



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Religious Studies B (1RB0)
Paper 1: Area of Study 1 – Religion and Ethics
Option 1E – 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 1: Religion and Ethics 1E - Hinduism Mark Scheme

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.</p> <ul style="list-style-type: none"> • Hindus believe that karma means that actions have consequences (1) • Good actions result in good karma (1) • Negative actions result in negative karma (1) • Good actions allow people to have a good life (1) • Good karma helps people to attain moksha (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • Hindus believe that sanatana dharma is important because it was revealed by the Divine (1) and explains how they should live their lives (1) • Sanatana dharma is important because it is eternal (1) and applies equally across all four ages (1) • Sanatana dharma is important because it is universal (1) and applies to all people, regardless of their material state (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief 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"> • Saguna Brahman is a God with attributes (1) and these characteristics make it easier to relate to them (1). 'Vishnu is therefore glorified, that by his prowess he is like a fearful, ravenous, and mountain-haunting wild beast, and because of that in his three paces all worlds abide.' (Rig Veda 1.154.2) (1) • Saguna Brahman is God with a form or shape (1) that makes it easier to understand than a formless God (1). Shiva Purana 4.44 describes Shiva: 'His neck had a blue hue; he had five faces, three eyes...' (1) • Saguna Brahman can be seen and heard in avatars that appear in the Hindu scriptures (1) that, in turn, can be represented in murtis (1). 'Seeing Arjun overwhelmed with pity...Shree Krishna spoke the following words...' (Bhagavad Gita 2.1) (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief given and to the question • Reference to a source of wisdom that does not relate to the belief given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="362 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 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="362 596 431 627">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="415 680 1333 1068" style="list-style-type: none"> <li data-bbox="415 680 1333 785">• In the Bhagavad Gita (14.15), Krishna says that those dying in the mode of ignorance are reborn in the animal kingdom; these people are moving further from attaining moksha <li data-bbox="415 795 1333 911">• Maya prevents people from seeing reality as it truly is and stops them from concentrating on what is truly essential. This ignorance stops people from seeing the path to moksha <li data-bbox="415 921 1333 1068">• Achieving moksha is not easy and most Hindus would say that it is not something that can be done alone. Ignorance of the help available, through gurus, scripture etc. would stop a person achieving it. <p data-bbox="362 1117 870 1148">Arguments against the statement:</p> <ul data-bbox="415 1159 1317 1505" style="list-style-type: none"> <li data-bbox="415 1159 1317 1264">• Some Hindus believe that moksha is attained when people eliminate desire from their lives, not ignorance. They should focus their efforts on detachment from desire. <li data-bbox="415 1274 1317 1390">• Being ignorant of how to attain moksha is not the problem, doing the right thing is. There are many people who choose to do wrong, even though they know it to be wrong <li data-bbox="415 1400 1317 1505">• Some people's lives are so difficult in the present moment that they don't have time to think about attaining moksha in the distant future, they have to survive in the here and now. <p data-bbox="362 1554 810 1585">Accept any other valid response.</p> <p data-bbox="362 1633 1263 1738">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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Most Hindus would approve of nuclear families (1) • Some Hindus would disapprove of people cohabiting (1) • Many Hindus would regard same-sex families as socially unacceptable (1) • Some Hindus would regard same-sex families as acceptable (1) • Some Hindus would accept reconstituted families (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Most Hindus believe that sex is part of the second ashrama (1) and belongs in a loving, committed, relationship (1) • Some Hindus believe that sex outside of marriage is acceptable (1) so long as it is in the context of a relationship (1) • Hindu scriptures condemn adultery (1), some condemn adulterous women more than men (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief given and to the question. 	4

Question number		Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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"> Many Hindus believe that the purpose of marriage is to unite two people (1) in a bond that is (at least) life-long (1). 'I take your hand for good fortune, that you may attain old age with me as your husband' (Rig Veda 10.85.36) (1) Many Hindus believe that the purpose of marriage is to provide an environment in which children can be raised (1) in stability and security (1). 'By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed' (Manusmriti 9.33) (1) Some Hindus regard marriage as a means to fulfil their duty (1) and to gain good karma (1). 'Through a son he conquers the worlds, through a grandson he obtains immortality, but through his son's grandson he ascends to the (highest) heaven.' (Baudhayana Sutras 2-9-16.3) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated purpose/ development Development that does not relate both to the purpose given and to the question Reference to a source of wisdom that does not relate to the purpose given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 317 561 348">AO2 12 marks</p> <p data-bbox="363 396 1328 590">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="363 636 431 667">AO2</p> <p data-bbox="363 674 805 705">Arguments for the statement:</p> <ul data-bbox="363 716 1317 1066" style="list-style-type: none"> <li data-bbox="363 716 1317 827">• The commitment to marry is a life-long commitment, with some Hindus believing that marriage can last as many as seven lifetimes, so divorce is always wrong <li data-bbox="363 833 1252 945">• Many Hindus believe that divorce can cause harm, both to the people in the marriage, and to any children of the marriage so divorce is always wrong <li data-bbox="363 951 1268 1066">• Ending a marriage through divorce could bring negative karmic consequences because marriage is a part of Hindu dharma, so divorce is always wrong. <p data-bbox="363 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="363 1157 1338 1545" style="list-style-type: none"> <li data-bbox="363 1157 1338 1304">• Some people would say that staying in an abusive marriage could cause harm to the partners in the marriage, or to the children of the marriage. In such situations, divorce would be the most loving thing to do <li data-bbox="363 1310 1338 1421">• The right of a Hindu man to put aside a wife suspected of adultery is so old that it is even found in the story of Rama and Sita, so divorce cannot be wrong <li data-bbox="363 1428 1305 1545">• The Hindu Marriage Act (1955) sets out a range of circumstances under which it is acceptable for the partners in a marriage to seek divorce, so divorce must be acceptable. <p data-bbox="363 1593 810 1625">Accept any other valid response.</p> <p data-bbox="363 1673 1263 1780">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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> 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. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • A Hindu place of worship may contain a murti (1) • A mandir may have a bell (1) • There may be a large space in which people can dance (1) • A temple may have a reservoir of fresh water (1) • The outside of the temple may have a shikhara (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a feature. Award a second mark for development of the feature. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The worshipper lights lamps (1) to symbolise the triumph of knowledge over ignorance (1) • The worshipper rings a bell (1) as an invitation to the Divine (1) • Food is offered to the Divine (1) as a token of refreshment (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated feature/ development • Development that does not relate both to the feature given and to the question. 	4

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"> Worship of one god is important for many Hindus because it reflects the ancient beliefs of Hindus (1) and how Hindus have worshipped over time (1). 'The yogi who is established in union with Me, and worships Me as the Supreme Soul residing in all beings, dwells only in Me, though engaged in all kinds of activities.' (Bhagavad Gita 6.31) (1). For many Hindus it is important to worship one god because Brahman is the supreme reality (1) and all other gods who are worshipped are aspects of the one Brahman (1). 'O Arjun, I am seated in the heart of all living entities. I am the beginning, middle, and end of all beings.' (Bhagavad Gita 10.20) (1) Worshipping one god is important for many Hindus because Brahman pervades everything that exists (1). Brahman is within every living thing (1). 'This whole universe is Brahman. In tranquility let one worship it...' (Chandogya Upanishad 3.14.1) (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated reason/ development Development that does not relate both to the reason given and to the question Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="363 281 760 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1292 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="363 596 428 625">AO2</p> <p data-bbox="363 636 805 665">Arguments for the statement:</p> <ul data-bbox="363 676 1305 1024" style="list-style-type: none"> <li data-bbox="363 676 1305 785">• Celebrating the festivals is an essential part of living the Hindu life because sharing in these events helps believers to feel a sense of belonging to the wider Hindu community <li data-bbox="363 795 1305 905">• Celebrating festivals helps Hindus to know their faith better as they are rooted in scripture and communicate an important spiritual meaning <li data-bbox="363 915 1305 1024">• When festivals that follow the sacred calendar intrude into the secular calendar, it can be an important reminder for Hindus of the importance of their faith. <p data-bbox="363 1073 870 1102">Arguments against the statement:</p> <ul data-bbox="363 1113 1305 1461" style="list-style-type: none"> <li data-bbox="363 1113 1305 1222">• The celebration of festivals isn't essential because what matters is one's personal relationship with the Divine, and that can be strengthened through prayer and meditation without festivals <li data-bbox="363 1232 1305 1341">• Celebrating festivals can be difficult for Hindus living outside of the sub-continent as they may not be able to have time off to observe them <li data-bbox="363 1352 1305 1461">• Hindus will be judged by the quality of their actions and it is far more important that they concentrate on their karma than on celebrating festivals. <p data-bbox="363 1509 808 1539">Accept any other valid response.</p> <p data-bbox="363 1587 1263 1696">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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.

SPaG

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

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.</p> <ul style="list-style-type: none"> Hindu belief in reincarnation shows the existence of life after death (1) Hindus believe in a cycle of rebirth called samsara (1) Hindus believe that gaining good karma assures a better re-birth (1) Hindus believe in moksha (1) Hindus believe in heavens (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> Hindus believe that all life is special (1) because Brahman is in all (1) Hindus believe that human life is sacred (1) because humans have an atman (1) Many Hindus believe that it is the atman that makes living things special (1) because the atman is the 'master of the chariot' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated belief/ development Development that does not relate both to the belief given and to the question. 	4

Question number	Answer	Reject	Mark
4(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"> Hindus believe that Brahman is in everything (1) and may work to protect the environment to show reverence to Brahman (1). 'Those, who see God as the Supreme Soul equally present everywhere and in all living beings, do not degrade themselves by their mind. Thereby, they reach the supreme destination.' (Bhagavad Gita 13.29) (1) Some Hindus may work to protect the environment because they believe that the earth itself is sacred (1) and is the goddess Bhumi (1). The Samudra Vasane Devi mantra says "O devi! you are clothed with water, mountains are on your chest, to you the consort of Vishnu I bow and ask you to forgive me for standing on you." (1) Some Hindus may work to protect the environment because all living things have an atman (1) not just the sentient living things (1). 'In that which is the subtle essence, all that exists has its self (atman)' (Chandogya Upanishad 6.12) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated reason/ development Development that does not relate both to the reason given and to the question Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="362 279 560 310">AO2 12 marks</p> <p data-bbox="362 359 1328 552">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="362 600 430 632">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="415 676 1333 1066" style="list-style-type: none"> • There are some situations when an abortion would prevent physical harm or suffering occurring to another person, in these circumstances some Hindus would argue that abortion should be allowed • Some Hindus believe that abortion is justified if the baby would be born with significant disabilities, since its life would be characterised by suffering that could be prevented • Some people would use situation ethics and would approve of abortion in cases of rape as continuing with the pregnancy might result in mental harm to the mother. <p data-bbox="362 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="415 1152 1333 1503" style="list-style-type: none"> • Most Hindus would disapprove of abortion because Hindu texts describe it as being as bad as killing a priest or killing one's parents • Some Hindus would reject abortion because they see having children as a societal responsibility and not just a personal choice; abortion is a rejection of that responsibility • Many Hindus would reject abortion because they believe that the foetus has its atman from the moment of conception, and it is wrong to interfere with the cycle of samsara. <p data-bbox="362 1551 808 1583">Accept any other valid response.</p> <p data-bbox="362 1631 1263 1728">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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> 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. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.