



A-level RELIGIOUS STUDIES 7062/2C

Paper 2C Study of Religion and Dialogues: Hinduism

Mark scheme

June 2025

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from aqa.org.uk

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information below about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

LEVEL DESCRIPTORS

Levels of Response: 10 marks A-level – AO1

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|-------------------------------|--|
| Level 5
9–10 | <ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate. • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated. • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary. |
| Level 4
7–8 | <ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate. • Where appropriate, alternative views and/or scholarly opinion are explained. • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary. |
| Level 3
5–6 | <ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate. • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion. • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary. |
| Level 2
3–4 | <ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate. • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion. • Limited organisation of ideas and coherence and use of subject vocabulary. |
| Level 1
1–2 | <ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development. • There may be a basic awareness of alternative views and/or scholarly opinion. • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit. |

Levels of Response: 15 marks A-level – AO2

- Level 5**
13–15
- A very well-focused response to the issue(s) raised.
 - Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis.
 - There is an appropriate evaluation fully supported by the reasoning.
 - Precise use of the appropriate subject vocabulary.
- Level 4**
10–12
- A well-focused response to the issue(s) raised.
 - Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis.
 - There is an appropriate evaluation supported by the reasoning.
 - Good use of the appropriate subject vocabulary.
- Level 3**
7–9
- A general response to the issue(s) raised.
 - Different views are discussed, including, where appropriate, those of scholars or schools of thought.
 - An evaluation is made that is consistent with some of the reasoning.
 - Reasonable use of the appropriate subject vocabulary.
- Level 2**
4–6
- A limited response to the issue(s) raised.
 - Presentation of a point of view relevant to the issue with some supporting evidence and argument.
 - Limited attempt at the appropriate use of subject vocabulary.
- Level 1**
1–3
- A basic response to the issue(s) raised.
 - A point of view is stated, with some evidence or reason(s) in support.
 - Some attempt at the appropriate use of subject vocabulary.
- 0**
- No accurate or relevant material to credit.

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Examine the significance for Hindus of the belief that Krishna is an avatar.**[10 marks]**

Target: AO1.1: Knowledge and understanding of religion and belief, including religious, philosophical and/or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One significance of the belief that Krishna is an avatar is it offers Hindus a means by which to understand the Ultimate Reality. For some Hindus, Krishna is considered a personal representation of the Ultimate Reality, Saguna Brahman. This allows Hindus to understand some of the qualities possessed by the Ultimate Reality, for example, power and knowledge. Also, Krishna provides some Hindus with a focus for devotion during worship, for example, performing puja to a Krishna murti at a shrine.

Another significance of the belief that Krishna is an avatar is that it offers Hindus a role model. Some Hindus look to the life and acts of the avatar Krishna and attempt to emulate them during their lifetime. This allows them to ensure good moral and spiritual conduct. For example, stories about Krishna's early life reveal his bravery and compassion, and how he used his abilities to overcome evil in the world and restore dharma.

A final significance of the belief that Krishna is an avatar is that it gives Hindus a source of wisdom and authority. Much of the Bhagavad Gita is concerned with Krishna and his dialogue with Arjuna. In the Bhagavad Gita, Krishna teaches about the different paths to attain moksha, and the importance for Hindus of following their dharma. In times of uncertainty or when faced with an ethical dilemma, some Hindus may look to the Bhagavad Gita and Krishna's teachings for guidance on their conduct.

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‘Hindus should always act with selfless effort.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: Good conduct: the importance of good moral conduct in Hinduism with reference to karma and karma yoga (selfless effort).

Answers may present, analyse and evaluate some of the following arguments:

Hindus should always act with selfless effort because it is an expression of good moral conduct. For example, the effects of selfless action and selfless service (seva) can be positive for both Hindus and non-Hindus, and their results have the potential to transform society for the better. However, some Hindus may argue it is not always possible to act with selfless effort, because some situations may require putting oneself first. For example, a warrior can protect themselves against an aggressor. This may be in accordance with their dharma.

Hindus should always act with selfless effort because it is a means of devotion to the Ultimate Reality. In the Bhagavad Gita, Krishna teaches that selfless effort, karma yoga, is a path to the attainment of moksha. However, some Hindus may argue that selfless effort may at times be put aside, because a different path of Yoga is being pursued. The prescribed actions within this path of Yoga may have a greater degree of personal motivation and therefore may not always be conducted for the benefit of others. For example, engaging in worship and retreat may acquire knowledge of the Vedas and Brahman for their personal individual spiritual advancement.

Hindus should always act with selfless effort because it is encouraged by Hindu leaders. For example, Gandhi worked to end colonialism. Many believe Gandhi put the good of India and the Indian people before himself. Therefore, many Hindus today may be inspired by his actions and act selflessly in their own lives. However, some Hindus may choose to ignore the acts of Hindu leaders, finding it too difficult to act without the offer of personal reward. Instead they engage in acts which favour the self, rather than the welfare of others, thus not always acting with selfless effort.

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Examine the influence of pluralism on Hindu relationships with other faiths.**[10 marks]**

Target: AO1.2: Knowledge and understanding of religion and belief, including influence of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One influence of pluralism is that it encourages positive relations with other faiths. For many Hindus, pluralism is at the heart of their practice. This means they have very little issue coexisting in multifaith societies alongside other religious and non-religious traditions. Pluralism may see many Hindus actively work to promote and support interfaith projects which attempt to educate others about religion and reduce tensions between some communities.

Another influence of pluralism is that it sees some Hindus adopt an exclusivist approach which rejects pluralism. This rejection may encourage some to propagate and promote Hinduism above other religious traditions found in a multifaith society. For example, some supporters of Hindutva (Hindu-ness) may wish to establish a Hindu nation. This nation will be established on Hindutva values and is likely to exclude those who do not share the same values, typically those outside the Hindutva classification.

A final influence of pluralism is it may encourage Hindus to put their faith into action. This is because some Hindus see their faith and other faiths as partial expressions of Vedanta. Those such as Ramakrishna, who have adopted this view, see all religions as true, and suggest that no one religious tradition can express the totality of the Divine. This encourages positive action, such as the work of the Ramakrishna Mission, who support the poor and defend the oppressed regardless of their religious outlook.

0	2	.	2
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‘Hinduism is no longer a source of truth and moral values.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: the challenge of secularisation including the replacement of religion as the source of truth and moral values; relegation of religion to the personal sphere; how Hinduism has responded to this challenge including: the preservation of existing sects such as Brahma Samaj UK; the emergence of new forms of Hinduism including ISKCON.

Answers may present, analyse and evaluate some of the following arguments:

Traditionally, Hinduism is observed and practised within communities. In some parts of the world, this is no longer the case because religion is now largely considered to be a private matter. Each person finds their own source of truth and moral values. However, religious communities which offer a source of truth and moral values still play an important role in some societies. Religion, including Hinduism, is taught in most British schools, and new forms of Hinduism are developing which are bringing religion back into the public sphere, for example, ISKCON. This shows that Hinduism is still a source of truth and moral values.

In recent years some secularists have gained attention by claiming that science and philosophy show religion to be a bad influence on society. They claim that religions are based on untruths and are the source of social unrest and conflict. They call for people to set religion aside in order to base moral values on secular ethical systems. However, many Hindus still find inspiration in shruti and smrti texts, and use these teachings to encourage people to come together to address problems facing society today, for example, the environment. For these Hindus, religion remains a source of truth and moral values.

Some people claim that Hinduism is not based on reason, and is therefore irrational, so cannot act as a source of truth and moral values. People today should instead look to science and secular philosophy to make sense of the world, and to determine how to live well. However, Hinduism has a long history of using reason in the development of teachings about the world and moral values, for example in arguments for the existence of Ultimate Reality and in ethical debates in Hindu sources of wisdom and authority. Hinduism today continues to evolve using reason, and therefore continues to be a rational source of truth and moral values.

0 3 . 1

‘Philosophy cannot support belief in religious sources of authority.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

There is a range of Hindu views about religious sources of authority. For Hindus these may focus on the shruti and smrti texts of the Vedas, the Upanishads, the Ramayana, the Bhagavad Gita and the Manusmrti. They may also consider the nature of Brahman as Nirguna and Saguna and the authority of gurus.

Philosophy

This can be approached in a variety of ways. For example, philosophy may challenge belief in the existence of God as a source of authority with reference to the weaknesses of arguments for the existence of God, and to the problem of evil. It may also question the role of religious experiences, miracles and the use of religious language in and by sources of authority.

Maximum Level 3 for answers that do not include both Hinduism and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Philosophers may argue that religious sources of authority depend on belief in the Ultimate Reality who is creator of all things and therefore the source of all authority. Arguments often fail to prove the existence of the Ultimate Reality. The logical and evidential problems of evil further suggest that the Ultimate Reality does not exist. However, believers may argue that although arguments do not constitute proof, they allow that belief in the Ultimate Reality, and therefore authority of the Ultimate Reality is rational. Theodicies and the free will defence also defend belief in the Ultimate Reality. Therefore, philosophy can support Hindu belief in Ultimate Reality as a source of authority.

Philosophy may argue that the belief in the authority of the gurus, as held by many Hindus, has no foundation. This is because the authority of the gurus is rooted in, and sustained by religious experiences, for example, unverifiable visions and the performance of miracles. Science has demonstrated that religious experiences may have physical or emotional causes. However, Hindus may agree with Swinburne's principles of credulity and testimony, which suggest that religious experiences can be accepted as a basis for faith, and confirm faith for Hindus. Therefore, philosophy can support belief in gurus as sources of authority.

Philosophy may argue that Hindu beliefs in the authority of shruti and smrti texts is unsustainable because the religious language of the texts is largely meaningless. Since much of the texts is neither verifiable nor falsifiable, it cannot convey meaning about the world, and therefore cannot have authority. However, philosophers such as Hare and Wittgenstein have shown that non-cognitive language may be meaningful, or it may be seen as symbolic, as discussed by Tillich, or analogical, as shown by Aquinas. Therefore, philosophy can support belief in shruti and smrti texts as sources of authority.

0 4 . 1

‘Hinduism should reject the truth claims of other religions.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

There may be consideration of Hindu attitudes to other faiths, with reference to Vedanta and Hindutva. Truth claims of other faiths may contradict or challenge Hindu beliefs, including those about the authority of the Vedas the Upanishads, the Ramayana, the Bhagavad Gita, the Manusmrti and gurus and the nature of Brahman. The ideas of Ram Mohan Roy and Dayananda Saraswati about the nature of Hinduism may also be referenced.

Philosophy

Philosophy may challenge any religious truth claims by considering the challenges of the verification and falsification principles to the meaningfulness of religious language. Religious truth claims based on religious experiences may be challenged by science or because they cannot be verified. Students may also consider the value of miracles and claims about life after death.

Maximum Level 3 for answers that do not include both Hinduism and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Some Hindus may reject the truth claims of other religions because they do not align with their Hindu worldview. For example, those outside of Hinduism may not adhere to the same dietary restrictions, some Hindus follow such as not consuming beef. This is because for many Hindus the cow has a special status and harming it is forbidden. Therefore, any claims surrounding its permitted consumption should be rejected. However, some may simply see these ideas as blik. A blik, as argued by Hare, is a set of interpretations about the world. Due to their non-cognitive nature, many claims made by Hindus are not significant for those outside of Hinduism, and thus they cannot be accepted or rejected.

Some Hindus may reject the truth claims of other religions because they do not correspond to teachings found in the Vedas. For example, Dayananda Saraswati wanted Hinduism to be practised in line with Vedic ideals and thus rejected any claims which did not conform to this, including claims made by other religions. However, some may argue using Wittgenstein, that most religious truth claims are better understood as context specific language games. These are meaningful within each religious faith community, and cannot be rejected or accepted outside that context.

Some Hindus may argue that the teachings found in the Vedas and Upanishads define the truth of the Ultimate Reality, and therefore truth claims of other religions which do not agree with these are wrong and must be rejected. However, many other Hindus take the pluralist view expressed via Vedanta that all faiths are partial expressions of the absolute truth. Therefore, no truth claims should be rejected.

0 5 . 1

‘The conscience is the best guide for Hindus to make decisions about embryo research.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and ethical studies.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

Hindu responses to issues raised by science with reference to genetic engineering may be considered. There may be reference to Hindu teaching about ahimsa and its application to issues concerning the embryo and unborn child.

Ethics

Answers may focus on the value of the conscience as a moral guide, and may refer to differing ideas about the nature of conscience. There may be some consideration of Divine Command Theory. They may also consider normative ethical theories and how they may be applied to embryo research.

Maximum Level 3 for answers that do not include both Hinduism and ethical studies.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Some Hindus may take the view that the conscience is the faculty of reason given by the Ultimate Reality, and therefore is the best guide to any decision making on any subject, including embryo research. However, other Hindus may reject this view and argue that the conscience is just the ideas of the collective. As a result, it can be influenced and potentially lead to misguided decision making. Instead, it is best to consult the Vedas or a guru when making decisions, including decisions about embryo research.

Some Hindus may apply an ethic of love and compassion to a decision concerning embryo research and view the conscience as the choice to do what love and compassion demand in a particular situation, similar to Situation Ethics. This would make it the best guide because it produces the most loving and compassionate outcome for decisions about embryo research. However, other Hindus may consider the Hindu teaching of ahimsa and argue that any outcome which involves the destruction of an embryo is unethical, so the conscience may be a poor guide for decisions about embryo research.

Some Hindus may see the conscience as the voice of the Ultimate Reality, so it must be the best guide to decision making about embryo research because it cannot lead a person to do something morally wrong. However, other Hindus may argue that embryo research that interferes with a life the Ultimate Reality has created, for example altering the DNA of an embryo, is putting human choices above the Ultimate Reality's will for that person. If the conscience appears to allow that, it is mistaken, and cannot be a good guide for decisions about embryo research.

0 6 . 1

‘Neither Hinduism nor ethical theories deal effectively with issues of animal life and death.’

Critically examine and evaluate this view with reference to the dialogue between Hinduism and ethical studies.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

There may be consideration of Hindu beliefs about ahimsa. Hindu responses to issues of animal life and death may be discussed, and there may be reference to teachings about animals from sources of wisdom and authority.

Ethics

There may be consideration of the application of Natural Moral Law, Situation Ethics and Virtue Ethics to issues of non-human life and death. The role of meta-ethics in determining the meaning of right and wrong may also be considered relevant.

Maximum Level 3 for answers that do not include both Hinduism and ethical studies.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Both Hinduism and Situation Ethics may allow intensive farming in some circumstances. This is because intensive farming has the ability to help farmers meet the growing demand for human food, therefore offering a practical solution to a global problem which puts people first. But intensive farming allows humans to harm animals, which may conflict with modern attitudes towards animals, so neither deals effectively with intensive farming. However, many Hindus today see their role as caretakers of the Earth and as a result are vegetarian. Many Situationists may suggest a truly practical response to meet growing demand for human food would be to develop new technologies rather than develop and sustain intensive farming methods. Thus, both may agree with modern attitudes, and deal effectively with the issue of intensive farming.

Neither Hinduism nor Virtue Ethics deals effectively with animals as a source of organs for transplants. Both would seem to allow animals to be used as a source of organs for transplants, despite accusations of its cruelty and callousness, judging animal lives as expendable. However, Hindus today see kindness to animals as important and treat animals well even if they are going to be used for transplant. Many Hindus may reject organs which come from a cow, due to the cow's special status within Hinduism. More modern approaches to Virtue Ethics consider humane treatment of animals to be virtuous. They may see the practice of using animal organs as callous and not something which allows for the development of eudaimonia. Therefore, both Hinduism and Virtue Ethics do deal effectively with the issue of using animals as a source of organs for transplant.

Utilitarianism and Hinduism fail to deal effectively with the use of animals in scientific procedures. Utilitarianism and Hinduism may see scientific procedures on animals as a way to maximise happiness by saving human lives. This suggests that the happiness of humans is more important than the happiness of animals. However, some Hindus may suggest all living beings are aspects of the Ultimate Reality and each should have their happiness valued to the same extent. Moreover, some Utilitarians may argue to favour the life of one species over another is not morally permissible. Therefore, both Utilitarianism and Hinduism value the lives of animals so they may deal effectively with this issue of using animals in scientific procedures.