



GCSE RELIGIOUS STUDIES A 8062/14

Paper 1: Hinduism

Mark scheme

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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 examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

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

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../.) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

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

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate 	3
Intermediate performance	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate 	2
Threshold performance	<ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate 	1
No marks awarded	<ul style="list-style-type: none"> • The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning 	0

0 1

Hinduism: Beliefs

0 1 . 1

Which one of the following is the Hindu term for matter?

[1 mark]

- A Dharma**
- B Maya**
- C Prakriti**
- D Tri-murti**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Prakriti

0 1 . 2

Give the names of two Hindu avatars.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

The ten avatars of Vishnu are: Matsya (The Fish) / Kurma (The Tortoise) / Varaha (The Boar) / Narasimha (The Man-Lion) / Vamana (The Dwarf) / Parasurama (The Angry Man) / Lord Rama (The Perfect Man) / Lord Krishna (The Divine Statesman) / Balarama (Krishna's Elder Brother) / Kalki (The Mighty Warrior) – still to come.

Shiva has no avatars according to sruti scripture, but the Shiva Purana claims a number including – Hanuman / Piplaad / Nandi / Grihapati, etc.

0 1 . 3 Explain two ways in which belief in the atman influences Hindus today. **[4 marks]**

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

To be a 'detailed explanation' the 'influence' of the way must be included.

Students may include some of the following points, but all other relevant points must be credited:

- Gives a sense of being special / since this is the eternal and pure part of each person / lends to the idea of sanctity of life / so Hindus respect life.
- Might influence a Hindu to be a pacifist / be a vegetarian / out of respect for the atman / which resides in all.
- Leads to recognition that people cannot see their atman / 'He cannot be seen, but He is the Seer' (Bhagavad Gita) / have to trust it exists.
- Leads to belief in immortality / as the atman cannot be destroyed / perpetuating belief in rebirth into many lifetimes / 'Indestructible is the presence that pervades all this, no one can destroy this unchanging reality. It is not born, it does not die; having been it will never not be; unborn, enduring, constant, and primordial, it is not killed when the body is killed' – (Bhagavad Gita).
- Shaivites see the atman as part of Brahman, to be reunited as one through moksha / this might make them give greater respect to their own life / devote themselves to religious study more / eg jnana yoga / in order to achieve moksha.
- Vaishnavites see the atman as being separate from Brahman / achieving moksha allows the atman to be reunited with (but still separate from) Brahman / they might show greater devotion to achieve moksha / eg bhakti yoga.
- Leads to belief that only the atman truly exists / all else is illusion (maya) / 'Everything else is destroyed except the atman' (Bhagavad Gita) / hence leads to a religious path / eg the yogas, etc.

0 1 . 4 Explain two beliefs about the deity Ganesha.

Refer to sacred writings or another source of Hindu belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Hindu belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Ganesha is the son of Shiva and Parvati / born because of Parvati's love and desire for a child / created from the dirt Parvati washed from her body and then transformed into a living being / story found in Shiva Puranas.
- Ganesha is a little boy with an elephant head / his father tore off his head / then in remorse ordered that the head of the first living being to pass the home should be taken / this was an elephant / story found in Shiva Puranas.
- Ganesha has a broken tusk / he snapped his own tusk in anger at the moon / who was laughing when Ganesha had fallen in a night-time ride / holds this broken tusk to signify perseverance.
- Ganesha is the deity to remove barriers and obstacles / Hindus worship Ganesha at the start of new enterprises / eg business, marriage, etc / offerings made are believed to bring luck / goad in his right hand signifies helping humans to avoid obstacles (push through).
- Ganesha guards gates or doorways / as per a role he played for his mother, Parvati / which led to his head being removed by Shiva when he would not let him pass whilst his mother was bathing.
- Ganesha is considered a deity to bring good fortune / offerings are made to ask for that good fortune ahead of new ventures / includes wealth.
- Ganesha is deity of education and wisdom / elephant head signifies wisdom / praying to him is believed to help the worshipper / signified by rosary he holds.
- Ganesha is worshipped by all Hindus / Ganapatians who are non-sectarian / so all Hindus believe Ganesha is an important deity / even to the extent of believing Ganesha to be the Supreme Deity / 'O Lord Ganapati, You are Brahman' (Ganapati Atharvashirsa).
- Ganesha should be worshipped on Ganesha Chaturthi / ten-day festival in honour of Ganesha, etc.

Sources of authority might include:

Shiva Puranas – gives the story of Ganesha's birth, and of his elephant head, and broken tusk;
Ganapati Atharvashirsa - 'O Lord Ganapati, You are Brahman' , etc

0 1 . 5 'For Hindus, it is more important to believe that God is 'within the heart' than to believe that God is everywhere.'

Evaluate this statement.

In your answer you should:

- refer to Hindu teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- God within the heart / God is pure consciousness (cit) / God is part of each person / encouraging an idea of a personal God / this brings comfort to the worshipper / brings a sense of closeness to God / also the obligation to respect life.
- Believing that the nature of human life is to be reunited with God / hence God must be within / as the atman is itself part of God.
- Believing God is within the heart can influence people to look after life / any attack on or disrespect to life is thus an attack on and disrespect to God / because God is within all / this affects attitudes to abortion, euthanasia, meat-eating, conservation.

- Believing God is within the heart would make a believer show greater respect and devotion to God / as God is there with them / hence they might try to focus better on their spiritual path / or study scripture more to better understand / since this is the path to moksha which is the goal for all Hindus / it must be more important.
- Believing God is within the heart allows belief in God as antaryami / the controller within / consciousness / so leading to belief that the conscious nature is guided by God / gives a sense of right and wrong / justifies decision-making, etc.

Arguments in support of other views

- God everywhere / God is pure existence or true essence (sat) / makes more sense for God to be this / separate and different from humans / not understandable by humans.
- 'Everything is Brahman' (Upanishads) / this belief influences people to look after everything around them as well as themselves / better for the world as a whole to believe this / as humans would take greater responsibility for the planet.
- Believing God is everywhere would make a person look at everything differently / sense of awe and wonder / leads to sense of thankfulness for and to all.
- Believing God is within the heart might make a person more selfish or egotistical / they are God and are right / this attitude will not help others or the world, etc.

0 2 **Hinduism: Practices**

0 2 . 1 **Which one of the following is not a path to union with the divine (yoga)?** **[1 mark]**

- A Action (Karma)**
- B Devotion (Bhakti)**
- C Liberation (Moksha)**
- D Meditation (Astanga)**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Liberation (Moksha)

0 2 . 2 **Give two ways in which Hindu charities work for women’s rights.** **[2 marks]**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

Education / educating women to know their rights / educating women to know how to defend themselves / providing free/low-cost legal services / providing sanitary care / training women to set up small businesses and co-operatives / providing small loans to help women set up small businesses / support for orphaned girls / support for women to leave abusive homes / support for women to leave the sex trade / Sarvajal setting up water ATMs to provide clean water nearer to villages / campaigning to Government for greater rights and protections for women / employing women, including in lead roles / listening to women to involve them in decision-making for their own communities / campaigning to Government about women’s rights, etc.

0 2 . 3 Explain two contrasting reasons why places of pilgrimage are important in Hinduism.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting reason

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting reason

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

If similar reasons are given, only one of them may be credited up to 2 marks max.

Contrasting may mean opposing reasons or may mean different reasons.

Students may be credited for giving reasons for the importance of specific places; or for responding in the light of why ‘different places’ are important.

Students may include some of the following points, but all other relevant points must be credited:

Reasons given for specific places might include:

- Varanasi is important because it is the home of Shiva / it is a city of temples, so that many forms of devotion and worship are possible / it is a city of holy men, so that Hindus can receive teaching, instruction and guidance in their faith from a learned source / it is beside the Ganges with its funeral ghats, as Hindus believe that having their ashes spread here is auspicious or merit-making.
- Vrindavan is important because it is where Krishna grew up, who is an avatar of Vishnu / it has many temples dedicated to Krishna, so that devotion made here has more merit / it has the biggest ISKCON temple in the world, so that Krishnans might want to worship here.
- Mt Kailash is important because it is the source of the Ganges, which is itself a god / it is where Shiva lives and meditates, so to go here shows great devotion to Shiva / it is only reached by a very difficult journey on foot, so shows devotion and determination, bringing great merit.
- Kumbh Mela held at four river-bank sites is important because it is only possible for a few days every three years / the biggest Kumbh Mela is only available for a few days every twelve years / it is attended by many holy men, so that Hindus can gain merit from seeing or being seen by these, as well as learning from them / to bathe in the waters at Kumbh Mela brings great merit, even moksha, etc.

Reasons given for different places might include:

- By going to different places a Hindu is able to experience different deities / so can show their devotion more widely.
- Having different places allows a Hindu to pick and choose whichever suits them best / Hinduism teaches that it is the mindset which makes a pilgrimage special, not the place / hence to go

somewhere which resonates better is better / such as going to Mt Kailash when looking for merit to make up for sins (papa).

- By going to different places a Hindu might learn more about their faith / as they will be able to speak to different priests and holy men, etc.

0 2 . 4 Explain two reasons why sacred plants and animals are important in Hinduism.

Refer to sacred writings or another source of Hindu belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Hindu belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Belief in God everywhere (sat) means a Hindu believes everything is a home for and reflection of God / this includes all of nature – animal and plant life / hence plants and animals are sacred because of their link to God.
- Many sacred plants are valued for their medicinal qualities / eg holy basil (tulsi) / linked to Vishnu / used in treating many ailments / such as high blood pressure, diabetes, stress, fever, etc.
- Some sacred plants are associated with deities or important beings / eg tulsi is the plant of Vishnu / eg the Buddha (seen as holy man in Hinduism) sat beneath the peepal tree to become enlightened / eg Shaivites offer the leaves of bael patra plant to Shiva whilst chanting his name 'Om nama shivaya'.
- Scriptures mention and describe many plants as being sacred / giving good merit / eg 'He who plants five or six mango trees attains the abode of Garuda and lives happily forever like gods' (Vrukshayurveda).
- It is traditional to see certain trees near temples in India / eg banyan trees / these give shade to travellers and are mentioned in the Bhagavad Gita for praise / lotus plants grow in temple ponds / symbolising the transition from ignorance to knowledge.
- Common to use plants in worship / lotus flowers as offerings / symbolises truth, good fortune and moksha / coconuts and other fruits as offerings / flowers as offerings.
- Many animals are associated with deities / eg Ganesha and the mouse / each deity has a vahana or vehicle / eg Vishnu and Garuda (bird) / also animals symbolise characteristics of their deity / eg Shiva wears a cobra round his neck to symbolise that he cannot be touched or affected by evil.
- It is common to see animals at Hindu temples / particularly cows and monkeys / these are protected by the temple / fed by the worshippers / as an act of worship or devotion / bringing good merit (punya) in the pursuit of moksha.
- Cow protection is enshrined in Hindu law / Krishna was a cowherd / temple processions include decorated cows / illegal to kill cows in most Indian states / cow retirement homes (goshalla) / Goposhtami festival / hence encouraging the belief that the cow is important, etc.

Sources of authority might include:

Vedas – ‘Brahman is all’

Shaivite prayer – ‘Om nama shivaya’

Vrukshayurveda - ‘He who plants five or six mango trees attains the abode of Garuda and lives happily forever like gods’, etc

0 2 . 5 'For Hindus, the best place to worship is in a temple.'

Evaluate this statement.

In your answer you should:

- refer to Hindu teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Perfect atmosphere and aids to worship / decoration encourages devotional attitude / provides a number of shrines to allow a wide-range of offerings and requests.
- Temples are managed by priests / Brahmin and none / these people are trained to understand the scripture, but particularly to be able to carry out all the Hindu rituals / many rituals cannot be carried out by non-priests / eg havan ceremony.
- Temples are available all the time / though central shrine (and some side shrines dependent on temple) are not open to worship all the time / can still do private prayer and reflection / can still speak to priest for advice and for blessings.
- Temple encourages greater devotion / as the worshipper has to physically attend the temple / will usually purchase offerings / will usually engage in worship with full focus on that.

- If Hindus do not worship in the temple / there is no point to the temple / that fact that there are so many Hindu temples in Hindu communities proves they are the primary place for worship, etc.

Arguments in support of other views

- Brahman is everywhere (sat) / hence anywhere may be appropriate for worship / the important thing is the attitude / 'People may worship me in whatever form they wish. The form does not matter to me; only the quality of the love which is expressed in worship' (Bhagavad Gita).
- It is not always possible to get to the temple / for example, those who have jobs may have to choose their time to worship at the temple / it is thought good practice to worship early in the morning / that might be easier at home.
- Every Hindu home has a shrine / to which Hindus make offerings every morning / many Hindus make offerings of all food during the day to this shrine / this suggests the home shrine is the most important place for Hindu worship.
- Hinduism has many focuses for worship / from Brahman to deities to rivers to plants etc / the crucial thing is the focus of worship not the place where it happens.
- Of itself a temple is meaningless / it is the atmosphere which is generated / and those in attendance / which make it important / these can be replicated outside of temples / eg at home shrines, at Kumbh Mela, etc.