



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 2: Area of Study 2 – Religion, Peace and Conflict

Option 2E – Hinduism

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Summer 2023

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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 2: Religion and Ethics 2E - 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"> • Vaikuntha is one of the spiritual worlds (1) • Goloka is the spiritual world of Krishna (1) • Vishnu reigns over Vaikuntha (1) • There are many spiritual worlds (1) • Vaikuntha is the highest of the spiritual worlds (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 belief. Award a second mark for development of the belief. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • Most Hindus believe that the universe is made up of prakriti (1) and that prakriti has three forms or gunas (1) • Rig Veda says that, in the beginning, there was no existence (1) but also no non-existence (1) • Some Hindus believe that the nature of the cosmology cannot be understood (1) and that perhaps even Brahman does not fully understand it (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
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"> • Most Hindus believe in a god that is non-personal (1), Brahman (1). 'That heavenly Person is without body, he is both without and within, not produced, without breath and without mind, pure, higher than the high Imperishable.' (Mundaka Upanishad 2.1.2) (1) • Hindus may believe in God within the heart (1) Antaryami (1). 'He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls (rules) all beings within, he is thy Self, the puller (ruler) within, the immortal.' (1) (Brihadaranyaka Upanishad 3.17.15) • Many Hindus believe in Bhagavan (1), God with personal qualities (1). Vishnu Purana describes Bhagavan as possessing without limit, the six types of opulence – strength, fame, wealth, knowledge, beauty and renunciation (6.5.47) (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 1338 1026" style="list-style-type: none"> <li data-bbox="415 680 1308 785">• Attaining moksha, and breaking the cycle of samsara, is the whole purpose of enduring the cycle of samsara. In that sense moksha is the ultimate meaning of life for Hindus <li data-bbox="415 795 1338 911">• Dharma and the purusharthas are inextricably linked. Moksha is the ultimate artha, so it must be moksha that gives meaning to the life of a Hindu <li data-bbox="415 921 1328 1026">• In attaining moksha, atman is reunited with Brahman. This oneness with Brahman is the final aim of atman and so moksha gives meaning to the life of each Hindu. <p data-bbox="362 1075 862 1106">Arguments against the statement</p> <ul data-bbox="415 1117 1325 1505" style="list-style-type: none"> <li data-bbox="415 1117 1325 1264">• Moksha is attained by overcoming ignorance and desires. The desire to attain moksha is one of the desires that needs to be overcome and so there is a sense in which moksha cannot give meaning to a Hindu's life <li data-bbox="415 1274 1325 1379">• It is more important to be present in the moment than to fix on moksha. Each of the purusharthas brings meaning to a Hindu's life and should be lived to the full <li data-bbox="415 1390 1325 1505">• It is a Hindu's daily interactions that give meaning to their life. Brahman is in all of creation and each interaction gives a Hindu the opportunity to encounter the Divine. <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"> Hindus believe that justice should be applied fairly (1) Many Hindus believe that justice should give criminals the chance to reform (1) Many Hindus believe that justice allows people to grow spiritually (1) Some Hindus believe that karma will take care of the need for justice (1) Many Hindus believe that justice is important for the victims of crime (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 each belief. Award further marks for each development of the belief up to a maximum of four marks.</p> <ul style="list-style-type: none"> Many Hindus believe that all good actions will be rewarded (1), perhaps in the form of some good fortune in this current life (1) Hindus believe that good actions in this life are rewarded in the next (1), perhaps by being reborn as a human (1) Hindus believe that good actions could result in a person being reborn in a heavenly realm (1), bringing them closer to moksha (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
2(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"> Manusmriti says that punishment is an essential part of an ordered society (1) since it ensures that people hold to the law (1). 'The whole world is kept in order by punishment' (Manusmriti 7.22) (1) Punishment can result in greater happiness for society (1) so long as its use has been properly considered (1). 'If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.' (Manusmriti 7.19) (1) Corporal punishment can harm society (1) if its focus is solely on retribution (1). The saying 'an eye for an eye leaves the whole world blind' is usually attributed to Gandhi (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
2(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="362 594 430 625">AO2</p> <p data-bbox="362 636 803 667">Arguments for the statement:</p> <ul data-bbox="362 678 1339 1066" style="list-style-type: none"> <li data-bbox="362 678 1339 783">• In the Bhagavad Gita, forgiveness is one of the qualities of humanity that Krishna says come from him; if forgiveness is a gift from God, then Hindus should exercise that gift freely <li data-bbox="362 793 1339 909">• Belief in prayascitta means that it is possible to atone for sins. Once that atonement has been achieved, there is no point in refusing to forgive people <li data-bbox="362 919 1339 1066">• Many of the corporal punishments in Hindu texts are about preventing someone from repeating their offence. This suggests that, after the punishment has been given, the person should be forgiven. <p data-bbox="362 1115 868 1146">Arguments against the statement:</p> <ul data-bbox="362 1157 1323 1581" style="list-style-type: none"> <li data-bbox="362 1157 1323 1262">• Some Hindus would argue that criminals have to face the karmic consequences of their actions and that their energies are better spent supporting the victims of crime <li data-bbox="362 1272 1323 1377">• Some Hindus would argue that one of the purposes of punishment is deterrence and that forgiveness risks watering down the deterrent effect <li data-bbox="362 1388 1323 1581">• You cannot say that criminals should always be forgiven because some of them commit heinous crimes and show no repentance. If they don't wish to change their ways, forgiveness would be meaningless and many Hindus believe that a purpose of punishment is protection of the innocent. <p data-bbox="362 1629 808 1661">Accept any other valid response.</p> <p data-bbox="362 1709 1263 1818">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"> • Hindus may present cows with garlands of flowers (1) • During Bail Pola, bullocks are given a rest day (1) • Monkeys are given food in some temples (1) • On the eve of Nag Panchami, snakes cannot be killed (1) • Animals, and deities with animal features, can be found in many temples (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 belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A kirtan is a sung mantra (1) usually devoted to Radha, Krishna, Sita or Rama (1) • Kirtans are responsories (1) where the congregation repeats a phrase sung by the leader (1) • Kirtans are acts of worship (1) that unite people in song (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
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"> For some Hindus who do not practise their faith regularly, it is mainly at festivals that they will engage in worship (1) because they are community celebrations that are embedded in their culture (1). The Upanishads tell of the important benefits of such worship 'Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!' (Brihadaranyaka Upanishad 1.3.28) (1) Celebrating festivals is important because it helps believers to grow closer to the Divine (1) since they help them to focus on the Divine made manifest (1). Krishna says 'Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis.' (Bhagavad Gita 12.2) (1) Ratha Yatra is important to some Hindus because it honours Jagganath (1) and Jagganath is believed to be an incarnation of Krishna (1). The story of Gita Panda tells how the scratches made by his wife on the words of Krishna in the Bhagavad Gita are transferred to the lips of Jagganath (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="363 281 764 310">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="363 596 431 625">AO2</p> <p data-bbox="363 636 805 665">Arguments for the statement:</p> <ul data-bbox="363 676 1308 1104" style="list-style-type: none"> <li data-bbox="363 676 1308 827">• Pilgrimages are an important way for Hindus to deepen their faith, connecting them with a particular deity or historic site. All believers should want to deepen their faith if possible, so all Hindus should go on pilgrimage <li data-bbox="363 837 1308 989">• Pilgrimages enable people to disconnect from their everyday concerns such as running a home, or doing a job. Detachment is a key part of the path to moksha, so every Hindu should take this opportunity <li data-bbox="363 999 1308 1104">• Pilgrimages are an ancient tradition in Hinduism. For example many Hindus would make pilgrimage to Varanasi in order to be cleansed of bad karma. <p data-bbox="363 1152 870 1182">Arguments against the statement:</p> <ul data-bbox="363 1192 1308 1621" style="list-style-type: none"> <li data-bbox="363 1192 1308 1344">• Travel to India from some parts of the world is very expensive and it is both unrealistic and unfair to expect people to spend that kind of money when some Hindus would just not be able to afford it <li data-bbox="363 1354 1308 1505">• In this day and age, there are lots of ways in which people can connect virtually with pilgrimage sites without going to a site physically. Hindus can watch major pilgrimages online and still feel part of it <li data-bbox="363 1516 1308 1621">• Some pilgrimage sites are associated with particular devotional actions and so, even if a person does not travel to that place, they can take part in that action with other believers. <p data-bbox="363 1669 810 1698">Accept any other valid response.</p> <p data-bbox="363 1747 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"> 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"> Fighting can be justified to preserve the moral good (1) A war can only be just if it is defensive (1) A Just War must be fought in a fair manner (1) Protecting the innocent is justification for war (1) A war that seeks to gain land cannot be just (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 an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> Some Hindus believe that Holy Wars are morally wrong (1) because they follow Gandhi's teaching of satyagraha (1) Some Hindus approve of Holy War (1) such as the one fought in the Mahabharata (1) Some Hindus believe that there are people who have a duty to fight in a Holy War (1) such as the Kshatriya (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated attitude/ development Development that does not relate both to the attitude 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"> Many Hindus believe that peace is important because it is a gift from the Divine (1) and that establishing earthly peace deepens a person's connection with the Divine (1). 'By divine grace comes the peace in which all sorrows end, and the intellect of such a person of tranquil mind soon becomes firmly established in God.' (Bhagavad Gita 2.65) (1) Some Hindus believe that peace is important because fighting causes harm (1) and cannot achieve anything intrinsically good (1). Gandhi said 'I see neither bravery nor sacrifice in destroying life or property for offence or defence.' (Harijan, 22-3-1942 and 12-4-1942) (1). Some Hindus believe that peace is important because it is the will of Vishnu (1) as he restores peace after times of conflict (1). In Vishnu Purana 9, Hari (the form of Vishnu) says 'To secure the assistance of the Daityas, you must be at peace with them.' (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 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="362 596 430 627">AO2</p> <p data-bbox="362 638 803 669">Arguments for the statement:</p> <ul data-bbox="362 680 1328 1068" style="list-style-type: none"> <li data-bbox="362 680 1328 785">• Some Hindus believe that any form of conflict is wrong because it is against the principle of ahimsa. Participating in conflict will accrue karmic debt and make it harder to attain moksha <li data-bbox="362 795 1328 900">• Gandhi taught the principle of satyagraha, so there is a way for Hindus to oppose an aggressor without the need to resort to a conflict itself <li data-bbox="362 911 1328 1068">• In any armed conflict there is the possibility for innocent non-combatants to be harmed, especially in the modern age. Hindu teachings say that the innocent should not be harmed in a war and so some Hindus would oppose armed conflict. <p data-bbox="362 1117 868 1148">Arguments against the statement:</p> <ul data-bbox="362 1159 1328 1547" style="list-style-type: none"> <li data-bbox="362 1159 1328 1264">• Some Hindus would not oppose armed conflict because it is the duty of the kshatriya class to fight. Krishna tells Arjuna that people should follow their duty, so it cannot be wrong to engage in conflict <li data-bbox="362 1274 1328 1421">• Gandhi's teachings on fighting changed over time and are not always consistent. Even his later teachings suggest that, while he would not fight himself, he defended the rights of others to fight in a just cause <li data-bbox="362 1432 1328 1547">• Some non-religious people believe that, sometimes, armed conflict is the only way to achieve a greater good and that armed conflict can result in fewer lives being lost. <p data-bbox="362 1593 808 1625">Accept any other valid response.</p> <p data-bbox="362 1673 1263 1778">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.