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OCR
Oxford Cambridge and RSA

GCSE (9–1) Religious Studies
J625/05 Hinduism
Beliefs and teachings & Practices   Version 2.3
Sample Question Paper

Date – Morning/Afternoon
Time allowed: 1 hour

No extra materials are needed

First name	
Last name	
Centre number	
Candidate number	

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 **63**.
- 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 **12** pages.

Answer **all** the questions.

1 **(a)** Name **three** things found in the natural world which are sacred for Hindus.

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....**[3]**

(b) Outline **one** Hindu belief about pilgrimage.

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....**[3]**

(c) Why might a Hindu practise Bhakti yoga?

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(d) Describe different Hindu views about the connection between karma and rebirth.

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....**[6]**

(e) "Religious festivals should **not** be about having fun."

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.

[15]
✎ Spelling, punctuation and grammar **[3]**

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2 (a) Name the **three** parts of the triguna.

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(b) Outline the meaning of the term 'cyclical universe'.

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....**[3]**

(c) Describe the role of Brahma in the Trimurti.

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....**[3]**

(d) Outline why Hindus might consider Ganesh Chaturthi an important festival.

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....**[6]**

(e)* "This world is not real."

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.

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END OF QUESTION PAPER

ADDITIONAL LINES

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OCR

Oxford Cambridge and RSA

…day June 20XX – Morning/Afternoon

GCSE (9–1) Religious Studies

J625/05 Hinduism

Beliefs and teachings & Practices

SAMPLE MARK SCHEME

Duration: 1 hour

MAXIMUM MARK 63

This document consists of **24** 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**

	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

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** <u>**AND**</u> **a scribe cover sheet** attached to it, see point 1 above.

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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 **<u>never</u>** 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.

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)**	**Name three things found in the natural world which are sacred for Hindus.** Responses might include: • Peppal (Bodhi) trees, Banyan trees or other named sacred trees • River Ganges/Mother Ganges, the Yamuna River or other named sacred rivers • Mount Kailash. Mount Meru or other named sacred mountains	**3** AO1	1 mark for each correct response to a maximum of 3 marks.
	(b)	**Outline one Hindu belief about pilgrimage.** Responses might include: • The idea that pilgrimage is undertaken to receive darshan, to see and be seen by a particular deity, sacred place or living guru • The idea that certain sites are dwelling places of the gods or associated with particular events so that visiting them create a positive karmic result • The association of some places with particular samskaras (life events), such as dying in Varanasi, and that travelling to those places for that event is meritorious	**3** AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification
	(c)	**Why might a Hindu practise Bhakti yoga?** Responses might include: This form of worship can be referred to as the path of loving devotion. The main aim of yoga is to control the physical mind and senses which will help a devotee achieve Moksha. There are four yogas and Bhakti is a form of devotion. Bhakti yoga is the development of a personal relationship with God. This is the easiest form of yoga and a devotee can achieve this through chanting, singing, dancing, keeping the name of god in their mind and directing ceremonies towards the deity and is accessible to all regardless of caste.	**3** AO1	Marks should be awarded for any combination of statements and/or development and/or exemplification.

Question		Indicative content	Marks	Guidance
	(d)	**Describe different Hindu views about the connection between karma and rebirth.** Learners might consider some of the following: Learners might begin with an account of the operation of karma as it relates to action and consequence. All actions create karmic consequences which are played out throughout a succession of lives. They can be considered a form of cosmic justice, since negative actions will have negative consequences and learners might explain karma in these terms as good or bad, positive and negative. Karmic consequences cannot be avoided and the karma which is carried by the atman when the body dies is, in simple terms, what determines the state of its rebirth. Some learners might consider this in greater depth through the idea of parabdha (fruit-bearing) karma, which is the part of karma that is being expressed in the current life, contrasted with the entirety of sancita (accumulated) karma. Karma yoga, or the karma marga, is one of the paths to achieving liberation. Learners might consider the difference between nishkam (selfless) and sakam (selfish) karma and the need to be detached from the results of one's actions in order to achieve liberation. Since every action creates further karma, which can only bind the atman further to samsara, detachment is the only way human action and choice can lead directly to liberation. Learners might also mention that other margas achieve such detachment in different ways to the karma marga, or rely on the grade of a deity to remove it from their devotees.	6 AO1	Examiners should mark according to AO1 descriptors found on page 9. **Please refer to the Level of Response grid below when marking this question.**

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 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
	(e)	**"Religious festivals should not be about having fun."** 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. Responses might include: AO1: Learners might outline Hindu festivals with which they are familiar and the traditions that are associated with them, such as throwing coloured powder and water during Holi, immersing murti during Ganesh Chaturthi or the procession of chariots during Ratha-yatra. Alternatively they might take a more abstract overview of the observances of the religious year and their importance. AO2: Learners might choose to focus on the symbolism and meaning given to the events of religious festivals, arguing that it is the meaning which matters and the fun (if any) is peripheral. Alternatively they might take the view that judging by the stories about them Hindu deities are as keen on fun as human beings are and so would approve of people enjoying the festivals. Other learners might consider whether it is possible to have fun at the same time as fulfilling a religious purpose. They might argue that religion is supposed to improve life, and that and the purpose of festivals is to celebrate life and the gods. It would be challenging to be involved in Holi in a serious way, and learners might argue that the tradition would not be sustained by the religion if fun was inappropriate or undesirable. Some learners might suggest that the significance and appropriateness of having fun depends on the nature of the festival. Some religious occasions involve fasting rather than feasting and learners might consider whether these can be considered festivals.	15 3 AO1 12 AO2 3 SPaG (✎)	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid below when marking this question.** Please refer to the SPaG response grid on page 8.

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
2	(a)	**Name the three parts of the triguna.** • Rajas guna • Tamas guna • Sattva guna	3 AO1	1 mark for each correct response to a maximum of 3 marks.
	(b)	**Outline the meaning of the term 'cyclical universe'.** Responses might include: • The belief within Hinduism that everything is subject to a cycle of birth, death and rebirth including the universe itself • The belief that the universe exists through one Mahayuga (great year) and has then become so lacking in dharma that it must be destroyed and a new one created in its place	3 AO1	Marks should be awarded for any combination of statements and/or development and/or exemplification
	(c)	**Describe the role of Brahma in the Trimurti.** Responses might include: • The idea of the Trimurti as the group of deities responsible for the cycle of creation, maintenance and destruction and Brahma as the creator deity • The belief that Brahma creates everything from the remains of the destruction of the previous universe; his work is then finished until the end of the current cycle	3 AO1	Marks should be awarded for any combination of statements and/or development and/or exemplification

Question		Indicative content	Marks	Guidance
	(d)	**Outline why Hindus might consider Ganesh Chaturthi an important festival.** Responses might include: Learners are likely to be able to give an account of the festival which celebrates the birthday of Lord Ganesh by bringing specially made murti of Ganesh into their homes for its duration. As the remover of obstacles, and with the ability to create them if he so wishes, Ganesh is a popular deity with many Hindus and offerings are commonly made to him before any new venture or undertaking to help ensure its success. By focussing attention and worship on him through the festival Hindus might consider themselves to be thanking Ganesh for past blessings and seeking to ensure general good fortune in the future rather than a specific result to a particular situation. The festival might be considered of particular importance to business people for whom obstacles to their work might have larger scale or longer lasting consequences, or who are starting on a new business venture. Students also present offerings to Ganesh at this time for support in their studies as he is also a God of wisdom. The festival ends with a public procession through the streets and the immersion of the murti in water. It is therefore both a private celebration, involving worship in the home, and a shared one bringing the whole community together.	**6** AO1	Examiners should mark according to AO1 descriptors found on page 9. **Please refer to the Level of Response grid below when marking this question.**

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 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
	(e)*	**"This world is not real."** 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. Responses might include: AO1: Maya is the idea that the world as we perceive it is not the true reality; it is not that it is unreal but it is not actually as people perceive it. Learners might outline this idea in relation to ideas about Brahman as the Ultimate Reality, or the state of moksha as liberation from samsara and suggest that to achieve this state one must overcome avidya (ignorance). AO2: Learners might be aware that maya is usually translated as illusion; they could use this to suggest that nothing we perceive with our senses is real, or that it does not matter because the ultimate aim is to escape the illusion. Alternatively they might argue that maya is better understood as a confusion about the way things really are – people see themselves as separate from Brahman and freedom from maya would mean that they would understand they are not. Some learners might argue that to say the world is unreal is to trivialise the things that happen within it, and the importance of individual human lives. They might suggest that Hinduism does not do this, because the law of karma means that what happens in the world is what determines how close to liberation a person comes which is certainly not trivial. Alternatively they might argue that if the world truly did not matter then things like relieving suffering and showing care and compassion would not be virtuous because they would simply prolong people's deception.	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors found on page 9. **Please refer to the Level of Response grid below 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 ***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

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**

Summary of updates

Date	Version	Change
August 2019	2	Simplified indicative content in the Mark Scheme for questions 1(d) and 2(d) and amended Assessment Objectives for those questions.
November 2019	2.1	Adjustment to the number 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.
December 2022	2.3	Error in materials (typo) and clarification of exam admin for centres in specification.

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