



Pearson
Edexcel

Mark Scheme (Results)

Summer 2019

Pearson Edexcel GCE
In Religious Studies (9RS0/4C)
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 markscheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 4: Study of Religion, Option 4C: Hinduism – June 2019

Mark scheme

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">• These are smriti texts.• They deal with Brahma, Vishnu and Shiva.• They contain rules for living.• They contain popular myths and genealogies of deities such as Krishna.• They are important in the bhakti tradition.

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	Indicative content
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 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"> • Vairagya means detachment from earthly pleasures. • It relates to the internal state of mind rather than asceticism. • The term appears in the Bhagavad Gita and the Yoga Sutras. <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"> • The Bhagavad Gita suggests that detachment from desire is a key element in attaining moksha therefore it is important in attaining moksha. • The Bhagavad Gita also suggests that vairagya may not be the most central element in attaining moksha because bhakti devotion and grace are more important than simply detaching oneself from desire. • Vairagya is important because it frees the atman from the effects of actions which bind it within samsara. • Spiritual progress in karma yoga, jnana yoga and bhakti yoga can only be made with vairagya, therefore it is crucial in the attainment of moksha. <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.</p> <ul style="list-style-type: none"> • Gandhi makes an appeal to the universal nature of Hinduism. • He points out that it is not a missionary religion with any intention to proselytise or convert. • All faiths are seen as having equal validity as long as God is being worshipped. • Gandhi suggests that Hinduism is tolerant of other religions and lives in peace with them. • Gandhi uses the Sanskrit word 'dharma' which is used to mean 'religion'. <p>Gandhi refers to the eclectic nature of Hinduism as an absorber of various religious influences over time.</p>

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. 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"> • Hinduism is the name given to the religious traditions of the Indus valley by visitors to India. • Gandhi saw Hinduism as one expression of a universal truth. • There is no set orthodox definition of Hinduism. <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"> • Gandhi seems to suggest that all revelations are equally true, but this idea seem to contradict the primacy of Vedic revelation. • Adherents of the thinking of such groups as Hindutva might argue that non-Hindu religions are not as important as Hinduism and therefore this differs from Gandhi's stance. • The idea of universal truth, Sanatana Dharma, would fit in with Gandhi's views, and therefore the idea of 'Hinduism' as a uniquely identifiable religion is weakened. • Constant change, adaptation and the accretion of elements from other religions is a key feature of Hinduism therefore suggests that it has no set orthodoxy by which it can be defined and Gandhi does not attempt to challenge this idea. • Some contemporaries of Gandhi, such as Swami Dayananda Saraswati, considered Hinduism to be superior to and distinct from other religions because of its historical primacy and the authority of its early revelations. • Others, such as Swami Ramakrishna Paramahansa, shared Gandhi's view that all religions are of worth if they seek 'truth' and 'divine vision', therefore the concept of 'Hinduism' as a religious tradition is less significant than the underlying universalism found within it. <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 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"> • Vedanta is the name given to the various interpretations of the relationship between atman and Brahman in the Upanishads. • Shankara developed the non-dualist Advaita Vedanta. • Ramanuja developed the more theistic Vishishtadvaita Vedanta. <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"> • The Advaita Vedanta of Shankara remains logically faithful to the tat tvam asi declaration but is problematic because it has to deny the reality of the empirical universe. • Some argue that the focus on jnana yoga in Shankara makes access to moksha difficult because it is restricted to an elite minority. • It might be argued that Ramanuja makes attaining moksha more readily achievable, through bhakti yoga, but compromises the immutability of Brahman because his theistic stance cannot be monistic. • The vision of moksha proposed by Shankara is not an attractive prospect for many people because it demands that the individuality and autonomy of the jivatman is lost. • The Vishishtadvaita Vedanta of Ramanuja allows for the reality of the empirical universe but, in doing so, has to be less true to the literal meaning of tat tvam asi. • Both thinkers are responding to the revelations in the Upanishad, especially the Mahavakyas, and their different approaches, which are matters of theological exegesis and, therefore, have profoundly influenced major schools of thought in modern Hinduism. (This shows links to Philosophy of Religion.) • Some people consider Advaita Vedanta to be an elitist school of thought because it is based on jnana and, as such, is accessible only to the few. (This shows links to Religion and Ethics.) • Many people find the vision of Ramanuja, wherein the jivatman remains an eternally autarchic entity is a much more attractive destiny because it allows for continuity of the self and love in mukti. (This shows links to New Testament Studies.) <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>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.</p>

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 a limited range of 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). • 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).