



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
Paper 4: Study of Religion
Option 4C: 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.

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • The Sanskrit term <i>yoga</i> means to be at peace with yourself and hatha yoga is the practice of physical and mental control of the body. • The Sanskrit term <i>hatha</i> literally means 'force' and alludes to a system of physical techniques. • In the 20th century a development of hatha yoga, focusing particularly on asanas (the physical postures), became popular throughout the world as a form of physical exercise. • The <i>Hathayogapradipika</i> text is one of the best known and widely used texts within classical hatha yoga. • The teachings and practices of hatha yoga are accredited by Western science to have health benefits.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Answer
2	<p>4 marks AO1, 8 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below. Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Sri Ramakrishna, born in 1836, became a priest of the goddess Kali of the local Kali temple in Daksinesvar. • Ramakrishna had religious experiences from the age of 6 and his first religious experience induced <i>samadhi</i> a trance like state. • Ramakrishna modernised Advaita Vedanta during the nineteenth century and contributed to neo-Vedanta thought. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Sri Ramakrishna lived as a sannyasin ultimately setting up his own Hindu monastery which attracted many disciples and arguably therefore Ramakrishna and some of his disciples were instrumental for securing Hinduism, particularly in its neo-Vedantic form, as a world religion and for its spread throughout India and the West. • Ramakrishna advocated Advaita Vedanta because his own experience of 'oneness' with ultimate reality convinced him that an ultimate reality existed; therefore, his development of neo-Vedanta was grounded within his own religious insight and he is still revered by millions as a great teacher. • Ramakrishna developed a more liberal form of Hinduism by incorporating Western ideas into his system; in this way Ramakrishna's teaching that all religions are true promoted Universalism and provided a basis for interfaith dialogue which has remained important for Hinduism today. • Ramakrishna, like Gandhi, believed in the unity of all religions and experienced visions of other deities as well as Kali such as Jesus, Vishnu and Krishna. Therefore, this was proof to Ramakrishna that all religions are true and that everything is a manifestation of Brahma. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Ahimsa is the practice of non-violence towards any living thing. • Ahimsa, a key part of Gandhi's philosophy, originates in Jainism. • In Jainism ahimsa is the most essential religious duty for everyone. • An important aspect to the Jain concept of ahimsa is that there are no exceptions; the killing of animals is forbidden even for food and employment such as butchery which is incompatible with Jain beliefs. • Ahimsa for Jains is strictly applied to all living things; the prohibition of meat-eating has made the Jainas protagonists of 'animal liberation' and advocates of vegetarianism. • Ahimsa in Hinduism is a spiritual concept and considered by many to be the highest virtue and is practised for spiritual growth and to move forward on the path towards moksha.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
Level 2	4-6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7-10	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation.</p> <p>Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates who refer to only one principle cannot normally proceed beyond level 2.</p> <p>Candidates who refer to only two principles cannot normally proceed beyond level 3.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Dharma is the universal order for living and the central principle for Hindu ethics. • Karma, the principle of cause and effect, is the concept that every action is repaid by the universe and may be interpreted in the context of <i>rta</i>. • Ahimsa is the practice of non-violence towards any sentient being and one of the four elements of sanatana dharma. • <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • When dharma is taken to refer to the natural order of good and bad in the world, it provides a broad framework of principles for human behaviour, and because of this it may encourage Hindus to accept this traditional framework and live in accordance with it in the modern world. • Those who understand dharma as defining the right way to live in accordance with the dharma of their caste, believe that they must follow their caste rules in order to achieve what is right and good; therefore, controversies surrounding the increasing influence of secularism mean that individuals who want to develop ethical codes themselves might not want to follow this system and thus ideas like dharma are undermined. • Principles like ahimsa are part of that natural order of good and are followed by many Hindus, therefore dharma influences a wide range of Hindu behaviour, such as showing respect for all living creatures and avoiding doing any harm to them. • Gandhi believed ahimsa was the highest duty of human beings. Gandhi's view in line with Jesus' teachings (Sermon on the Mount) about agape and turning the other cheek had great significance for his practice of ahimsa. Gandhi became one of the first to use ahimsa in a political sense in his satyagraha campaign and therefore popularised ahimsa as a successful solution to political conflict. • Satyagraha was introduced by Gandhi to represent a determined but non-violent resistance to evil. Those who speak the truth have strength or authority because they are being truthful, and truth is the fundamental quality of Brahman. Therefore, this dimension of ahimsa has significant relevance

	<p>for the modern world for overcoming enemies without using violence.</p> <ul style="list-style-type: none"> • A person's situation in this life is the fruit of karma from a past life and karmic influence is evident in many moral decisions taken by Hindus. Therefore, avoiding negative karma and improving the quality of the next reincarnation becomes a strong focus for life in the modern world. • Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.
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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Shruti texts (revelation) are generally regarded as being the oldest and most sacred texts and to be directly revealed universal truths. • Shruti texts traditionally comprise the four Vedas, the Brahmanas, the Aranyakas and the Upanishads. • Smriti (tradition) means 'that which is remembered' and traditionally include the epics, such as the Mahabharata and the Ramayana, and law books. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Shruti means 'that which is heard' and shruti texts are different in that they are regarded as divinely inspired texts of Hinduism; therefore, they have a higher status than smriti because the shruti text is of divine origin and are the words of the gods heard by <i>rishis</i> who had direct contact with the gods and this gives the Vedas their higher authority and status within Hinduism. • Rishis often lived in the forests where they could develop their holiness so that they could hear the truths of the universe. shruti literature is regarded as containing universal, unchanging, eternal laws which is of great significance for believers who regard the Vedas as revealed by God and inseparable from Brahman and for this reason are usually regarded as more authoritative than smriti texts. • The four main smriti texts are the Itihasas (epics) Bhagavad Gita (philosophy) puranas (stories, histories) and the Dharma Shastra (law books) and although the authors of the smritis were learned men the <i>rishis</i> were superior in status and sanctity than the merely 'learned'. Therefore, because of this difference between the <i>rishis</i> and 'learned' the Vedas were treated as more authoritative than the smritis by Hindus. • Smriti texts are generally easier to understand because of their use of mythology, symbolism, and stories; smriti sources also include details of avatars and therefore have some authority amongst modern Hindus in this context and are also immensely popular for devotional use because of their accessibility. • The great Hindu epics, the Mahabharata and the Ramayana, are smriti scriptures and because these teachings are 'remembered' rather than being directly revealed by God their authoritative importance is therefore lesser than shruti texts; however they are well known by Hindus and used as a guide to moral conduct despite this lesser status.

- Shruti texts, believed to be directly revealed by God to *rishis*, deal with unchanging and eternal laws derived from absolute knowledge. Therefore, for shruti texts to be meaningful the individual needs to know the language game to which these teachings belong otherwise they hold no status or meaning for anyone. (This shows links to Philosophy of Religion).
- Shruti scriptures guide the conduct of individuals and teach an ideal way of life with codes and rules governing the actions of Hindu communities. Ethical codes of behaviour are derived from principles and different ethical theories outline the basis for establishing good/bad, right/wrong action. Therefore, different ethical systems result in varied judgements about moral behaviour and it is difficult to establish which is the better system to adopt. (This shows links to Religion and Ethics).
- Shruti texts are divinely revealed whilst smriti texts are 'remembered by' and written down by 'learned men' and there has been much debate about the authority of various texts in Hinduism. There are similar debates about the authority of New Testament texts and scholarly critique is important because it can establish the credibility of scripture as a basis for religious belief and therefore the status texts should hold for believers. (This shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

		<ul style="list-style-type: none">• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).
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