

**GCE**

**Religious Studies**

Unit **H573/07**: Developments in Hindu Thought

Advanced GCE

**Mark Scheme for June 2018**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Level six - to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

## SUBJECT–SPECIFIC MARKING INSTRUCTIONS

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for ‘what must be a good answer’ would lead to a distorted assessment. Candidates’ answers must be relevant to the question. Beware of prepared answers that do not show the candidate’s thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

### Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide ‘correct’ answers. The Mark Scheme can only provide ‘best guesses’ about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions:

**AO1** (Demonstrate knowledge and understanding of religion and belief) and

**AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**Determine the mark within the level:** consider the following:

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

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

Question	Indicative content	Marks	Guidance
1	<p><b>'It is not possible to practise Hinduism outside India.'</b> Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li><i>• demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid</i></li> <li><b><i>and</i></b></li> <li><i>• the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li><i>• cause and significance of similarities and differences in belief, teaching and practices</i></li> <li><i>• approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li><i>• the historical origins of Hinduism lie in the country that is known today as India, and it remains the majority religion there</i></li> <li><i>• both 'Hindu' and 'India' are believed to be derived from the same linguistic root, describing the people and location of the Indus valley</i></li> <li><i>• historical uses of the term 'Hindu' have considered it almost synonymous with 'Indian'</i></li> <li><i>• ideas such as <i>varnashramadharm</i>a both create and require a particular kind of society if they are to be put fully into practice</i></li> <li><i>• crossing the sea was once considered taboo for Hindus, and doing so meant the loss of <i>varna</i></i></li> </ul>	<p>40</p> <p><b>(AO1 16)</b></p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• some places in India have connections to particular deities, e.g. Varanasi is known as the city of Shiva</li> <li>• many places in India are linked to the cycle of <i>samsara</i>, visiting them during ones lifetime can contribute to achieving liberation while others are associated with ritual practises that take place after death.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that it is not possible to practise traditional Hinduism outside India because: <ul style="list-style-type: none"> <li>○ any places in India are sacred and associated with achieving liberation, since this is the ultimate aim for Hindus, those who are serious about achieving it should live where the important places and events of their religion are</li> <li>○ he Hindutva movement and forms of Hindu nationalism are predicated on the idea of an essential ‘Hindu-ness’ which is strongly connected with the land of India and Indian history; good Hindus should therefore be part of a truly Hindu society</li> <li>○ tudy with a <i>guru</i> and living into the <i>vanaprastha</i> (forest-dweller) and <i>sannyasi</i> ashramas is only possible within a country and society that recognises and values them, and in which <i>grihastha</i> (householders) fulfil their responsibilities</li> <li>○ ractices such as pilgrimage, visiting holy sites, attending particularly auspicious events (e.g. <i>Kumbh Mela</i>) and similar, are more achievable for ordinary Hindus if they live in India</li> <li>○ ocial structures and cultural norms outside India developed in relation to other religions and traditions than Hinduism; this could lead to misunderstandings and even persecution. There may be legal restrictions on traditional practices.</li> </ul> </li> </ul>	<b>(AO2 21)</b>	



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Some candidates might argue that it is possible to practise traditional Hinduism outside of India because:               <ul style="list-style-type: none"> <li>○ there are many Hindus living outside of India, and there are places other than India where the majority of the population is Hindu (e.g. Mauritius and Nepal); these places have temples and religious communities to support diverse Hindu practices</li> <li>○ in the contemporary world travel is less strenuous, less dangerous and less time-consuming than it used to be for most people, so if a visit to a particular location is necessary for religious reasons it can be made even by people living in another country</li> <li>○ there is no single, traditional form of Hinduism that all Hindus follow in the same way, and so some forms of Hinduism may be practised easily anywhere</li> <li>○ following Hindu social structures and norms is different from carrying out Hindu religious practices</li> <li>○ not all traditions considered 'Hindu' are universally agreed to be religious requirements; observing traditions might not be considered the most important thing to do when striving for personal liberation.</li> </ul> </li>   <li>• Some candidates may combine these views and argue that there is no single traditional 'Hinduism', regardless of where practitioners are located because:               <ul style="list-style-type: none"> <li>○ the most common forms of Hindu worship can be carried out anywhere; the deity is present in the <i>murti</i> and so <i>puja</i> can be performed and temples built anywhere</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li data-bbox="427 277 1339 408">○ some things associated with traditional Hinduism, such as child marriage and <i>sati</i> (widow-burning) are illegal in India nowadays, so it is clear that what is considered a Hindu practice can and does change and develop wherever it is found</li><li data-bbox="427 411 1339 542">○ whatever the mythological or symbolic importance of India in Hinduism and the historical relationship of the two, the modern political stance of Hindutva should not be confused with a religious principle.</li></ul>		

Question	Indicative content	Marks	Guidance
2	<p><b>Critically consider the claim that building good <i>karma</i> helps a person to achieve liberation.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid</i> <b>and</b></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• <i>karma</i> is one of the central concepts in Hinduism; <i>karma</i> refers to the consequences of actions or choices that are carried by the individual soul and played out in future rebirths</li> <li>• <i>karma</i> can be either positive or negative, and it manifests as positive or negative events/experiences; broadly speaking ethical or virtuous choices create positive <i>karma</i></li> <li>• the ultimate aim of <i>moksha</i> is liberation from rebirth; <i>karma</i> shapes and informs rebirth</li> <li>• different forms of Hinduism identify different ways of achieving liberation; a</li> </ul>	<p>40</p> <p><b>(AO1 16)</b></p>	

Question	Indicative content	Marks	Guidance
	<p><i>bhakta</i> focussed on virtuous living as an expression of their devotion may be more likely to be liberated through the grace (<i>kripa</i> or <i>anugraha</i>) of God – grace, in this context, liberation is not earned through <i>karma</i></p> <ul style="list-style-type: none"> <li>• earning a better rebirth through actions/choices in the current lifetime means an individual may be better placed to pursue liberation more directly in their future lives.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that building good <i>karma</i> does not help an individual achieve liberation because: <ul style="list-style-type: none"> <li>○ focussing on good <i>karma</i> means that the individual is still attached to the consequences of their actions and so still deluded by <i>maya</i>, which will prevent their liberation</li> <li>○ <i>karma</i> functions within the cycle of <i>samsara</i> to inform and shape rebirth; whether it is good or bad is irrelevant, it must be lived out within <i>samsara</i> so cannot lead to liberation</li> <li>○ it is not possible to know for sure whether a particular choice or action has created good <i>karma</i> for you, so there are more relevant considerations</li> <li>○ different forms of Hinduism emphasise different ways of achieving liberation. <i>Karma yoga</i> is only one way, and it is unlikely to help someone who is better suited to a different way</li> <li>○ the <i>karma</i> that has accumulated over previous lifetimes still needs to manifest, and that may take many lifetimes.</li> </ul> </li> <li>• Some candidates might argue that building good <i>karma</i> does help an individual achieve liberation because:</li> </ul>	<p><b>(AO2 21)</b></p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>○ acting with a focus on consequences is <i>sakam karma</i>, but it is also possible to strive for <i>nikam karma</i> and to act without expectation of reward</li> <li>○ to focus on liberation requires time and effort which may not be available to people living difficult lives or overcoming challenges; therefore earning oneself a good rebirth via positive <i>karma</i> could be seen as a step in the right direction, making liberation at the end of the next rebirth a greater possibility</li> <li>○ thinking about what <i>karma</i> might be created should result in good or virtuous actions, even if the person does not know for sure what <i>karma</i> actually is created</li> <li>○ good <i>karma</i> is created by good or positive actions; a person who acts such a way will be more deserving of blessings and divine intervention in their life and rebirth</li> <li>○ liberation is only possible from human rebirths, and good <i>karma</i> should mean that the next rebirth is also a human one, thus keeping liberation a possibility.</li> <li>● Some candidates may combine these views and argue that good <i>karma</i> is only one aspect of Hinduism: <ul style="list-style-type: none"> <li>○ focussing too much on good and bad <i>karma</i> is a distraction from what is really important. For some Hindus that may be understanding the true nature of reality, for others it might be fulfilling <i>dharma</i> or expressing devotion</li> <li>○ if everyone concentrated on creating positive <i>karma</i> the world would be a better place overall, and more people would have the chance to achieve liberation</li> <li>○ the law of <i>karma</i> is not solely a Hindu religious principle, nor is it believed to only apply to Hindu rebirths. The relationship between <i>karma</i> and liberation is therefore not one on which there is universal agreement.</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
3	<p><b>Assess the importance of holy persons in modern Hinduism.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• people considered as holy in Hindu traditions may be <i>Gurus/Swamis</i> (teachers), <i>yogis/yoginis</i> (practitioners of yoga), <i>Sadhus/Sadhvi</i> (ascetics or mendicants)</li> <li>• the <i>ashramas</i> include the <i>brahmacharya</i> (student) stage of life, where a young Hindu studies with a <i>Guru</i> in order to learn about their religion</li> <li>• the final <i>ashrama</i> is when an elderly person becomes <i>Sannyasi</i> (renunciate) and renounces the world to focus on their spiritual life; progressing through all the <i>ashramas</i> is an ideal to aspire to</li> <li>• Hinduism has a large body of religious texts but some forms and practices</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p>	<p>Named examples of famous Hindus must be used in the context of the question to be relevant - not all famous Hindus can be automatically considered to be 'holy persons'</p>

Question	Indicative content	Marks	Guidance
	<p>do not derive from or require study of these, instead they are passed directly from teacher to student</p> <ul style="list-style-type: none"> <li>• holy people can give <i>darshan</i> (auspicious sight) to other Hindus; seeing and/or being seen by them confers merit or blessings.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that holy persons are not important in Hinduism because: <ul style="list-style-type: none"> <li>○ each individual needs to achieve liberation, and there are many different paths to be followed. Some, like <i>bhakti</i> (devotion), do not require the involvement of others</li> <li>○ the modern world allows knowledge to be shared in other ways than from person to person. People can teach themselves about a religion and how to practise it if they want to</li> <li>○ holy people who do not teach others rely on charity to survive and pursue their spiritual paths; this could be seen as a burden on society</li> <li>○ Hinduism has many religious and philosophical texts which an individual could study for themselves</li> <li>○ there are many practices which do not require a holy person of any kind to be involved, not even a priest. Clearly Hinduism can be practised without holy people.</li> </ul> </li> <li>• Some candidates might argue that holy persons are important in Hinduism because: <ul style="list-style-type: none"> <li>○ following the pattern of an ideal life and passing through all of the <i>ashramas</i> (stages of life) means each individual aspires to be a holy person themselves when they enter the <i>Sannyasi ashrama</i></li> </ul> </li> </ul>	<p><b>(AO2 21)</b></p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>○ without holy people there would be no <i>Gurus</i> to share insights, teach <i>mantra</i> etc. – people would be less well equipped to seek their own liberation as there would be less guidance available</li> <li>○ not everyone is able to give the commitment to religious practice and learning that holy people manage; the existence of such people means that ordinary people can benefit from their learning</li> <li>○ holy people are auspicious and bring blessings with them when they visit a place</li> <li>○ supporting holy people is part of the duties of the <i>grihastha ashrama</i> (householder stage), their existence allows for the fulfilment of this duty which is of benefit to the <i>grihasthas</i>.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates may combine these views and argue that holy persons will be important to some Hindus but not to others because: <ul style="list-style-type: none"> <li>○ some people will want a personal <i>Guru</i> because of the traditions they follow, other people will be more interested in modernising their religion and practising it in new ways</li> <li>○ Hindu communities exist all over the world, not all of them have holy people as their founders or foci and not all include holy persons among their members. That they still exist and flourish suggests that holy persons are not all that important</li> <li>○ India today still has thousands of holy persons among its general population; there are substantially fewer than there used to be although the religion of Hinduism does not appear to be in decline.</li> </ul> </li> </ul>		



Question	Indicative content	Marks	Guidance
4	<p><b>Analyse the idea that different forms of Hinduism would be better described as separate religions.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• 'religion' can be defined in different ways; for many people categorising something as a religion implies a degree of unity in forms of belief and/or practice</li> <li>• the different schools of Hinduism include a number of theistic traditions that focus on the worship of particular deities</li> <li>• schools of Hinduism can be divided into orthodox (<i>astika</i>) and heterodox (<i>nastika</i>) depending on how they view the Vedas. Buddhism and Jainism, often studied as separate religious traditions, are included in the latter</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p>	

Question	Indicative content	Marks	Guidance
	<p>category</p> <ul style="list-style-type: none"> <li>• the term 'Hinduism' is of recent origin, and first appears within religious studies as a label applied by people outside the traditions they were seeking to categorise</li> <li>• categories such as 'religion', 'philosophy' and 'ethics' emerge from Western (European) scholarship and reflect the ways of thinking in that part of the world; Hinduism developed against a wholly different cultural background and so may not easily fit into such categories.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that Hinduism is not a single religion because: <ul style="list-style-type: none"> <li>○ to be part of the same religion implies a unified set of core beliefs and/or practices, the importance of which is agreed by all adherents even of different branches or denominations, and Hinduism is too diverse for this to be the case</li> <li>○ historically, followers of Indian religions did not name themselves as Hindus, or categorise themselves into a single group; the labels they chose should be respected</li> <li>○ there are schools of thought and practice with their origins in Hindu traditions which are generally considered separate religions in the modern world, there is no more reason to regard other Hindu schools as part of a single religion than there was in those cases</li> <li>○ aspects of Hinduism may look like religion, and can be studied as such but other aspects look more like philosophy or sociology</li> <li>○ other religious traditions that have common origins are now regarded as wholly separate religions – the three Abrahamic religions are not studied as a single religion.</li> </ul> </li> </ul>	<b>(AO2 21)</b>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Some candidates might argue that Hinduism is a single religion because:               <ul style="list-style-type: none"> <li>○ all forms of Hinduism come from the same origin, and share important concepts like <i>karma</i> and <i>Brahman</i></li> <li>○ all religious groups have different branches or denominations, but they also have enough in common to be placed within the same category. For many the central importance of the <i>Vedas</i> is the basis for accepting specific groups as Hindu and the various theistic traditions do not challenge that</li> <li>○ Buddhism and Sikhism may have things in common with Hinduism but are separate religions as they developed from a reaction to/disagreement with some key aspects of 'mainstream' Hinduism. Other schools accept those aspects to some degree and so can still be considered Hindu</li> <li>○ the academic discipline of Religious Studies recognises Hinduism as a single religion, albeit one with many branches</li> <li>○ Hindus recognise many different ways to approach the Ultimate Truth, and so tend to be accepting of different religions and different practices, but they share the belief that there is an Ultimate Truth to be discovered.</li> </ul> </li> <li>• Some candidates may combine these views and argue that the category of religion is both useful and problematic with regard to Hinduism because:               <ul style="list-style-type: none"> <li>○ aspects of Hinduism look like religion, and can be studied as such but other aspects look more like philosophy or sociology; the tools of each discipline have something to offer the study of Hinduism</li> <li>○ Religious Studies appears historically to have assumed that Christianity offers a paradigmatic example of religion, and ideas about the category have been shaped by that. Until this is addressed at a conceptual level 'religion' will remain a problematic</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
	<p>descriptor for any tradition that is not Christian</p> <ul style="list-style-type: none"><li>○ some Hindus describe Hinduism as a religion, others as a way of life and still others don't consider the question particularly important. All these perspectives need to be understood in order to understand the phenomenon that is Hinduism.</li></ul>		

Level (Mark)	<p style="text-align: center;"><b>Assessment Objective (AO1)</b></p> <p style="text-align: center;">Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>
<p style="text-align: center;"><b>6</b> (14–16)</p>	<p>An <b>excellent</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focusses on, the question throughout</li> <li>• excellent selection of relevant material which is skilfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
<p style="text-align: center;"><b>5</b> (11–13)</p>	<p>A <b>very good</b> demonstration of knowledge and understanding in response to the question :</p> <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
<p style="text-align: center;"><b>4</b> (8–10)</p>	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• some scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
<p style="text-align: center;"><b>3</b> (5–7)</p>	<p>A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• some scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</li> </ul>
<p style="text-align: center;"><b>2</b> (3–4)</p>	<p>A <b>basic</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• A limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with</li> </ul>

**Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.**

	little success
<b>1</b> (1–2)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>almost completely ignores the question</li> <li>very little relevant material selected</li> <li>knowledge very limited, demonstrating little understanding</li> <li>very little use of technical terms or subject vocabulary.</li> <li>Very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>
<b>0</b> (0)	No creditworthy response
<b>Level</b> (Mark)	<b>Assessment Objective (AO2)</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study
	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
<b>6</b> (21–24)	An <b>excellent</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>excellent, clear and successful argument</li> <li>confident and insightful critical analysis and detailed evaluation of the issue</li> <li>views skilfully and clearly stated, coherently developed and justified</li> <li>answers the question set precisely</li> <li>Thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>
<b>5</b> (17–20)	A <b>very good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>clear argument which is mostly successful</li> <li>mostly successful and clear analysis and evaluation</li> <li>views well stated, coherently developed and justified</li> <li>answers the question set competently</li> <li>accurate and appropriate use of technical terms and subject vocabulary.</li> <li>a range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
<b>4</b> (13–16)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>argument is generally successful and clear</li> <li>some successful analysis and evaluation</li> <li>views well stated, with some development and justification</li> <li>answers the question set well</li> <li>mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>some scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>
<b>3</b> (9–12)	A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question: <ul style="list-style-type: none"> <li>some successful argument</li> <li>partially successful analysis and evaluation</li> <li>views asserted but often not fully justified</li> <li>answers the question set</li> <li>generally appropriate use of technical terms and subject vocabulary.</li> <li>some scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>

<b>2</b> (5–8)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• A limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
<b>1</b> (1–4)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• Very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>
<b>0</b>	No creditworthy response

### Assessment Objective (AO) Grids

AO1 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
• religious, philosophical and/or ethical thought and teaching	Y	1-4
• influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-4
• cause and significance of similarities and differences in belief, teaching and practice	Y	1-4
• approaches to the study of religion and belief.	Y	1-4

AO2 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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