GCSE

Religious Studies

J625/05: Hinduism beliefs and teachings & practices

General Certificate of Secondary Education

Mark Scheme for June 2022

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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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. Award No Response (NR) if:

    •   there is nothing written in the answer space.

    Award Zero '0' if:

    •   anything is written in the answer space and is not worthy of credit (this includes text and symbols).

    Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts)

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. *Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.*

10. 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

11. **Annotations**

	BP	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.
	SEEN	Noted

12. **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 <u>AND</u> 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

High performance 3 marks
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
Intermediate performance 2 marks
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
Threshold performance 1 mark
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
0 marks
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. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

Assessment objectives (AO)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including • 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)**	**What is the Trimurti?** Responses might include: • Literal meaning 'in three forms' or 'in three bodies' • Three separate deities that, together, embody the cosmic process or the key attributes of Brahman in relation to the cosmos • Consists of Brahma (the creator), Vishnu (the preserver) and Shiva (the destroyer).	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The question asks what the Trimurti is, rather than who they are so responses must make some reference to the collective nature of the concept to gain all available marks.
	(b)	**Give three places darshan might take place.** Responses might include: • In the presence of a murti • With a sadhu, guru or other holy person • At a place of pilgrimage • At outdoor shrines • With any auspicious or favourable sight associated with a deity.	3 AO1	1 mark for each response. Named sites can be credited as long as they are associated with a deity. Festivals do not necessarily involve darshan, but named festivals which do involve the presence of a deity (eg Processions with murti) should be credited. Similarly 'worship' is too broad as there are forms of worship which do not involve the presence of a deity.
	(c)	**Outline the role of Avatara in Hinduism.** Responses might include: • Refers to the incarnation/physical manifestation of a deity within the human world • Avatara restores cosmic balance between good and evil, usually by destroying the source of evil and allowing good to flourish • In the Bhagavad Gita (4.7-8) Krishna says that he manifests whenever dharma is under threat from adharma in accordance with the belief in Vishnu as the preserver	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Responses can be about avatara in general or focus on a specific example. Question is about their role, not their nature.

Question		Indicative content	Marks	Guidance
		• The source of evil often takes the form of an asura (demon) - particularly within Vaishnava traditions - making the struggle between good and evil a struggle between living beings.		

Level (Mark)	AO1
3 (5-6)	A **good** demonstration of knowledge and understanding in response to the question: • 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)	A **satisfactory** demonstration of knowledge and/or understanding in response to the question: • 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)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • 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 and 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
	(d)	**Describe the reasons why dana (giving) might be an important practice for Hindus.** Learners might consider some of the following: Dana literally refers to the act of giving. It is often used to describe general charitable giving which is considered virtuous. Principles of virtuous behaviour in Hinduism are often understood as being divided into yamas (restraints) and niyamas (actions) and dana is often included in lists of niyamas. It could also be said to relate to yamas such as compassion. Living a virtuous life is connected with good karma and therefore with positive rebirth; while good karma is not in itself a path to liberation it is connected to the ultimate goal of moksha as a positive rebirth might make it easier to detach oneself from karma. The Bhagavad Gita (17.20-22) describes three types of giving, including harmful giving. However, as it is generally used, dana refers to giving without expecting a reward, which is the practice of nishkam karma (desireless action) and therefore connected to achieving liberation. Dana is described in the Dharmashastras as one of the specific duties of the householder (grihastha) ashrama. While any Hindu might choose to practice this virtue in various ways it is part of the grihastha dharma, and certain forms of giving are considered better or more virtuous than others. Giving to holy people (sannyasi) is one of the most appropriate forms of dana for a grihastha, and it is such gifts that enable the ashrama system to function. Dana might also be linked to the practise of other virtues, such as contributing to charities which protect the vulnerable or seek to preserve the environment.	6 AO1	Examiners should mark according to AO1 descriptors **Please refer to the Level of Response grid above when marking this question.**

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • 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 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: • 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 question: • Satisfactory understanding of the question 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: • 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 question: • 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	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • 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: • 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
	(e)	**'All Hindus should celebrate Raksha Bandhan.'** Discuss this statement. In your answer, you should: • Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism • Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: Raksha Bandhan (also called Rakhi) is a celebration of brotherly love. The name literally means 'bonds of protection' and the festival is marked by girls symbolically asking for protection from their male relatives by tying rakhi (coloured bands or threads) around the wrists of their brothers - which is usually understood to include other male relatives. The request may be answered by the recipient of the rakhi with a small gift, often of money. The practice has broadened in recent times to include rakhi being given to friends, soldiers and politicians. Sometimes priests and holy people give rakhi to their patrons, which may be a result of two distinct rituals merging over time. It is this form which appears to be described in the oldest scriptural references to thread-tying, the Bhavishya Purana, where Krishna describes how priests should bind protection onto the wrist of the king. A number of other stories are said to describe the origin of this festival including Draupadi bandaging Krishna's wounded finger and being promised repayment, which took the form of protecting her when she needed it. The festival is more widely associated with Vaishnava Hinduism than with other branches of the religion.	**15** **3** AO1 **12** AO2	Examiners should mark according to AO1 and AO2 descriptors. **Please refer to the Level of Response grid above when marking this question.** Please refer to the SPaG response grid on page 8.

Question		Indicative content	Marks	Guidance
		AO2: Candidates might take the view that familial bonds are of universal importance. While it could be argued that not having a brother would make the festival meaningless to an individual, the fact that 'brotherly love' is not understood literally as referring only to male siblings means that anyone can partake in the ceremony. The general importance of confirming and strengthening personal bonds with others could be said to make this a very important festival. However, the ability to do something does not amount to an obligation to do it. Candidates might argue that Hinduism is so diverse that no single Hindu could reasonably be expected or required to observe every possible festival and selection of what is most meaningful for ones personal path to liberation is both normal and accepted. In the contemporary world the gendered elements of Raksha Bandhan might also be considered, and candidates might argue that women do not, or should not, need the protection of men. They might suggest that celebrating the festival as it is currently done reinforces the idea of women as the weaker sex or of lower status. Alternatively, it could be argued that, because it is the choice of the woman who she gives rakhi too, it actually empowers and celebrates women. The variety of stories associated with the origins of the festival, and the fact that its celebration is widespread in India could be used to argue that it is an extremely important festival, celebrated by Hindus from all traditions and walks of life and accessible to everyone. Alternatively, regional variations in practice and a lack of a clear scriptural origin for its contemporary form might lead some to argue that it is a popular tradition rather than a religious requirement, or that it is a corruption of an earlier form of ritual.	**3** SPaG (✎)	

Question			Indicative content	Marks	Guidance
2	**(a)**		**Describe the concept of Sanatana Dharma.** Responses might include: • Literally means 'eternal dharma' • Dharma can be translated in different ways, including 'truth', 'duty', 'order' and 'law'; 'sanatana' links those things to eternal or universal principles which are not context specific • Refers to the idea of universal or unchanging dharma, with dharma referring primarily to duties or practices • Many Hindus use it as a preferable term to 'Hinduism' • Sanatana dharma applies to all Hindus, regardless of status, stage in life or other concerns • The idea that it is universal is sometimes applied even more broadly, referring to truths that transcend religious differences or historical period.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. While 'duty' is one possible translation of the term dharma the meaning is affected by putting it with 'sanatana' – references to duty should be clear that it is being used in a universal rather than a personal sense in order to be creditable.
	(b)		**Outline the relationship between dharma and the ashramas.** Responses might include: • 'Ashramas' are the stages an ideal Hindu life is supposed to progress through • This progression is dharmic, in the sense of being righteous or virtuous and contributing to order within the material world • In this context 'dharma' might also be understood to mean 'duty' • Each ashrama has its own distinct dharma, relating to the appropriate activities, aims and religious duties of that stage in life.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. 'dharma' in the context of this question might be considered personal or universal in nature.

| (c) | **Describe the state of jivan mukti.**

Responses might include:

• Being liberated from rebirth while alive within the material world in a physical body
• A person will full self-knowledge who recognises they are not distinct from Brahman
• The atman has attained a state in which it will not need to be reborn once the body dies
• This state is unaffected by anything that happens during life, whether good or bad
• A person who has achieved this state has no fear of death. | 3
AO1 | Marks should be awarded for any combination of statements, development and exemplification. |

Level (Mark)	<u>**AO1**</u>
3 (5-6)	A **good** demonstration of knowledge and understanding in response to the question: • 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)	A **satisfactory** demonstration of knowledge and/or understanding in response to the question: • 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)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • 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 and 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
	(d)	**Outline the ways astanga or raja yoga is different from the other margas.**	**6** AO1	Examiners should mark according to AO1 descriptors.
		Learners might consider some of the following:		
		Astanga and Raja yoga are different names given to what is essentially the same path. They both refer to a meditative path to moksha in which self-control and self-awareness ultimately result in liberation. This might be considered distinct from the other margas because of the explicit involvement of the body and being aware of one's physical presence within the world, while the others are more focussed on things external to the self.		**Please refer to the Level of Response grid above when marking this question.**
		All the margas are paths to liberation but each centres around a different concept: 'Astanga' literally means 'eight limbed', which refers to the eight different elements that together make up the astanga marga, while 'Raja' means 'royal', which is sometimes interpreted as saying it is the best form of yoga. By contrast each of the other margas is' named for a single element - bhakti (devotion), jnana (knowledge) and karma (action).		
		The eight limbs themselves are clearly set out in Patanjali's Yoga Sutra. They are restraints or ethics (yama), self-discipline (niyama), posture (asana), control of the breath (pranayama), withdrawal of the senses (pratyahara), concentration (dharana), meditation (dhyana) and altered consciousness (samadhi). Behaviours and practices required by the other paths are less easily identifiable and might be drawn from multiple sources. However, another point of difference is that the other three margas are referred to in the Bhagavad Gita, while Astanga is not.		
		Astanga marga explicitly incorporates both inner and outer elements of the person. The first five limbs are considered 'outer' and must be mastered before the final three 'inner' practices and the attainment of liberation. The eight limbs are thus a complete path in themselves, in contrast to bhakti marga (which requires an object of devotion) or jnana marga (which requires texts to study).		

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • 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 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: • 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 ***There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.***
2 (2)	A **satisfactory** demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question 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: • 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 ***There is a line of reasoning presented which is mostly relevant and has some structure.***
1 (1)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • 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	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • 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 ***There is a line of reasoning which has some relevance and which is presented with limited structure.***

| | | 1
(1–3) | A **weak** attempt to respond to the stimulus, demonstrating some or all of the following:

• 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

The information is communicated in a basic/unstructured way. |
| 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
(e)	**'Prakriti is the cause of everything in the material world.'** Discuss this statement. In your answer, you should: • Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism • Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: 'Prakriti' means 'matter' and the term refers to both the physical 'stuff' from which everything in the material world is formed and to the fundamental principle which that matter embodies. According to Samkhya philosophy prakriti is female, active but unconscious. In its perfected or unmanifest form it consists of the three gunas in perfect balance with one another but when that balance is disturbed by the presence of purusha (male, passive and conscious) prakriti begins to manifest into different forms. The nature of those forms is determined by the balance of gunas within them. The material world is therefore formed of the interactions between prakriti and purusha. AO2: It could be argued that prakriti is the cause of everything in the material world; since that is what everything is made from; the obvious point is that without prakriti there would be nothing at all. However, a consideration of the meaning of 'cause' might also give rise to the opposite argument, which would claim the presence of purusha as the causal event without which there would still be no manifest material forms. It could also be argued that neither of these two principles alone can be described as a cause, because both are necessary for anything to happen at all. Samkhya is only one Hindu philosophy and different schools of thought ascribe different causes to the creation of the material world. The argument could be made that Brahman is the ultimate cause of everything either because everything is Brahman or because a more theistic view, involving a creator God, is being taken. Alternatively, since the stimulus focuses on the material world the case could be	**15** **3** **AO1** **12** **AO2**	Examiners should mark according to AO1 and AO2 descriptors. **Please refer to the Level of Response grid above when marking this question.**

Question		Indicative content	Marks	Guidance
		made that it is Brahma who creates, albeit from pre-existing material, as the member of the Trimurti responsible for creation. Similarly, the cyclical nature of the universe could be used to argue that there is no first cause at all. Different Hindu scriptures propose or support different ideas about creation and its causes and might be used on either side of the argument. The Rig Veda, for example, does reference Purusha as a primal being who is sacrificed for the purposes of creation. This could be used to argue against the statement, although whether Purusha or the sacrificers are considered to be the cause is less clear. The Advaitin perspective, that everything is Brahman, could also be used to argue that there is no cause, or that maya is the cause of the belief that anything other than Brahman exists.		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	6			6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	6			6
2e*	3	12		15
Total	36	24	3	63

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