prayopavesa. Prayopavesa is non-violent and so does not go against ahimsa and is gradual and therefore allows the person to prepare properly for their death</li> <li data-bbox="414 1272 1295 1388">• Some Hindus argue that actions against the body do not matter since the person’s highest self is their atman and this cannot ever be harmed</li> <li data-bbox="414 1398 1295 1541">• Non-religious people might argue that there is no afterlife to take into account so, if a person is in great suffering, the humane thing to do might be to end that suffering through euthanasia.</li> </ul> <p data-bbox="365 1589 808 1621">Accept any other valid response.</p> <p data-bbox="365 1669 1263 1780">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | (12) |

| Level   | Mark  | Descriptor  |
|---------|-------|---|
|         | 0     | No rewardable response.   |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |