

GCSE

Religious Studies

J625/05: Hinduism beliefs and teachings & practices

General Certificate of Secondary Education

Mark Scheme for June 2024

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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

PREPARATION FOR MARKING

RM ASSESSOR

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

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% (traditional 40% Batch 1 and 100% Batch 2) 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 the RM Assessor messaging system, or by email.
5. **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. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

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 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.
7. Award No Response (NR) if:
 - there is nothing written in the answer spaceAward 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:
 - a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - b. **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

Annotation	Meaning
	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
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

1. 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 (e.g. grammar only)	Mark if candidate eligible for two thirds (e.g. 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.

12. 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 descripteurs 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. **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 <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	<p data-bbox="246 252 291 284">(a)</p> <p data-bbox="342 252 875 284">Outline what happens during havan.</p> <p data-bbox="342 331 689 363">Responses might include:</p> <ul data-bbox="342 371 1093 611" style="list-style-type: none"> <li data-bbox="342 371 1093 403">• An altar is built or set up and consecrated by a priest <li data-bbox="342 411 555 443">• the fire is lit <li data-bbox="342 451 645 483">• mantra are recited <li data-bbox="342 491 689 523">• a conch shell is blown <li data-bbox="342 531 786 563">• offerings are made to the fire <li data-bbox="342 571 875 603">• usually performed by a priest/pandit. 	<p data-bbox="1666 252 1736 284">3</p> <p data-bbox="1666 292 1736 323">AO1</p>	<p data-bbox="1769 252 2063 483">Marks should be awarded for any combination of statements, development and exemplification.</p> <p data-bbox="1769 507 2063 611">Puja is not a synonym for havan so this is not a creditable point.</p> <p data-bbox="1769 635 2063 738">Credit 'an act of worship' as appropriate description.</p> <p data-bbox="1769 762 2063 866">Worship is one means of seeking moksha, so this is a creditable point</p>
	<p data-bbox="246 892 291 924">(b)</p> <p data-bbox="342 892 920 924">Describe the role karma plays in rebirth.</p> <p data-bbox="342 971 689 1003">Responses might include:</p> <ul data-bbox="342 1011 1608 1243" style="list-style-type: none"> <li data-bbox="342 1011 1608 1083">• Karma is what determines whether an atman is reborn at all - freedom from karma means liberation <li data-bbox="342 1091 1608 1163">• Sanchita (accumulated) karma determines the nature of all future lives - things like status, health, etc.; the events in the current life are the result of parabdhya (fruit-bearing) karma <li data-bbox="342 1171 1608 1243">• Negative actions in previous lives will have negative consequences in future ones, and vice versa 	<p data-bbox="1666 892 1736 924">3</p> <p data-bbox="1666 932 1736 963">AO1</p>	<p data-bbox="1769 892 2063 1123">Marks should be awarded for any combination of statements, development and exemplification.</p> <p data-bbox="1769 1147 2063 1362">The response does not ask for a general description of what karma means – there must be an explicit link to rebirth.</p>


Question	Indicative content	Marks	Guidance
(c)	<p>Outline what is being celebrated during Navaratri.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The victory of Durga over Mahisha or, sometimes, of Rama over Ravana; broadly the triumph of good over evil • The divine feminine, Shakti, with different female deities often associated with particular days of the nine-day festival • In some regions it is a harvest festival and/or marks the start of autumn 	<p>3 AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>A description of activities/practices is not relevant to the question asked.</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 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)	<p>Outline why Varnashra-madharma might be important for individual Hindus.</p> <p>Learners might consider some of the following:</p> <p>Varnashramadharma refers to the social class, stage of life and personal duties of an individual Hindu. Therefore, knowing one's own varnashramadharma is the same as knowing how to lead a good and virtuous life. Varna (class) is unlikely to change, so neither is the dharma associated with it. But ashrama (stage of life) changes, and each ashrama has different dharma attached. The ideal for Hindu life is said to be a progression through all four ashramas, resulting eventually in renunciation of the world and liberation.</p> <p>As a guide through life towards moksha, varnashramadharma can be considered to be the most important summary of Hindu teaching. It is applicable to the specific circumstances of each individual - this is known as their svadharma (personal dharma) and following that points them towards what is generally agreed to be the ultimate goal of Hinduism. Even Hindus who do not consider themselves likely to escape rebirth within samsara at the end of their current lifetime can use varnashra-madharma as a guide to help them build up positive karma for their next rebirth.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Answers focussing wholly on rejection of varnashramadharma are not answering the question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: <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 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 question: <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 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 question: <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 	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
(e)	<p>‘Atman is not the same as Brahman.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: While the terms atman and Brahman are found across all Hindu schools they are not necessarily used or understood in the same way in all contexts.</p> <p>Brahman is the Ultimate, or the Absolute reality. Sometimes understood as the divine, or as God. Most sources agree Brahman is eternal and irreducible, and the source or cause in some way of the material world.</p> <p>Atman is the term used for the eternal and irreducible substance which is born within the material world. It is sometimes translated as soul and sometimes as individual self. In this latter sense it corresponds to ideas of Brahman as Paramatman, or the Supreme Self. This is a dualist (Dvaita) perspective, in which Brahman is a complete and perfect Self, permanently distinct from the imperfect individual selves that are dependent on it but not one with it.</p> <p>Other schools of thought consider atman as fundamentally identical in substance to Brahman, with liberation being the removal of the apparent distinction (this is the Advaita view). Alternatively, each atman may be viewed as being its own distinct and unique reality, with liberation arising from self-understanding and the concept of Brahman not really being addressed.</p>	<p>15</p> <p>3 AO1</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>AO2:</p> <p>It could be argued, based on the different interpretations given to the two terms, that no clear conclusion on the statement can be reached. Hindu philosophies could be used to both support and reject the statement. However, the fact that most philosophies use both terms and the difference between philosophies is often the ways in which they relate the two concepts means that there are arguments to be considered on both sides.</p> <p>Different philosophical approaches can be contrasted directly in support of the argument that they are distinct concepts; however, the fact that two concepts exist is, in itself, a challenge to that perspective. Consideration of shared qualities/properties might lead to a distinction between atman in relation to nirguna Brahman and atman in relation to saguna Brahman, or to an exploration of atman as dependent upon Brahman.</p> <p>Some discussion could be had over what is meant by the claim that they are the same; since some philosophies suggest they are made of the same essence while others claim they are one and the same thing. It could be argued that if they maintain any degree of separation, once the atman has achieved liberation, then claims that they are the same are nonsensical. Alternatively, it could be argued that partaking of the same nature and/or existing in the same state is sufficient to justify the claim.</p>	<p>12 AO2</p> <p>3 SPaG ()</p>	

Question		Indicative content	Marks	Guidance
2	(a)	<p>Describe the concept of Loka.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • 'Loka' literally translates as 'world' • It is used to describe the different realms which make up Hindu cosmology; typically, there is a three-fold division (tri-loka) into heaven, earth, atmosphere; or heavens, earth, underworlds • Up to fourteen different lokas are named in Hindu literature • Lokas includes the realms of particular deities, such as the realms of the Tri Murti – Brahma-Loka, Shiva-Loka and Vishnu-Loka/Vaikuntha 	<p>3</p> <p>AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>
	(b)	<p>Name the three goddesses of the Tridevi.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Saraswati • Parvati/Durga/Kali • Lakshmi 	<p>3</p> <p>AO1</p>	<p>1 mark for each response.</p> <p>Alternative names for these goddesses - such as Gauri should be credited.</p>

	<p>(c)</p> <p>Outline one Hindu teaching about the treatment of animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • All living things have atman and are part of the cycle of life, death and rebirth; this means that animals should be treated with compassion and respect • Human rebirths are more important than animal ones because only human beings create karma; this means that it can be justifiable to use animals for human benefit • Hindu ethical thinking is generally concerned with karma; ill-treatment of animals is likely to create bad karma - deliberate cruelty, exploitation etc • Virtues like ahimsa (harmlessness) are also likely to inform how animals are treated, including as a reason for being a vegetarian. 	<p>3</p> <p>AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>‘All animals are sacred’ is a reasonable interpretation of beliefs about connections between Brahman and the material world.</p>
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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 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)	<p>Describe how the concept of sewa (service) might influence Hindu responses to social concerns.</p> <p>Learners might consider some of the following:</p> <p>Sewa describes not simply service but selfless service, performed without an expectation of reward. It can therefore apply to voluntary work in support of other people or society as a whole and many Hindus might seek to address specific issues in their community through this kind of effort.</p> <p>It is important not only to do the work and give the time but do so in the right frame of mind and with the right intentions - to relieve suffering and misery. It is equally important to remember that reward does not mean simply being paid but could extend to expecting gratitude, thanks or even recognition of the work. Hindus may find it helpful to remember these things when offering sewa in areas of acute need, where people may be unable or unwilling to accept that they need support.</p> <p>The importance of sewa also means a Hindu is unlikely to look at social issues as being none of their business; alongside other virtues such as compassion, sewa means Hindus must regard themselves as part of a wider community of people that deserves their efforts to help it improve.</p> <p>The principle of 'nar sewa, narayan sewa' (service to humanity is service to God) was been adopted by Hindus such as MK Gandhi and Swami Vivekananda as means of expressing why sewa is important, while the Bhagavad Gita 17:20-21 explains the beauty and purity of giving without expectation of receiving.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>A general recognition that social issues are things that split/damage society or that sewa is actions that heal such damage is creditable.</p> <p>Reference to Sewa UK is relevant as an example but a response which only describes the work of this charity is not answering the question asked.</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 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 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 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 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 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 	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

Question	Indicative content	Marks	Guidance
(e)	<p>‘Karma is the best guide to living a good life.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Karma, which literally means ‘action’, describes the belief that actions have consequences that are played out over a succession of different lives. The consequences are appropriate for the actions that create them, so that negative actions have negative consequences. The life of a person, including the things that happen to them during it, is believed to be shaped by their karma.</p> <p>All actions create karma, as do attitudes and responses to things which happen. The accumulated karma of all lifetimes (sanchita karma) is not played out all at once. Instead certain aspects of karma come to fruition during the current birth. This parabdhā karma is what shapes the body and situation an individual atman is born into and the events of that life. It cannot be changed or avoided, but the way it is responded to contributes to the formation of karma for future births (kriyamana karma).</p> <p>Because of the possibility for both positive and negative expression karma is strongly associated with ethical thinking and moral decision making; morally good choices are generally understood to lead to good karma and a better rebirth. However, all karma binds the atman to rebirth; striving for nishkam karma (desireless action) means that actions no longer create fresh karma and therefore the atman can become freed from samsara.</p> <p>AO2: While a consideration of what karma might be created by a given action contributes to moral thinking and therefore to living a good life it could be argued that one cannot know for sure, what the result will be. Therefore, karma is less of a clear guide than it is a set of principles. Different Hindus will judge</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>‘Good life’ can reasonably interpreted as meaning a pleasant or easy life.</p>

Question	Indicative content	Marks	Guidance
	<p>differently on many issues while each believing they are making the most karmically appropriate choice. It is also possible that different choices on the same issue are appropriate for different individuals, depending on their dharma.</p> <p>It can be argued that, because everything that happens is already the result of karma, karma is more than a guide but the foundation of life in the material world. It is also what provides human beings with the opportunity to achieve liberation. Other sources give more specific guidance as to what is and is not moral behaviour, and what does and does not contribute to karmic debt. Karma itself is a broader concept than that.</p> <p>Most non-Hindus understand karma in simple terms of 'what goes around comes around', and there is some truth in this. However, from a Hindu perspective, karma is not simply about punishment for bad actions or reward for good ones but about taking the opportunity to develop in the spiritual sense and move in the right direction, towards liberation.</p>		

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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