



Oxford Cambridge and RSA

**GCSE**

**Religious Studies**

**J625/05: Hinduism beliefs and teachings & practices**

General Certificate of Secondary Education

**Mark Scheme for June 2023**

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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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**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 INSTRUCTIONS**

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

**Rubric Error Responses – Optional Questions**

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

**Contradictory Responses**

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

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

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

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

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

**Longer Answer Questions** (requiring a developed response)

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

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
  - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award no response (NR) if:

- if there is nothing written at all in the answer space

Award Zero '0' if:

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

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










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

10. For answers marked by levels of response:

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

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

## 11. Annotations

	Blank Page – this annotation <b>must</b> 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

## 12. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

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

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

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

## Subject-specific Marking Instructions

### General points

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

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

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

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

### Specific points

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

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

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

Weak, Limited, Some, Adequate but under-developed, Good

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



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

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

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

### **Written communication, Spelling, Punctuation and Grammar**

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

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

The following points should be remembered:

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

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

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

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
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
<b><i>Intermediate performance 2 marks</i></b>
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
<b><i>Threshold performance 1 mark</i></b>
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
<b><i>0 marks</i></b>
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)**

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

Question	Indicative content	Marks	Guidance
1	<p><b>(a) What is the mahayuga?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Literally translates to the Great Year (or age)</li> <li>• The complete cycle of four ages from the creation to the destruction (and recreation) of the material world; the cycle repeats continuously</li> <li>• A collective term to describe the totality of the satya, treta, dvapara and kali yugas throughout which dharma deteriorates into adharma.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Naming the four yugas is relevant exemplification, worth one mark regardless of the number of names listed.</p> <p>It is not one of the ages but a term for all four together; creditable responses should recognise this.</p>
	<p><b>(b) Give three items necessary for puja.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Murti</li> <li>• Bell</li> <li>• Water</li> <li>• Candle/lamp</li> <li>• Prasad</li> <li>• Kumkum powder</li> <li>• Puja tray</li> <li>• Offerings such as food or flowers</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each response.</p> <p>The question specifies 'necessary' for puja and items which are more generally associated with worship of all kinds such as prayer beads or sacred texts are not creditable responses.</p> <p>Credit aarti lamp, diya lamp or general references to oil lamps or candles</p>

	<b>(c)</b>	<b>Outline the Hindu part of the Assisi Declarations</b>  Responses might include: <ul style="list-style-type: none"><li>• Humanity is part of nature and spiritually connected to all other things</li><li>• The divine is not outside or apart from nature, but pervades it; nature is therefore sacred</li><li>• Every living thing has atman</li><li>• Nature can be seen as a mother and living creatures as her children</li><li>• Human beings developed gradually from other forms of life in order to become the pinnacle of evolution</li><li>• Humanity cannot destroy nature without also destroying itself.</li></ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.  There is no need to give the exact wording or specific examples from the declaration.
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Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Hinduism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Hinduism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Hinduism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.


Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe Hindu beliefs about how maya prevents liberation.</b></p> <p>Learners might consider some of the following:</p> <p>Maya can be translated as illusion, delusion, deceit, deception and other similar terms. It is usually used to describe the state of being confused as to what is ultimately or absolutely real; it does not mean that the material world does not exist at all but rather that it is lesser reality in which people are confused about the nature of ultimate truth.</p> <p>For some Hindus maya is a veil of ignorance which prevents people distinguishing how things actually are from how they appear, while for others maya is the power of Brahman manifested in the material world. Maya might also be described as the thing which keeps the atman entangled with the material world.</p> <p>People who are attached to samsara and the things which happen within it could be described as being deluded or confused by maya or simply as being ignorant because they believe that the events which happen in the material world are ultimately real when they are not. For some schools it is this ignorance that prevents the true understanding which constitutes moksha. In some schools of thought maya is a power deliberately used by God to encourage people towards devotion and trust so what prevents liberation is an absence of that relationship with God.</p> <p>All forms of Hinduism have liberation from samsara as their ultimate goal, and achieving it requires detachment from samsara. For some Hindus this is a matter of attaining wisdom (vidya), recognising maya for the deceit that it is and understanding that the material world is not the ultimate or absolute reality. For other Hindus it is more specifically the delusion that the atman is distinct from Brahman which keeps it bonded within samsara and liberation requires recognising the unity of atman and Brahman.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

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



(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p><b>“Animals should have the same rights as people.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Hinduism</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: For most Hindus all living things have atman, and atman that is born in non-human form is in the process of evolving towards its human births and the possibility of liberation. There is ultimately no difference between atman that is currently born into an animal form and atman in a human one. However, it is only human births that can end in liberation and only human lifetimes that can be involved in the production of karma.</p> <p>Some animals are considered sacred by Hindus; cows are one example which most Hindus would agree upon but other animals are also considered sacred by some Hindus. One famous temple (the Karni Mata Temple) in India is inhabited by more than 2000 sacred rats, and monkeys and snakes are widely considered sacred.</p> <p>These beliefs about atman and rebirth, together with principles such as ahimsa, mean many Hindus see vegetarianism as an ethical way to life.</p> <p>AO2: Because all living things are part of the cycle of samsara, and every human birth has been preceded by many births in other forms, it is possible to argue that Hindus regard every living thing as connected in a spiritual sense and with the potential to be reborn as a human being. This does not necessarily amount to seeing all living things as equal however and it could be argued that because</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>human beings are at the top of the evolutionary tree and the only beings which create and understand karma they must be different in other ways as well.</p> <p>When animals are considered sacred they are treated differently to other animals - cows are famously allowed to wander wherever they like for example and they are not slaughtered for meat; animals resident in temples are fed, cared for and treated with reverence. It could be argued that this kind of freedom and veneration actually gives animals greater rights than human beings, who have to earn food and who cannot simply go where they like and behave however feels right to them.</p> <p>However, it is also possible to make a case for animals being of less value than human beings in the context of Hinduism. If human lives are the most important because they are the one with the potential for liberation then using animals in ways to preserve and improve human lives - such as medical testing, or using them for labour - could be justified.</p>	<p><b>3</b> SPaG ()</p>	

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Name three of the purusharthas</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Dharma</li> <li>• Artha</li> <li>• Kama</li> <li>• Moksha</li> </ul>	3 AO1	<p>1 mark for each response.</p> <p>These are not terms which originate in the roman alphabet and spelling is therefore potentially flexible; however karma has specific and widely used meaning distinct from kama – and this difference is apparent in the specification so this example should <b>not</b> be regarded as alternative spelling for kama.</p>
(b)	<p><b>Outline one custom associated with Raksha Bandhan.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• As a festival to celebrate brotherhood siblings may exchange rakhi (bracelets) of red and gold thread to show the special nature of their relationship; traditionally these were given by sisters to their brothers</li> <li>• As the rakhi is tied mantras for long life and protection from evil are chanted</li> <li>• The tradition of giving rakhi is associated with a number of stories and deities including Lakshmi, Krishna and Yama</li> <li>• Brothers might give gifts to their sisters and promise to protect them from the evils of the world</li> <li>• For contemporary Hindus male friends might be given rakhi in recognition of a sibling-like bond or if a girl has no brothers.</li> </ul>	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>The question asks about customs – stating that Raksha Bandhan is a festival is not a creditable point.</p> <p>Reference to stories associated with the festival should be clearly connected to a custom such as giving rakhi or retelling/re-enacting that story.</p>

Question	Indicative content	Marks	Guidance
(c)	<p><b>Why is Varanasi a site of pilgrimage for Hindus?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is a sacred site where people can feel closer to the divine</li> <li>• Varanasi is sometimes called the City of Shiva and some Hindus believe the city marks the place where Shiva and Parvati were standing when time began</li> <li>• For Vaishnavas the city is a place that belongs to Vishnu and he allows Shiva to dwell there</li> <li>• Hindus who die in Varanasi are believed to attain liberation; the site is a tirtha (crossing place) where ultimate reality is especially close to mundane reality</li> <li>• It is also one of the sites where the Kumbh Mela is held, a pilgrim festival which rotates around four sites over a period of about twelve years</li> <li>• The Ganges is a sacred river that flows from the heavenly realms of the gods to earth; Varanasi is located on its banks.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

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

Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe how the trigunas are involved in the creation of the material world.</b></p> <p>Learners might consider some of the following:</p> <p>Guna translates as ‘quality’, ‘attribute’ or ‘property’. This idea is used in different darshanas and therefore different understandings of what the gunas are and how they relate to creation exist.</p> <p>The trigunas are the three strands or elements which make up prakriti - the material from which everything else is made. The three gunas are sattva (associated with truth, purity and light), rajas (associated with passion, energy and action) and tamas (associated with darkness, inertia and ignorance). While these three elements existed in a state of balance there was nothing but that equilibrium, but when the balance was disturbed by the presence of purusha (spirit) prakriti was stimulated to change. This is not a conscious manipulation by purusha which is conscious but inactive and unchanging. When the gunas are disturbed a process of evolution begins, and the changing balance of the gunas brings different objects and beings into existence, the nature of which is determined by which of the gunas is dominant within them.</p> <p>For some Hindus there is also an association between the three gunas and the deities of the Tri-Murti: the creator, Brahma, is associated with rajas; Vishnu, the preserver, is associated with sattva; and Shiva, the destroyer, is considered to possess all three gunas (some Hindus see his trishul/trident as a symbol of this), although some people associate him more strongly with tamas. This perspective demonstrates the role of the trigunas in the cycle of creation and destruction which constitutes the mahayuga.</p> <p>The three gunas are also referred to in the Vedas, where they indicate the nature of three realms: earth which is the realm of tamas, the atmosphere which is the realm of rajas and heaven which is the realm of sattva. In most interpretations these terms are not used in the literal sense that contemporary understanding would apply – ‘earth’ is a general reference to physical matter, ‘atmosphere’ to change and the active interplay of energy which drives it and ‘heaven’ to a universal or ultimate principle which underlies everything else. The interactions of these three are what makes up both Purusha (or Brahman) and prakriti.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Candidates do not have to describe beliefs from more than one darshana although this would a creditable approach to the question.</p> <p>While reference to the Tri Murti can be relevant the question is not about them and they must be clearly linked to the concept of the trigunas to be creditable.</p>

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



		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></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
	<p>devotion to a personal deity. It is also possible to perform acts of devotion in isolation of any Hindu community, study with a guru is not necessarily considered essential, even access to a Mandir is not required as many Hindus have shrines in their homes. By contrast jnana requires a guru to accept the individual as a student, it also involves studying texts which may not be in the first language of the reader and/or which encompass challenging philosophy.</p> <p>However, the level of necessary devotion might not be as simple to achieve as this presentation makes it sound; a true bhakta performs all actions with the intention of serving and pleasing their deity and this requires a level of focus and self-discipline that not everyone is capable of. Similarly, karma yoga, with its focus on actions might also seem to require nothing more than personal commitment but in practice not attaching to the outcomes or fruits of ones choices might be more challenging than it sounds.</p> <p>Although devotion might sound easy to achieve it could be argued that it is at least as difficult as detachment or wisdom, although in a different way. A true devotee takes refuge or surrenders (prapatti) to their Ishvara/bhagvan completely, letting go of desires, duties and ego entirely in order to be open to receive the grace of the deity and be liberated. It is also important to note that the bhakti relationship is a two-way one - the devotee loves the deity and the deity also loves the devotee. Since this is beyond the control of the individual it could be used to argue that bhakti is not an easier path, since it requires relinquishing control in a way that other paths (at least on the face of things) do not.</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
<b>Total</b>	<b>36</b>	<b>24</b>	<b>3</b>	<b>63</b>

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