



Mark Scheme (Results)

June 2019

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

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 1: Religion and Ethics 1E - Hinduism Mark Scheme - 2019

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 the home of Vishnu (1) • Vaikuntha planets contain auspicious forests (1) • Trees in the forests grant wishes (1) • The inhabitants sing of the glories of the Lord (1) • The inhabitants are perfect in nature (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"> • The atman is the immortal self (1). It can be found in all living beings (1) • Some say the atman is Brahman (1) and it can give humans characteristics of the divine (1) • The atman cannot be found in the body (1) an Upanishad teaches 'the ignorant one thinks that the self can be known by the intellect' (Kena Upanishad II:3) (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 teaching. Award further marks for each development of the teaching 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"> The universe came into existence before the gods or humans (1), the Rig Veda says 'nor was there aught immortal' (10.129.2) (1) and 'The Gods are later than this world's production' (10.129.6) (1) It is not possible to know how the world was created (1) the Rig Veda 10.129.7 teaches 'he verily knows it, or perhaps he knows not' (1) this is in line with scientific cosmology (1) The Hindu cosmology describes a cycle of creation and destruction (1). The Prashasta Pada says that 'after a cycle of universal dissolution, the Supreme Being decides to recreate the cosmos' (1) very much like the scientific concepts of Big Bang and crunch (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated teaching / development Development that does not relate both to the teaching given and to the question Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="365 268 727 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 342 1321 483">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="365 525 423 552">AO2</p> <p data-bbox="365 558 764 590">Arguments for the statement:</p> <ul data-bbox="415 596 1321 951" style="list-style-type: none"> <li data-bbox="415 596 1321 699">• Hindus have a duty to worship in the most efficacious way that they can and by focussing on the murti a Hindu can concentrate on the features of the divine <li data-bbox="415 705 1321 808">• Some Hindus think that they are able to communicate with the divine through the use of the murti especially because the murtis have been blessed or may be found in a temple <li data-bbox="415 814 1321 951">• Worship using murtis may help improve their relationship with the divinity in question, once the murti has been blessed it contains the spirit of the divine and thus using a murti is not only appropriate but desirable. <p data-bbox="365 993 824 1024">Arguments against the statement:</p> <ul data-bbox="415 1031 1321 1346" style="list-style-type: none"> <li data-bbox="415 1031 1321 1134">• Learning about the divine must come from within, thus a murti is a distraction. Hindus should avoid the use of anything that stimulates the senses during worship <li data-bbox="415 1140 1321 1243">• Hindus should not worship idols, use of a murti may lead to this, instead they should concentrate on other forms of learning about the divine such as yoga and meditation which focus on the atman <li data-bbox="415 1249 1321 1346">• Some feel that there is no need for murtis and the divine dwells in all living things and that it would be better to recognise the spirit within rather than in a statue. <p data-bbox="365 1388 769 1419">Accept any other valid response.</p> <p data-bbox="365 1461 1287 1564">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 marks	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"> • Marriage fulfils Hindu duty (1) • Marriage joins two people for life (1) • It allows the couple to express kama (1) • For many Hindus it is an important samskar (1) • Marriage is expected in the householder stage of life (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The local Hindu community may run youth groups for children to meet (1) because they share a belief this will strengthen their faith (1) • The temple may run scripture classes (1) this helps the family understand their faith (1) • They may organise celebrations in which all the family may participate (1) for example Raksha Bandhan which celebrates the brother-sister relationship (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question. 	4

Question number		Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching 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"> • It is skilled to control the desires of the body (1) the Bhagavad Gita 3.43 teaches 'subdue the self (senses, mind, and intellect) by the self (strength of the soul), and kill this formidable enemy called lust' (1) showing that it is good to plan families (1) • It is part of Hindu duty to have children (1) thus family planning should not be used to limit family size (1) the Vedas teach 'Through a son he conquers the worlds, through a grandson he obtains immortality' Baudhayana Sutra 2.9.16.3) (1) • The Vedas describe Garbhadhan Sanskar which is used as natural family planning (1) and Hindus may choose to do this to ensure a happy family (1) so there is no ban on contraception in Hinduism (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="367 268 542 300">AO2 12 marks</p> <p data-bbox="367 342 1321 483">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="367 525 423 552">AO2</p> <p data-bbox="367 560 764 588">Arguments for the statement:</p> <ul data-bbox="367 596 1312 877" style="list-style-type: none"> <li data-bbox="367 596 1312 699">• Hindus have a duty to complete all the ashrama in their lives and one element of the householder ashrama is to procreate, it is a duty for a Hindu to raise children as Hindus <li data-bbox="367 707 1312 810">• One of the purposes of marriage is to procreate, it is the correct place to enjoy kama, one of the purusharthas, and the natural result of sexual activities is procreation <li data-bbox="367 819 1312 877">• Having children is regarded as a blessing, the Upanishads explain that by having children and great grandchildren one can obtain immortality. <p data-bbox="367 919 824 947">Arguments against the statement:</p> <ul data-bbox="367 955 1338 1276" style="list-style-type: none"> <li data-bbox="367 955 1338 1058">• Marriage is a duty; the most important part of life is not to procreate but to ensure the well-being of all in the family so it may be that the role a person has is to be a devoted daughter or son <li data-bbox="367 1066 1338 1169">• There are many ashrama in life and therefore these are all more important than procreating, a person's duty changes depending on what stage in life they are <li data-bbox="367 1178 1338 1276">• It may be that some Hindus cannot procreate or find themselves in a situation whereby it would be difficult to raise children, for these people it cannot be that procreation is the most important part of life. <p data-bbox="367 1318 769 1346">Accept any other valid response.</p> <p data-bbox="367 1388 1289 1486">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 recognise the female in the divine (1) They allow girls to become Brahmachairni (1) They have outlawed the practice of sati (1) They encourage women to be involved in politics (1) They recognise women's rights lead to balance in the world (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> A Hindu may worship at home as it is easier to focus (1) there are no distractions in the home as it is quiet (1) It is more personal worshipping at home (1) as Hindus can set up their own area for puja with their own murti (1) It may be more convenient to worship at home (1) not all Hindus are able to live near a temple to participate in worship (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. 	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"> • Cow protection is important as cows provide for humans (1) there is a relationship between the cow providing milk and thus butter for cooking for the human to survive (1) the Rig Veda teaches 'deprives others of milk slaughtering cows, O King, if such a fiend does not desist by other means, then you should not hesitate to cut off his head' (1) • Hindu scriptures denounce the killing of all animals especially cows (1) 'He who eats flesh, kills living beings through his eating' (Mahabharata 115.38) (1) thus it is impure to not be vegetarian and protect the life of living things (1) • It is important to protect all animals as they all contain the spark of the divine (1) taking the life of another is considered sinful (1) "He who injures harmless creatures from a wish to give himself pleasure, never finds happiness in this life or the next." (Manu-samhita 5.45) (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="362 268 727 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 342 1321 483">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="362 525 423 552">AO2</p> <p data-bbox="362 558 764 590">Arguments for the statement:</p> <ul data-bbox="362 596 1292 877" style="list-style-type: none"> <li data-bbox="362 596 1292 659">• Meditation is a form of worship which has direct spiritual benefits, it enables the worshipper to meet the divine through their inner self <li data-bbox="362 665 1292 770">• Meditation is a type of worship that is recommended in the Hindu scriptures. In the Bhagavad Gita Krishna instructs Arjuna that to meet Brahman he must meet the inner self (atman) <li data-bbox="362 777 1292 877">• Meditation has physical benefits, it allows the person to come to self-realisation which has mental benefits which in turn can help the person physically. <p data-bbox="362 919 824 951">Arguments against the statement:</p> <ul data-bbox="362 957 1333 1239" style="list-style-type: none"> <li data-bbox="362 957 1333 1062">• Meditation is too difficult to do in a busy world, to be still and concentrate is not possible, it is easier to do other forms of worship which provide a focus e.g. murti puja <li data-bbox="362 1068 1333 1173">• Meditation could be regarded as selfish. It concentrates on the self, the inner self and points inwardly, whereas it can be said that worship should be outward <li data-bbox="362 1180 1333 1239">• The best form of worship is communal, this prayer especially in the temple is meritorious and will gain spiritually for one's self and for others. <p data-bbox="362 1281 769 1312">Accept any other valid response.</p> <p data-bbox="362 1354 1287 1453">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 marks	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"> • All animals contain a spark of the divine (1) • A person will gain negative karma if they treat animals badly (1) • Ahimsa, violence against living things, is wrong (1) • All living things have an atman (1) • All living things should be respected (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark). 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Hindus respond in a practical way to reduce pollution (1) they will avoid using aircraft to reduce their carbon footprint (1) • They will reduce their use of natural resources (1) by trying to recycle (1) • They will try to reduce climate change (1) by educating the Hindu community about global warming (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response 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"> Life is holy because it contains the atman (1) this is a spark of the divine (1) 'Know the atman as the lord of the chariot, the body as only the chariot' (Katha Upanishad 1.3.3) (1) Hindus believe that all living things are part of one universal entity (1) thus violence to living things is wrong (1) 'these are the saintly virtues of those endowed with a divine nature—fearlessness, purity of mind, ... non-violence' (Bhagavad Gita 16.1-2) (1) It is holy because by treating life well you create good karma (1) the Bhagavad Gita teaches 'one who does good, My friend, is never overcome by evil' (6.40) (1) by treating other life as holy a person may improve their own eternal life (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="365 268 542 300">AO2 12 marks</p> <p data-bbox="365 342 1279 483">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="365 487 764 518">Arguments for the statement:</p> <ul data-bbox="414 522 1300 915" style="list-style-type: none"> <li data-bbox="414 522 1300 699">• Hindus have holy scriptures, all of which show that there is a cycle of birth and reincarnation which can be achieved by living a good life: 'One who departs from the body while remembering me, the Supreme Personality, and chanting the syllable Om, will attain the supreme goal' (Bhagavad Gita 8.13) <li data-bbox="414 703 1300 806">• For Hindus the main purpose of life is to gain good karma to escape from this life and have life after death. Hindus regard this life as part of the journey towards liberation and eternal life <li data-bbox="414 810 1300 915">• Some non-religious people also believe in life after death, they realise that this life cannot be the end and cite evidence such as the paranormal as proof for the existence of something past this life. <p data-bbox="365 955 824 987">Arguments against the statement:</p> <ul data-bbox="456 991 1300 1312" style="list-style-type: none"> <li data-bbox="456 991 1300 1094">• Some non-religious people suggest that there is a lack of evidence for reincarnation. If there is a finite number of souls then why is the world population growing? <li data-bbox="456 1098 1300 1201">• Some would say that whilst life after death might be plausible for Hindus, it is not easy to believe in, it requires an element of belief that a non-religious person may not have <li data-bbox="456 1205 1300 1312">• Some would say that there is no scientific evidence to prove that life after death has occurred and that events like remembered lives have other explanations. <p data-bbox="365 1352 769 1383">Accept any other valid response.</p> <p data-bbox="365 1423 1287 1526">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.
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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.