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# A-LEVEL Religious Studies

7062/2C - Paper 2C: Study of religion and dialogues: Hinduism  
Mark scheme

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June 2018

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Version/Stage: 1.0 Final

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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 Assessment Writer.

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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## 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 on the following page 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 AS 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 Principal 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.

<b>Levels of Response: 10 marks A-Level – AO1</b>	
<b>Level 5 9-10</b>	<ul style="list-style-type: none"> <li>• 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</li> <li>• Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated</li> <li>• Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary</li> </ul>
<b>Level 4 7-8</b>	<ul style="list-style-type: none"> <li>• 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</li> <li>• Where appropriate, alternative views and/or scholarly opinion are explained</li> <li>• Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary</li> </ul>
<b>Level 3 5-6</b>	<ul style="list-style-type: none"> <li>• 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</li> <li>• Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion</li> <li>• Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary</li> </ul>
<b>Level 2 3-4</b>	<ul style="list-style-type: none"> <li>• 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</li> <li>• Where appropriate, limited reference may be made to alternative views and/or scholarly opinion</li> <li>• Limited organisation of ideas and coherence and use of subject vocabulary</li> </ul>
<b>Level 1 1-2</b>	<ul style="list-style-type: none"> <li>• Knowledge and critical understanding is basic with little or no development</li> <li>• There may be a basic awareness of alternative views and/or scholarly opinion</li> <li>• Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No accurate or relevant material to credit</li> </ul>

<b>Levels of Response: 15 marks A-Level – AO2</b>	
<b>Level 5</b> <b>13-15</b>	<ul style="list-style-type: none"> <li>• A very well-focused response to the issue(s) raised</li> <li>• Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis</li> <li>• There is an appropriate evaluation fully supported by the reasoning</li> <li>• Precise use of the appropriate subject vocabulary</li> </ul>
<b>Level 4</b> <b>10-12</b>	<ul style="list-style-type: none"> <li>• A well-focused response to the issue(s) raised</li> <li>• Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis</li> <li>• There is an appropriate evaluation supported by the reasoning</li> <li>• Good use of the appropriate subject vocabulary</li> </ul>
<b>Level 3</b> <b>7-9</b>	<ul style="list-style-type: none"> <li>• A general response to the issue(s) raised</li> <li>• Different views are discussed, including, where appropriate, those of scholars or schools of thought</li> <li>• An evaluation is made that is consistent with some of the reasoning</li> <li>• Reasonable use of the appropriate subject vocabulary</li> </ul>
<b>Level 2</b> <b>4-6</b>	<ul style="list-style-type: none"> <li>• A limited response to the issue(s) raised</li> <li>• Presentation of a point of view relevant to the issue with some supporting evidence and argument</li> <li>• Limited attempt at the appropriate use of subject vocabulary</li> </ul>
<b>Level 1</b> <b>1-3</b>	<ul style="list-style-type: none"> <li>• A basic response to the issue(s) raised</li> <li>• A point of view is stated, with some evidence or reason(s) in support</li> <li>• Some attempt at the appropriate use of subject vocabulary</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No accurate or relevant material to credit</li> </ul>

**Section A**

**Question 1**

0 1 . 1

**Examine Hindu beliefs about Saguna Brahman.**

**[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.

There are two kinds of Brahman: Nirguna Brahman without any attributes, and what Hindus call the personal aspect of ultimate reality, Saguna Brahman. This means 'reality with attributes'. Saguna Brahman is the creator, sustainer and controller of the universe. It cannot be limited by one name or one form so is worshipped by various names and in various forms. These forms can be both male and female. From the male aspect, he is called Ishvara, Purusha and Maheshvara amongst others. From the female aspect, there are names like Divine Mother, Durga and Kali for example.

The Trimurti may be seen as forms of Saguna Brahman; Hindu panentheistic traditions see the same reality within each form. Monistic interpretations of Hinduism stress the identity between Saguna and Nirguna Brahman, since both are expressions of the one reality. The view that Hinduism is polytheistic is based on the 'forms' of Saguna Brahman, but many Hindus reject that classification.

Belief in Saguna Brahman is very important in Hinduism. Saguna Brahman is the focus of worship for many Hindus because it is easier to worship someone seen, rather than something unseen or unknown. They worship whichever form of Brahman is best suited to them so worship can be personalised. It also allows them to understand Brahman, rather than leaving Brahman as an impersonal concept, which is difficult to grasp.

**[10 marks] AO1**

0 1 . 2

**‘There is little agreement in Hinduism about the nature of life after death.’**

**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 consideration of the following specification content: the concept of samsara; beliefs about reincarnation and the causes of reincarnation with reference to the different types of karma; the realms of reincarnation and the interconnectedness of all life; different understandings of the nature of moksha.

The diversity within Hindu views would support this claim. For example, many Hindus believe in reincarnation where the atman or soul is reborn again and again on earth where the body is re clothed as another physical body in its next life. In contrast, some Hindus believe that it is not necessary that after death a jiva (living being) should go to only one world. The jiva may stay in many worlds, one after another, before returning to the earth. However, the core belief in reincarnation is widely shared.

Hindu scriptures do not all agree about what happens to a soul after it leaves this world. Different traditions and schools of thought offer their own versions of what happens. There are different understandings about what is transferred from life to life. However, the core belief in samsara and progression to moksha is generally shared, and diversity of views accepted. They are seen as a reflection of the different perspectives the human mind has on reality, none of which is complete.

There are distinct differences in the ways in which moksha is perceived. For some it is the merging of the individual consciousness with Brahman so that ‘oneness’ is achieved. For others it is a union with Brahman in which individuality is retained. These differences reflect different views about the relationship between atman and Brahman. Whether the presence of these differences can justify the claim that there is ‘little agreement’ is debatable, given the extent of agreement on reincarnation and on moksha as final goal.

**[15 marks] AO2**

**Question 2**

0	2	.	1
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**Examine why there are different Hindu views about the role and status of women in Hinduism.**

**[10 marks]**

**Target:** AO1:3 Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

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.

Answers may treat 'role and status' as a single demand.

Ideas may vary depending on views about the authority and significance of scripture. The Vedas suggest that a woman's primary duty is to help her husband in performing obligatory duties, enable him to continue his family tradition, to give birth to his children and take care of them. In some interpretations, the status of women depends entirely on the status of their husband or father. Tradition recommends four prominent roles for a married Hindu woman: that of a servant (dasi), that of an advisor or counsellor (mantri), that of a mother (mata) and that of a lover (rambha).

Views about issues such as polygamy vary between traditional and liberal Hindus. Some liberal ideas may be linked to the influence of secular and / or western values and lifestyles and rule by the British in India up to 1947. Some may see such influences as attacks against Hindu identity, others as a call to re-evaluate traditional attitudes. Reference may be made here to the influence of the ideas of Ram Mohan Roy and / or the impact of the Manushi organisation.

The role expected of women may also be seen to vary because of the traditional demands of the caste system. However, the emphasis placed on the caste system during the British Raj is reducing in many areas today and discrimination on the basis of caste is illegal; education is therefore changing attitudes. The influence of the Indian government also leads to different views. Equality, dignity and freedom from discrimination are part of the Constitution of India and the rights of women are protected by law in some states. However, these rights are not always upheld in practice.

Maximum Level 2 for answers that only explain different views.

Maximum Level 3 for answers that only explain the reason(s) for one point of view.

**[10 marks] AO1**

0 2 . 2

**‘Hinduism has a negative attitude to homosexuals and transgender people.’**

**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 consideration of the following specification content: Different Hindu views about...homosexuality and transgender issues.

Attitudes to homosexuality vary in Hinduism because of the many types of religious life and scriptures. In general, ‘twice-born’ Hindus are prohibited from engaging in homosexual acts, for example in texts such as in Manusmrti 11:174, which mentions both men and women. On the other hand, the Kama Sutra states that homosexual sex ‘is to be engaged in and enjoyed for its own sake as one of the arts’.

Traditional attitudes to same-sex marriage are negative because one purpose of marriage is seen as procreation, which is not possible between same-sex couples. The view that marriage is the only context in which sex is permitted also bans same-sex intercourse. However, there are texts which can be interpreted as saying that: sexual orientation is settled in the womb; homosexuality and transgender are as natural as heterosexuality; romantic love rather than lust can be the basis of a same-sex marriage and, as such, permitted.

Negative attitudes stemming from the British Raj are found in India today: the Raj declared homosexuality a crime and transgender people as ‘criminal elements’. This has resulted in formal discrimination against them as ‘untouchables’ with limited access to education, health care and jobs. There are some moves to address this in India today. However, older Hindu traditions clearly respect transgender people: some avatars are depicted as taking transgender form and transgender people are seen as sources of blessing.

Maximum Level 3 for answers that do not cover both aspects.

**[15 marks] AO2**

**Section B****Question 3**

0 3 . 1

**‘Philosophical understandings of religious experience undermine Hindu beliefs about the authority of the Vedas.’**

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

**[25 marks]**

**Target:** AO1:4 Knowledge and understanding of 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**

The Vedas are regarded as shruti, revealed texts. Their authority is based on God and orthodox Hindus regard the words of the Vedas as the Words of God. Others emphasise human involvement in their creation, to a greater or lesser degree. Orthodox Hindus link the Vedas to the mystical state of sages or seers in which the underlying unity and reality is seen. The basic assumption is that there is a reality behind the appearance of everyday life which the mystic can experience.

**Philosophy**

The experiences underlying the Vedas may be seen as mystical. The authority of any such experience relies in part on the integrity of the person claiming to have it and the likelihood that their interpretation of the experience is correct. The principles of credulity and testimony state that the onus is on those who consider the claims to be false to prove their case, otherwise the experience should be accepted at face value.

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

**AO2**

It may be argued that there are no good reasons to believe that there is a God, so no good reasons to believe that God is the source of revelations, visions or mystical experiences. Western philosophy regards the experience of a metaphysical reality behind the appearance of life as so far beyond normal empirical experience that it may be argued that there can never be sufficient evidence to make it reasonable to believe that the experiences happened as described, it is always possible that the writers were lying or mistaken about the source of their ideas. Hindu monist philosophy begins with a completely different assumption: that there is only one

reality and all 'ideas' about it function only at the level of conventional truth. The validity of religious experiences can be challenged by alternative natural explanations, which would show that it is reasonable to believe that individuals are mistaken about the nature of their experiences. Drugs, intoxicants and temporal lobe epilepsy have all been offered as alternative explanations. The involvement of stimuli such as drugs is compatible with the claim that the experiences are genuine, eg if the drugs make the experience possible by removing barriers rather than causing them. The temporal lobe could also be involved in the experience in a similar way in which the eye is involved in seeing and not as its cause. Hindus may also respond with the argument that a religious experience is one with religious significance for the person having it and its cause is irrelevant.

It may be argued that it is impossible to examine or verify a personal experience and so impossible to provide any reason to believe that it, and the teachings it led to, are genuine. It is, however, impossible to examine or verify the subjective dimension of any experience, but that does not make it unreasonable to believe it.

There is no possibility of examining the experiences themselves, only descriptions of those experiences. Since descriptions can be wholly inadequate, that makes it very difficult to make a reasoned judgement about the experiences either way. The reality of Nirguna Brahman may only be experienced by believers; others do not experience or understand this and have no grounds for dismissing it as illusory. Some believers compare this to the blind rejecting the experience of the sighted.

**[25 marks] AO1/AO2**

**Question 4**

0	4	.	1
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**‘Miracles do not happen.’****Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.****[25 marks]****Target:** AO1:4 Knowledge and understanding of 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****Miracles in Hindu thought**

There are many reports of miracles in Hinduism. Some avatars are described as performing miracles. They are seen as the operation of a supernatural force or as the operation of natural spiritual abilities developed by some people. Miracles include an image of Ganesh eating the food offered to him, a buffalo reciting Vedas, and the signs announcing the sainthood of the Tamil Saint Manikkavasagar.

**Philosophy**

There are realist and anti-realist views of miracles.

Hume defined a miracle as a transgression of a law of nature by a deity or an invisible agent. He argues that the laws of science are based on the firmest evidence from experience possible, and that it is not reasonable to believe reports that something that contradicts them has happened, since such reports are always less reliable.

The reasons for the unreliability of the reports include: the ‘love of wonder’ of the witnesses, the possibility of error and ignorance, and the possibility of deceit.

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

**AO2**

Hume is right in saying that witnesses may be lying or mistaken, but arguably a point may be reached where dismissing the evidence of expert witnesses, who have no self interest in supporting the claim that a miracle has happened, is less reasonable than accepting the claim. However, accepting the claim that the event has happened is not the same as accepting that it is miraculous.

Hume is right in saying that a natural explanation may be found for an event explained as ‘supernatural’ or miraculous: this has happened many times in the past. The absence of a natural explanation is not proof that the explanation must

be the operation of a natural spiritual power or a supernatural power; it is only evidence that there are unexplained events. The argument that an event must have been caused by spiritual or supernatural force because it is 'impossible', ie something that nature cannot do on its own, is not valid because the laws of nature are descriptive of the regularities observed to this point: they do not define the possible and so do not define events that contradict them as impossible. However, the inability to identify 'supernatural' events does not mean that they do not happen, nor that the religious explanation for such events is not more complete than a scientific one.

Some Hindus argue that rejection of miracles happens at the level of conventional truth which is blind to the dimension of ultimate reality. The physical universe is only part of reality and miracles are a sign of the operation of the other dimensions to life. Reports of individual 'miracles', however, are challenged, eg the miracle of the milk in 1995 was accepted by many but scientifically explained. The absence or presence of a natural explanation neither confirms nor denies that the event is a 'miracle' because its significance lies in its effect on the believer. This is an anti-realist view, but for Hinduism is closely linked to the idea that all 'reality' is an illusion created by the mind.

**[25 marks] AO1/AO2**

**Section C****Question 5**

0 5 . 1

**‘Hindu attitudes to animals are consistent with the views of natural moral law.’**

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and natural moral law.**

**[25 marks]**

**Target:** AO1:4 Knowledge and understanding of 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**

Such is the diversity within Hinduism that attitudes to animals vary greatly. For many, ahimsa, the rule of non-harm or non-violence entails vegetarianism. All living beings are aspects of Brahman and animals are capable of becoming human and achieving moksha. Compassion for animals is seen as a virtue and a duty.

Animals are on a lower level of evolution than humanity and their duty is to nourish humans ‘through milk and self-sacrifice’. They may be eaten as food. Attitudes to the use of animals in scientific procedures vary; for some they are completely unacceptable. Others permit it when the experiment is necessary and pain minimised; their use in cosmetic testing is forbidden.

In ancient India animals were hunted, animal fights were staged as entertainment; they were used in warfare and, as a minority practice, sacrificed in worship. Animal sacrifice still takes place as a minority practice. The cow is considered sacred, and old ones are kept until they die naturally, although not everyone sees this as humane.

**Natural moral law**

Humans are superior to animals in the hierarchy of being. Animals are provided for the benefit of human beings – that is their purpose. They may be used in any way that benefits humanity. Biblical teaching can be offered in support of this, particularly the idea of human dominion over animals.

Using animals for food is explicitly permitted; saving human life by using animals in scientific procedures fulfils the first primary precept. Cruelty to an animal is wrong, because of the effects that this has on the cruel

person and those they may go on to harm. This is not using animals to benefit humans.

Maximum Level 3 for answers that do not include both Hinduism and natural moral law.

**AO2**

The principle of ahimsa challenges the teaching of natural moral law on the treatment of animals, however, it is interpreted in different ways within Hinduism. Some interpretations allow animals to be used in the service of humanity in a wide range of ways including as food, in experiments and, rarely, in animal sacrifice.

Both natural moral law and Hinduism see animal life as inferior to human life, but where natural moral law stresses human rights over animal rights, Hindu teaching generally stresses responsibility and compassion. The living animal is an aspect of Brahman, just like a human being. Some Hindus argue that western thinking based on natural moral law maximises the differences between humanity and animals, while Hinduism minimises it. The development of intensive farming methods for the production of meat, milk and eggs in India, however, suggests that some Hindu attitudes are changing.

Cruelty to animals is forbidden in both ethical systems. In the case of natural moral law this is because of its effect on the human character; in the case of Hinduism, this is because it generates bad karma. However, cock-fighting survives as a spectator sport in some rural areas of India and is regarded as part of Balinese Hinduism. Hindu attitudes to animals are therefore ambiguous and compare / contrast with the views of natural moral law accordingly.

**[25 marks] AO1/AO2**

**Question 6**

0 6 . 1

**‘There should be no limits on freedom of religious expression.’****Critically examine and evaluate this view with reference to the dialogue between Hinduism and Bentham’s approach to moral decision making.****[25 marks]****Target:** AO1:4 Knowledge and understanding of 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**

In Hinduism, religious expression takes many forms. These include: worship, moral conduct and criticism of the moral conduct or beliefs of others. The principle of ahimsa may limit their freedom of expression and / or affect their response to the way others express themselves. Hindu attitudes to other faiths also have implications for this issue and there may be reference to Hindutva in this context. Examples of Hindu responses to freedom of religious expression may be used.

**Ethics**

Bentham’s utilitarianism makes happiness the highest goal. A good action is one that leads to happiness, which may be immediate or longer term. The ‘right’ action may vary depending on circumstances, so the consequences of allowing freedom of religious expression will have to be determined in each situation, using the hedonic calculus.

Examples of the consequences of freedom of religious expression may be used.

Maximum Level 3 for answers that do not include both Hinduism and Bentham’s approach to moral decision-making.

**AO2**

Hinduism’s relativistic / pluralistic view of all faith systems encourages religious tolerance and respect for all forms of religious expression. Conflicts between faiths are believed to operate only at the level of conventional truth; at the level of ultimate truth they are all mind-created illusions. Indian law enshrines freedom of religious expression as a right. However, in practice there are issues between various groups within Indian society. The freedom of those religions not seeking converts, such as Judaism, is more straightforward than the freedom of those religions which actively seek converts, such as Christianity. This distinction is largely based on

possible consequences.

Within a secular society outside India, Hindus support freedom of religious expression for themselves and other faiths, but there are possible conflicts with the principle of ahimsa when that freedom incites violence, hatred or exploitation. Restrictions of freedom of religious expression are therefore related to the common good. This argument may be used by both Hinduism and Bentham's consequential ethics.

Bentham makes decisions about individual situations rather than general laws, so there would not be a rule either against or for freedom of expression, but he is interested in long term consequences as well as immediate effects. Various arguments may be offered about whether the consequences of actions can be determined, and whether unlimited freedom of religious expression is 'good' in the long run. There may be reference to the principle of ahimsa and the modern context here as well as to specific practices.

The consequences of limiting freedom of religious expression could lead to unacceptable limits on other forms of expression because many forms of religious expression are cultural, eg related to food, dress and lifestyle. This is a form of the 'slippery slope' argument, which both Hinduism and teleological / consequential ethics may use to support unlimited freedom of religious expression.

**[25 marks] AO1/AO2**