

GCSE (9–1) Religious Studies

J625/10

Religion, philosophy and ethics in the modern world from
a Hindu perspective

Sample Question Paper

Version 2.2

Date – Morning/Afternoon

Time allowed: 2 hours



No extra materials are needed



INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the space provided. If you need extra space, use the lined pages at the end of this booklet. The question numbers must be clearly shown.
- Answer **all** the questions.

INFORMATION

- The total mark for this paper is **126**.
- The marks for each question are shown in brackets [].
- Quality of extended response will be assessed in questions marked with an asterisk (*).
- Spelling, punctuation and grammar (SPaG) and the use of specialist terminology will be assessed in questions marked with a pencil (✎).
- This document has **20** pages.

Answer **all** the questions.

1 Relationships and families

(a) State **three** things that happen during a Hindu marriage ceremony.

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[3]

(b) Describe Hindu teachings about the role of women in family relationships.

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2 The existence of Ultimate Reality

(a) Give **three** ways ultimate truths might be revealed for Hindus.

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(b) Describe Hindu beliefs about the nature of Brahman.

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(c) Explain how important avatars are for modern Hindus.

You should refer to sources of wisdom and authority in your answer.

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3 Religion, peace and conflict

(a) Describe what is meant by terrorism.

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(b) Describe different Hindu teachings on war.

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(c) Explain why Hindus might have different views on using violence to achieve peace.
You should refer to sources of wisdom and authority in your answer.

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(d)* “War is always the worst course of action.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Hinduism
- Explain and evaluate the importance of points of view from the perspective of Hinduism.

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4 Dialogue between religious and non-religious beliefs and attitudes

(a) Describe **one** Hindu attitude towards euthanasia.

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(b) How do Hindus contribute to interfaith dialogue in the UK?

In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.

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(c) Explain why Hindus might disagree with genetic manipulation.

You should refer to sources of wisdom and authority in your answer.

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...day June 20XX – Morning/Afternoon

GCSE (9–1) Religious Studies

J625/10 Religion, philosophy and ethics in the modern world from a Hindu perspective

SAMPLE MARK SCHEME

SAMPLE MARK SCHEME

Duration: 2 hours

MAXIMUM MARK 126

This document consists of **40** pages.

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the RM Assessor messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Contradictory Responses

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

Short Answer Questions (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. There is a NR (No Response) option. Award NR (No Response)
 - if there is nothing written at all in the answer space
 - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question

Note: Award 0 marks - for an attempt that earns no credit (including copying out the question)



8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

10. **Annotations**

	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted

11. **Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

Subject-specific Marking Instructions

General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.

The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Learners spell and punctuate with consistent accuracy. Learners use rules of grammar with effective control of meaning overall. Learners use a wide range of specialist terms as appropriate.
<i>Intermediate performance 2 marks</i>
Learners spell and punctuate with considerable accuracy. Learners use rules of grammar with general control of meaning overall. Learners use a good range of specialist terms as appropriate.
<i>Threshold performance 1 mark</i>
Learners spell and punctuate with reasonable accuracy. Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall. Learners use a limited range of specialist terms as appropriate.
<i>0 marks</i>
The learner writes nothing. The learner's response does not relate to the question. The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.

INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required.

Assessment objectives (AO)


Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"> • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1 (a)	<p>State three things that happen during a Hindu marriage ceremony.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Welcoming the bride groom to the bride’s family home • The madhuparka ceremony • Exchanging gifts, giving the bride to the groom (kanyadan) • The seven steps around the sacred fire • The seven vows (examples of specific vows should be credited) • Tying the bride and grooms garments together (saptapadi) 	3 AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p>Describe Hindu teachings about the role of women in family relationships.</p> <p>Responses might include:</p> <p>Learners might start with the traditional views, drawn from the Vedas and historic practice.</p> <p>Traditionally wives are expected to regard their husbands as a god, they share his karma and are expected to help and support him husband in the performance of his duties. Duties specific to women include taking care of the home and family and giving birth to children. Learners might also be aware that in Hinduism the extended family is important; women are likely to be involved with several generations of their family and while they are expected to respect and care for their husband’s parents they can expect to be respected in their turn when their children marry.</p> <p>Learners might mention that traditional understandings of varnashramadharma link a woman’s duties to those of her husband and so women are not expected to follow this path in the same way as men, stridharma (women’s dharma) is generally understood in terms of their relationships with fathers, husbands and sons.</p> <p>Some learners might choose to consider the religious practices of Hinduism, which often take place in the home. Women may be responsible for performing daily puja at their home shrine on behalf of their family.</p> <p>Another area of family duty specifically associated with women is sati; although not illegal this practice of a widow burning herself to death on her husband’s funeral pyre was believed to bring a good rebirth for him by wiping out any bad karma. Widowhood is still commonly regarded as an unfortunate state for Hindu women, and a widow’s role in both the family and the wider world may be restricted.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Hindus might have different beliefs about social justice.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might include some of the following:</p> <p>Learners might begin by considering what is meant by social justice: whether it implies equality such as equality of opportunity or equal rights, or whether it has more to do with access to amenities and services, or the value that is placed upon different people by society.</p> <p>One area where issues of social justice are particularly relevant is that of varna and jati, the differences between them and the ways in which they are put into practice. Learners might consider the difference between social status created by birth, fixed and unchangeable - this is caste or jati, but is sometimes presented as a distortion of varna - and social status which is created by ability. The former is likely to be considered an unjust system and its continued practice within society frowned upon by many Hindus as a misunderstanding or corruption of the idea of varna. Caste as a fixed system, including the ritually impure 'untouchable' groups now known as dalits, is not considered by many Hindus to be supported by scriptures or by religious values but is rather a corruption of the concept of varna.</p> <p>Varna is referenced in the <i>Purusha Sukta</i>, which gives an account of the creation of social classes according to peoples suitability for different work and other scriptural references support this understanding. For example, the <i>Mahabharata</i> (Book 12: 188) says that human beings were created equal to begin with and divide themselves by their actions and choices, and the Bhagavad Gita (4:13) describes Krishna ordering society by qualities (gunas).</p> <p>Some learners might suggest that Hindu teaching does not presume dividing society into groups automatically carries with it an unjust hierarchy, with any one group better than the others, since all the functions reflected in the varnas are necessary for society to function properly. Others might suggest that the existence of the concept of untouchability and continuing social discrimination against dalits implies a difference between religious ideals and practical realities. Some learners might also build on this with the concept of karma, suggesting that people with privilege and status are simply reaping the rewards of their previous lives and that ultimately everyone currently suffering injustice may reach that same point.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Hindus • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“Marriage is just a declaration of love between two people.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Hinduism • Explain and evaluate the importance of points of view from the perspective of Hinduism. <p>Responses might include:</p> <p>AO1: Learners might begin by pointing out that arranged marriage is common within Hinduism and that a marriage is considered as a joining of families rather than individuals. However they might also be aware that the saptapadi (seven steps) which are made during the ceremony includes commitments to mutual love and trust. Some learners might also consider marriage as an important part of the grihastha ashrama and so being a part of dharma.</p> <p>AO2: In the contemporary Western world marriage is generally understood as being solely about the couple and a celebration of the love between them. By contrast in other cultures including Hinduism a marriage unites not just two people but their families as well and so it has social as well as personal importance. The duties of the grihastha ashrama also extend beyond the family to social responsibility and learners might argue that without marriage there is no grihastha ashrama which suggests marriage is far more significant than the statement implies.</p> <p>The religious context of a wedding adds another dimension. In Hinduism marriage is part of most people’s dharma and so it is a religious duty as well as a means of expressing personal relationship. This is reflected in the saptapadi which speaks of providing for the household, raising children and developing spiritual knowledge. In this sense learners might argue that a Hindu marriage is much more than a simple declaration of a personal relationship but a commitment to living a righteous life together, fulfilling their duties to society, to their family and to themselves.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>It could also be argued however that the saptapadi includes commitments to being happy, and sustaining a harmonious partnership and that this cannot be achieved simply through the knowledge one is doing ones duty. Some learners might feel that love is the best foundation for such a relationship, while others might argue that love can be built up over time and shared values relating to marriage is more important. This latter view is closer to the traditional Hindu one; however learners might wish to explore the impact of secular culture and values on modern Hindu views of marriage.</p>		


Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus :</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Hindu groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1-3)	<p>A weak attempt to respond to the stimulus demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
2 (a)	<p>Give three ways ultimate truths might be revealed for Hindus.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Shruti scriptures • Teachings of Gurus or Sadhus/Sadhvis • Darshan 	3 AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p>Describe Hindu beliefs about the nature of Brahman.</p> <p>Responses might include:</p> <p>For Hindus there is no difficulty in understanding the nature of God as one God who has many forms. Hindus recognise one God, Brahman, the eternal origin who is the cause and foundation of all existence. There are divergent views within Hinduism and responses may contain the perspective of followers of Vishnu or followers of Shiva. Other responses may say some Hindus have an interest in various deities or some may not worship deities. Different Hindu communities may have their own divinities whom they worship, but these are simply different ways of approaching the Ultimate.</p> <p>Brahman may be experienced in two forms sagun Brahman and nirguna Brahman. The term saguna means “with attributes”. The term “saguna Brahman” implies that God has a name and form and other attributes, this would make it easier for a devotee to relate to Brahman. Nirguna means “without attributes”. The term “nirguna Brahman” implies that God as no name and form or attributes.</p> <p>Other responses may suggest most Hindus believe that Brahman is present in every person as the eternal spirit or soul, called the atman. Brahman contains everything: creation and destruction, male and female, good and evil, movement and stillness.</p> <p>There are three main aspects of Brahman. These are expressed in the Trimurti, this implies that Brahma, the creator, Vishnu , the preserver and Shiva, the destroyer represent different ways in which Brahman is related to the world.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain how important avatars are for modern Hindus?</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Avatars are physical incarnations of deity within samsara and therefore likely to carry the most importance for Hindus who are devotees of that particular deity. The best known are the avatars of Vishnu who manifests to protect dharma or when there has been a decline in goodness. The stories of Vishnu's avatars are popular with many Hindus and learners might use these as examples of a high level of importance to the concept in terms of teaching Hindus about how the divine acts within the world.</p> <p>Learners might draw on specific examples of avatars to explore their importance and the ways in which they illustrate appropriate behaviour or teach Hindus things about the nature of reality. Rama is considered by many Hindus to be the ideal example of a virtuous man, the embodiment of dharma, and the story of Rama and Sita as told in the <i>Ramayana</i> is one of the most widely known Hindu texts.</p> <p>Many gurus, sadhus and other holy people are considered by their followers to be avatars. They are able to give darshan (the blessings of the deity) and they teach others. These living avatars are certainly important to their followers and form a unique aspect of the religion as a whole and its impact on society which argues for the importance of avatar within Hinduism.</p> <p>However, there are forms of Hinduism which do not engage with deities in such a personal way and therefore avatars and stories about them might have less importance to, for example, Hindus following the jnana marga.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Hindus • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“You can only know God through personal experience.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Hinduism Explain and evaluate the importance of points of view from the perspective of Hinduism. <p>Responses might include:</p> <p>AO1: Learners might consider different ways of understanding God in a Hindu context – as the Ultimate reality of Brahman, as Ishvara (personal God) or as the many different deities worshipped in Hindu temples. Related to this are the different yoga which Hindus might employ in their quest for liberation and which will shape the ways Hindus know God.</p> <p>AO2: Learners might consider that the most common form of Hinduism is bhakti yoga, where a person is devoted to a specific deity. In this context they might argue that the focus is wholly on a personal relationship with and understanding of God and that darshan, which happens during murti puja, is the personal experience of seeing and being seen by God. However other learners might argue that a personal experience of God means more than engagement in a religious ritual but requires some kind of out-of-the-ordinary encounter such as a vision or other mystical experience.</p> <p>Other forms of practising Hinduism view God differently and learners might consider the idea that to know Brahman is to be liberated; this is achieved by striving to overcome ignorance not through murtis or experiences of worship. There are different ways of seeking this knowledge, such as asceticism, meditation and study of scriptures. Learners might consider the nature of the knowledge that is being sought through these methods and whether it is legitimate to describe overcoming maya as an experience of God.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the stimulus: <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Hindu groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
3 (a)	<p>Describe what is meant by terrorism.</p> <p>Responses might include:</p> <p>The idea that terrorism is an act of political protest or rebellion against legitimate government while warfare is carried out between legitimate authorities.</p> <p>The idea that terrorism involves attacks on civilians and civil infrastructure rather than fighting other soldiers or attacking military targets.</p> <p>The idea that the purpose of terrorism is to horrify and frighten people so that they give in to terrorists demands while the purpose of warfare is respond to threats and defend a nation.</p> <p>It would a legitimate response to say that there is no absolute/moral difference if one takes an absolutist pacifist stance, or if a government declares war for reasons such as material gain or conquest.</p>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
	<p>(b) Describe different Hindu teachings on war.</p> <p>Responses might include:</p> <p>One Hindu teaching with which learners are likely to be familiar is that of ahimsa (harmlessness); learners might offer this as a teaching about war indicating that Hindus should avoid conflict at all costs. Gandhi is an example of one Hindu who viewed ahimsa this way and his considerable influence on modern Hinduism means there are likely to be many other Hindus who feel the same way and who follow his example.</p> <p>However learners might also note that there is no universal agreement in favour of pacifism within Hinduism. The existence of the Kshatriya varna, the idea of a righteous war (fought to uphold dharma) and the possibility that an absolute pacifist stance might conflict with other duties – such as caring for one’s family – all imply a more conditional approach to the issue and learners might explore these areas as teachings about war and participating in war.</p> <p>Texts such as the Bhagavad Gita can be understood as saying that it may sometimes be a person’s dharma to fight, and if it is then they must do so; learners might discuss this in relation to the law of karma. The Rig Veda can be used to support the idea of fighting in self-defence (and also sets out rules about how warfare should be conducted – for example not poisoning arrows before firing them, and not attacking from behind. Learners might consider how these can be applied to warfare today.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Hindus might have different views on using violence to achieve peace.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Ahimsa (harmlessness) is an important virtue within Hinduism and learners are likely to be familiar with the centrality it was given by Gandhi during his campaigns for Indian independence from British rule. Using Gandhi as a role model implies that Hinduism is totally opposed to violence, regardless of the motivations for it. Some learners might use Gandhi's famous observation that "an eye for an eye makes the whole world blind" as a support for putting the principle of ahimsa into practice even when you have been wronged yourself. For some Hindus, Gandhi among them, ahimsa is the highest virtue and the fact that it is sometimes difficult helps to demonstrate its ultimate value.</p> <p>However, Gandhi does not represent all Hindu views and justifications for engaging in violence can be found within Hinduism. The <i>Bhagavad Gita</i> was understood by Gandhi as describing a metaphorical war for control over the self rather than an actual war but other interpretations of the text see the possibility for justified warfare in a righteous cause. Krishna tells Arjuna twice (Chapter 3: 35 and chapter 18:47) that it is better that he do his own dharma even if he does it badly, than to do someone else's dharma well, and also that there is no greater good for a kshatriya (warrior) than to fight in a righteous war. If the text is understood to refer to literal warfare it supports both the idea that violence can be justifiable and although it may not be so for everyone in every circumstance.</p> <p>The <i>Manusmriti</i> also sets out rules for warfare, supporting the idea that arbitrary or unjustified violence is not condoned within Hinduism but that violence in accordance with dharma can be acceptable. Aiming for the restoration of peace and order could therefore be an acceptable justification for violent action.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Hindus • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p>“War is always the worst course of action.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Hinduism • Explain and evaluate the importance of points of view from the perspective of Hinduism. <p>Responses might include:</p> <p>AO1: Learners will be able to develop knowledge used in previous responses including the principle of ahimsa and its importance in Hinduism and the concept of dharma in relation to the Kshatriya varna.</p> <p>They might also draw on the concept of dharmayudh (righteous warfare) which is war fought for just principles and in accordance with codes of conduct. Rules for warfare are set out in texts such as the Rig Veda and might be considered as evidence that war can be permissible if not precisely good.</p> <p>AO2: Some learners might choose to focus on the idea of war being the worst course of action; this is not precisely the same as suggesting that war is never justifiable or always morally wrong and some learners might read it as suggesting that other courses would always be preferable, thus opening the way for a discussion of justifiable reasons to take this course. Other learners might begin with a consideration of absolute pacifism in Hinduism and then consider alternative approaches.</p> <p>Another approach might be to explore the idea of dharmayudh; learners could argue that where there is a concept of righteous war there must be a possibility of situations where war is not considered the worst outcome. They might draw on examples such as self-defence or preventing atrocities. The idea of war being the lesser of two evils might also be considered and learners might suggest that the karma which accrues from killing in a righteous cause is less negative than that which results from ignoring an atrocity which you could prevent.</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Hindu groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the question <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
		1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
4 (a)	<p>Describe one Hindu attitude towards euthanasia.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Life is sacred and only the gods can take it and the principle of ahimsa (respect for life) means euthanasia is prohibited. • Most Hindus would say that an act of euthanasia would cause the atman and the body to be separated at an unnatural time. • A doctor should not accept a patient's request for euthanasia as this would affect the karma of both the doctor and the patient. • Some Hindus would say that by helping to end a painful life a person is performing a good deed and so fulfilling their moral obligations. 	3 AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
(b)	<p>How do Hindus contribute to interfaith dialogue in the UK?</p> <p>In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Responses might include:</p> <p>Interfaith dialogue refers to the co-operation and positive interaction of different religious groups. Even though the underpinning religious traditions are Christian, since the UK is now such a diverse society of many religions and non-religious groups, interfaith dialogue is seen to be increasingly important for many religious groups. Learners might begin by noting that the pluralistic nature of much Hinduism might make Hindus more open to working with and seeing value in other faiths.</p> <p>The UK has a large Hindu population and learners might be aware of different national and local bodies involved in bringing the Hindu community together and interacting with other religious communities. Some groups exist to give a religious voice in government consultation, and this may entail working with other religions to ensure equity. Others are set up to support the Hindu community but include building positive relationships with other religious communities in their aims. Examples of such organisations could include the Hindu Council UK which works with the Interfaith Network UK or the National Council of Hindu Temples which includes interfaith work for mutual appreciation of different religions in its aims.</p> <p>Some learners might wish to consider the forms interfaith communication might take, for example; major world religions are represented on most local SACREs, enabling them to contribute to the development of Religious Education. Learners might also draw on other examples like visiting</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Question	Indicative content	Mark s	Guidance
	schools, contributing to community or national celebrations and events, conducting interfaith marriages, addressing causes of conflict and getting involved in political debate.		

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Hindus might disagree with genetic manipulation.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Learners might begin by identifying what is meant by genetic manipulation and the different forms it might take, including concepts like ‘designer babies’, screening embryos for genetic conditions before implanting them and the physical manipulation of genes to create specific traits in organisms. Hindu attitudes to the issue overall might vary depending on how the term is understood; there might be different responses to each form of genetic manipulation. The motivation of the scientists concerned might be considered important, with motives like a desire for prestige or financial reward being more likely to lead to disagreement with the work than a desire to increase human knowledge or to improve lives. The level of interference with natural processes the procedure concerned involves, whether or not it involves human cells or embryos and the potential consequences of the manipulation might also be important reasons for disagreeing with genetic manipulation.</p> <p>Genetic manipulation is a modern practice, so it is unreferenced in scriptural or philosophical sources or traditional practices. Some attitudes might be built on issues which are explicitly dealt with in these sources. For example, the Manusmriti forbids abortion, which could be interpreted more generally to relate to activities interfering with the unborn. The connection between karma from previous lifetimes and illness/suffering in this lifetime might also be a consideration, with the question being raised of whether it is the dharma of the individual to endure what their karma has created or the dharma of the medical professional seeking to alleviate suffering which is given the most consideration.</p> <p>Alternatively, learners might focus on the values which they consider inform medical research, such as the desire for knowledge, seeking to reduce human suffering and challenge assumptions about what is possible as well as motives such as ambition and prestige or financial rewards. These could be considered in relation to Hindu virtues such as daya (compassion) or concepts like dharma and karma as well as more generic religious and ethical concerns about the sanctity of life and ‘playing God’.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Hindu group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Hindus • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p>“Hindus should not have to follow laws which clash with their religion.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Hinduism • Explain and evaluate the importance of points of view from the perspective of Hinduism. <p>Responses might include:</p> <p>AO1: Learners are likely to be aware of some specific examples where the law conflicts or interferes with the practice of religion, and these might be drawn from the UK or from other countries. Discrimination laws and the varna system, the practice of animal sacrifice, funeral practices and laws relating to marriage are some areas they might explore. Alternatively they might consider laws which relate to freedom of expression and religious practice and the ways in which these rights are limited by other secular laws.</p> <p>AO2: Learners might choose to focus on specific examples of interactions between the law and religion in order to explore the question in depth; for example the traditional Hindu funeral involves an open pyre which is not legal in the UK. Learners might look at the purpose or reasons for the both the traditions and the laws in order to consider how serious the clash is and the implications of allowing exceptions.</p> <p>Other learners might take a more abstract approach to the issue, discussing the importance of laws for the maintenance of society and weighing up the potential risks and benefits of applying different rules to different groups of people. For example if child marriage were legal for Hindus it would raise questions about equality, the rights of the child and the purposes of marriage for that society. Learners could discuss whether people are truly free to make choices about their religion or if the law that apparently restricts their freedoms actually protects them from being pressured into things they might not want.</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	Learners might also consider freedom of religious practice as a legal right, but one which is limited where that practice conflicts with another law. They might argue that this is the right way round in a secular society or they might argue that for Hindus religion is meant to inform their whole lives, including the structure of society and the ways people treat each other so secular laws on those issues actually prevent them from living as Hindus.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Hindu groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Hindu groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Hindu groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Hindu groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
		1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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AO grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	6			6
1c		6		6
1d	3	12	3	18
2a	3			3
2b	6			6
2c		6		6
2d	3	12	3	18
3a	3			3
3b	6			6
3c		6		6
3d	3	12		15
4a	3			3
4b	6			6
4c		6		6
4d	3	12		15
Total	48	72	6	126

Summary of updates

Date	Version	Change
August 2019	2	<p>Simplified Indicative Content in the Mark Scheme for Questions 1(c), 2(c), 3(c) and 4(c) and amended Assessment Objectives for those questions.</p> <p>In keeping with these changes to make our assessment more straightforward for assessors we are also changing 'adequate' to 'satisfactory' in the mark scheme, as this is our assessors preferred term.</p>
November 2019	2.1	Insertion of answer lines for each question. Amendment to the wording of level descriptors in 6 mark AO1 questions.
February 2020	2.2	Amendments to the Instructions and Information on the front cover of the question paper to match the current live question paper, and corrections to typographical errors in the question paper and markscheme.