



# Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE  
In Religious Studies B (1RB0/3E)  
Paper 3: Area of Study 3- Religion, Philosophy  
and Social Justice  
Option 3E Hinduism

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## General Marking Guidance

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

**Paper 3: Religion, Philosophy and Social Justice 3E - Hinduism Mark Scheme - 2019**

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Ahimsa means Hindus avoid using violence (1)</li> <li>• It means they should not harm living things (1)</li> <li>• Hindus should avoid eating meat (1)</li> <li>• Ahimsa is a virtue (1)</li> <li>• Ahimsa means a Hindu will try to live at peace with the world (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Hindus believe in samsara because it is described in the Bhagavad Gita (1) 'As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one' (2.22) (1)</li> <li>• Hindus believe remembered past lives are evidence for samsara (1) they think it is the atman remembering previous incarnations (1)</li> <li>• Hindus believe in samsara because they believe this life is an illusion (1). They believe that only by overcoming the illusion can they attain moksha (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Spiritual worlds are the homes of the gods (1) Vaikuntha is the spiritual home of Vishnu (1) 'He was the factual Supreme Lord, enjoying his own abode' (Bhagavata Purana 2.9.17) (1)</li> <li>• Vaikuntha is described in the Rig Veda (1) 'The demigods are always looking to that supreme abode of Lord Vishnu' (1.22.20) (1) providing evidence that it exists (1)</li> <li>• The Bhagavata Purana explains that is where enlightened beings live (1) 'This transcendental abode of the Lord is adored by all self-realised persons' (2.9.9) (1) so it is the aim of many Hindus once they have achieved moksha (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Many Hindus would describe the divine as Nirguna that is without form or any characteristics and thus it is not possible to describe the divine as a personal loving God as this would be incorrect</li> <li>• To describe the divine in any way would be to limit God. Describing God with any characteristics would be wrong, 'Now that which is that subtle essence (the root of all), in it all that exists has its self' (Chandogya Upanishad 6.8.7)</li> <li>• The Bhagavad Gita teaches that the divine has no form, Krishna explains 'I am the basis of the formless Brahman, the immortal and imperishable' (14.27), thus he cannot be described as personal and loving.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Many Hindus would also say that the divine can be described as personal and loving because the divine has many characteristics which are illustrated in the Hindu scriptures</li> <li>• Some Hindus would say that oneness with God can only be achieved by love of God and thus God is loving in response to the love shown by those who worship him</li> <li>• Some Hindus would argue that the aim of people to become one with Brahman is because of the personal love that is shown by the supreme deity, the purpose of the cycle of samsara is to become closer and eventually unite with God.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

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

**SPaG**

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

Question number	Answer	Reject	Mark
<b>2(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Indra the King of heaven uses visions to destroy Vritra (1)</li> <li>• The Rig Veda describes visions of Prajapati (1)</li> <li>• In the Mahabhart, Sanjaya can see events in far off places (1)</li> <li>• In the Mahabhart, Arjuna can see the deities in their universal form (1)</li> <li>• Puranas describe visions of Shiva (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>2(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• A prayer may be answered leading to belief (1) as this is evidence of the divine (1)</li> <li>• Prayers may draw a person to feel oneness with the divine (1). If they feel the presence of God they will believe (1)</li> <li>• In some forms of meditation the mind is cleared leading to a feeling of revelation (1). In meditation some feel they have a personal experience of the divine (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of each way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• The Bhagavad Gita explains that God is revealed through the teachings of others (1) 'There are still others who are unaware of these spiritual paths, but they hear from others and begin worshipping the Supreme Lord' (13:26) (1) which leads to Hindus consulting gurus to encourage revelation (1)</li> <li>• Hindu scriptures show that God is revealed in all of nature (1) 'the Supreme soul [is] equally present everywhere in all living beings' (Bhagavad Gita 13:29) (1) showing that God can be experienced and revealed everywhere (1)</li> <li>• In the Bhagavad Gita Arjan asks for revelation (1) 'I also wish to know what is true knowledge, and what is the goal of this knowledge?' (13:1) (1). The answers are then used by Hindus to guide them in their quest for revelation (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated ways / development</li> <li>• Development that does not relate both to the ways given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the ways given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Hinduism teaches that it is possible to have a numinous experience through the practice of meditation and that this experience can bring the practitioner into the presence of the divine</li> <li>• A Hindu's main aim when worshipping is to become one with the divine, Hindu scriptures have shown that this is possible if one tries to reach self-realisation, the Bhagavad Gita teaches 'Some perceive the supersoul in their psyche through mind and intellect' (13.24)</li> <li>• Hindu scriptures record that the divine wishes to reach out to Hindus and provides the opportunities to unite with people through numinous experience, the Bhagavad Gita explains 'I give you the divine eye to see my majestic power and glory' (11.8).</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Some Hindus would say that numinous experiences are illusory, and not the way to experience the divine, as they may lead the person away from a real understanding of God</li> <li>• Some Hindus maintain the divine is ineffable and transcendent so it cannot be possible to have an experience of the divine and that the person may be hallucinating</li> <li>• Some Hindus may say that God is beyond all understanding and as God is nirguna whatever a person experiences cannot be real, it is shaped by human understanding and thus is flawed.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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

Question number	Answer	Reject	Mark
<b>3(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Karma yoga is action towards others (1)</li> <li>• Jnana yoga is yoga through knowledge (1)</li> <li>• Astanga yoga links breathing to positions of the body (1)</li> <li>• Hatha yoga concentrates on body positions (1)</li> <li>• Bhakti yoga concentrates on devotion (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>3(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Many Hindus think there is an advantage because they have the choice of where they can worship (1), some may feel that meditation at home is easier than in a busy temple (1)</li> <li>• Hindus think it is good to have different forms of worship as everyone has their own path to liberation (1), to impose one form of worship on all Hindus would be to deny freedom (1)</li> <li>• Some Hindus may enjoy communal worship in the temple, others might not (1) they might find worship activities such as Kirtan noisy and distracting (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Diwali celebrates the victory of light over darkness (1) 'Lead us from the unreal to the real, lead us from darkness to light' (Brihadaranyaka Upanishad 1.3.28) (1) thus people put lights outside their houses to celebrate (1)</li> <li>• The lights used in Diwali are symbolic of the journey from ignorance (dark) to knowledge (light) (1) this is important as it reflects the life journey to self-realisation (1) 'Lead us from darkness to light, from death to importality' (Brihadaranyaka Upanishad 1.3.28) (1)</li> <li>• It is seen as meritorious to celebrate Diwali (1) it is mentioned in Hindu scriptures such as the Ramayana (1) The festival marks the return of Ram, Sita and Lakshman returning to Ayodhya as shown in the Ramayana (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="365 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 359 1328 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 431 627"><b>AO2</b></p> <p data-bbox="365 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 676 1328 1066" style="list-style-type: none"> <li data-bbox="365 676 1328 827">• Some Hindus would agree that pilgrimage is no longer important as the places of pilgrimage have become commercialised, thus they are more about making money and less about the spiritual importance they may once have had</li> <li data-bbox="365 835 1328 947">• Some Hindus would maintain that now they can use the internet to see these places and it is not important to visit them in order to show reverence to the deities linked to places of worship</li> <li data-bbox="365 955 1328 1066">• Some Hindus would say that it is very expensive to travel to these places and it becomes too like a holiday, so it does not have the spiritual benefits that other actions may have.</li> </ul> <p data-bbox="365 1115 870 1146"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1155 1328 1623" style="list-style-type: none"> <li data-bbox="365 1155 1328 1306">• Hindus would say that pilgrimage to sacred places is important as it brings good karma to a person, although it is not obligatory to go on them, they feel the deity will reward them for the devotion they have shown</li> <li data-bbox="365 1314 1328 1465">• Some Hindus would say it is an important part of Hinduism as the sacred sites are especially holy, they are the places where the deities have manifested themselves on earth and thus blessings can be gained by visiting them</li> <li data-bbox="365 1474 1328 1623">• Pilgrimage may be important for Hindus as they provide an opportunity for Hindus to gather and worship communally, in places such as the River Ganges they may ask for blessings on themselves and on their family.</li> </ul> <p data-bbox="365 1671 810 1703">Accept any other valid response.</p> <p data-bbox="365 1751 1263 1856">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

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

**SPaG**

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Inequality might be caused by those people who seek wealth ignoring their dharma (1)</li> <li>• People who are tamasic may cause inequality (1)</li> <li>• Inequality may be the result of negative karma (1)</li> <li>• 'When they divided Purusa how many portions did they make?' (Rig Veda 10.90.11) (1)</li> <li>• Inequality may be caused by greed (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a challenge. Award a second mark for development of the challenge up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Hindus may find it difficult to raise their children in their faith in a multi-faith society (1) because their children will hear about other faiths and become confused (1)</li> <li>• Hindus may have pressure put on them to convert to other faiths (1) the beliefs of other faiths may conflict with Hindu ones (1)</li> <li>• Hindus may meet and wish to marry people of a different faith (1) this may cause issues trying to raise a Hindu family (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated challenge/ development</li> <li>• Development that does not relate both to the challenge given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Hindus would follow their teachings which indicate that racial harmony is important (1). In Mahabharata 5.39.57 it says, 'Do unto others as you would have others do unto you' (1), indicating that fair treatment of other races is important (1)</li> <li>• Hindus would work politically to end any form of racism (1). As part of history Hindus have been treated in racist ways and therefore are opposed to it (1) in 'Letter from Gandhi' (1948) he said that segregation was 'a negation of civilisation' (1)</li> <li>• Hindus will accept anyone of any race into their religion (1) Hinduism is a religion of tolerance as all contain a spark of the divine (1) Vivekananda said 'He who loves all beings without distinction, he indeed is worshipping best his God' (The Complete Works of Swami Vivekananda) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="367 279 561 310">AO2 12 marks</p> <p data-bbox="367 359 1328 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="367 596 431 627"><b>AO2</b></p> <p data-bbox="367 638 805 669"><b>Arguments for the statement:</b></p> <ul data-bbox="367 680 1344 1066" style="list-style-type: none"> <li data-bbox="367 680 1305 785">• Religious discrimination is divisive and thus causes segregation in society, this ignores the divine within every person which means that it leads to bad karma</li> <li data-bbox="367 800 1344 905">• Religious discrimination has caused issues for Hindus in the past, especially in India and this has meant that they were led into further disagreements and greater issues like conflict leading to himsa</li> <li data-bbox="367 919 1325 1066">• Non-religious people would say that religious discrimination is a huge problem as it leads to the malfunctioning of society, people receive different education and employment opportunities leading to fragmentation of society.</li> </ul> <p data-bbox="367 1115 870 1146"><b>Arguments against the statement:</b></p> <ul data-bbox="367 1157 1341 1583" style="list-style-type: none"> <li data-bbox="367 1157 1341 1304">• Hindus might say that secularisation of society is a worse problem, this has led to greater problems including racial discrimination, if people were religious they would recognise the importance of every person</li> <li data-bbox="367 1318 1312 1465">• Non-religious people might say that religious discrimination is not as bad as the inequality that pervades the whole of society based on wealth, that the division of haves and have nots is a great injustice</li> <li data-bbox="367 1480 1312 1583">• Some might say that the lack of justice is the worst problem faced by society, if all people recognised the innate value of all people, and fought for other's rights, then society would improve greatly.</li> </ul> <p data-bbox="367 1631 812 1663">Accept any other valid response.</p> <p data-bbox="367 1711 1266 1816">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p data-bbox="1370 1787 1409 1818"><b>12</b></p>

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