



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies B (3RB0/1E) Short
Course
Paper 1: Area of Study 1- Religion and Ethics
Option 1E Hinduism

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General Marking Guidance

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

Paper 1: Religion and Ethics 1E (Short Course) - Hinduism Mark Scheme - 2019

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Vaikuntha is the home of Vishnu (1) • Vaikuntha planets contain auspicious forests (1) • Trees in the forests grant wishes (1) • The inhabitants sing of the glories of the Lord (1) • The inhabitants are perfect in nature (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark). 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • The atman is the immortal self (1). It can be found in all living beings (1) • Some say the atman is Brahman (1) and it can give humans characteristics of the divine (1) • The atman cannot be found in the body (1) an Upanishad teaches 'the ignorant one thinks that the self can be known by the intellect' (Kena Upanishad II:3) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development • Development that does not relate both to the belief given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The universe came into existence before the gods or humans (1), the Rig Veda says 'nor was there aught immortal' (10.129.2) (1) and 'The Gods are later than this world's production' (10.129.6) (1) • It is not possible to know how the world was created (1) the Rig Veda 10.129.7 teaches 'he verily knows it, or perhaps he knows not' (1) this is in line with scientific cosmology (1) • The Hindu cosmology describes a cycle of creation and destruction (1). The Prashasta Pada says that 'after a cycle of universal dissolution, the Supreme Being decides to recreate the cosmos' (1) very much like the scientific concepts of Big Bang and crunch (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching / development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Hindus have a duty to worship in the most efficacious way that they can and by focussing on the murti a Hindu can concentrate on the features of the divine • Some Hindus think that they are able to communicate with the divine through the use of the murti especially because the murtis have been blessed or may be found in a temple • Worship using murtis may help improve their relationship with the divinity in question, once the murti has been blessed it contains the spirit of the divine and thus using a murti is not only appropriate but desirable. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Learning about the divine must come from within, thus a murti is a distraction. Hindus should avoid the use of anything that stimulates the senses during worship • Hindus should not worship idols, use of a murti may lead to this, instead they should concentrate on other forms of learning about the divine such as yoga and meditation which focus on the atman • Some feel that there is no need for murtis and the divine dwells in all living things and that it would be better to recognise the spirit within rather than in a statue. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Marriage fulfils Hindu duty (1) • Marriage joins two people for life (1) • It allows the couple to express kama (1) • For many Hindus it is an important samskar (1) • Marriage is expected in the householder stage of life (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

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

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

Question number	Indicative content	Mark
2(d)	<p data-bbox="368 271 549 300">AO2 12 marks</p> <p data-bbox="368 342 1254 517">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="368 562 432 591">AO2</p> <p data-bbox="368 598 775 627">Arguments for the statement:</p> <ul data-bbox="368 633 1230 954" style="list-style-type: none"> <li data-bbox="368 633 1230 734">• Hindus have a duty to complete all the ashrama in their lives and one element of the householder ashrama is to procreate, it is a duty for a Hindu to raise children as Hindus <li data-bbox="368 741 1230 842">• One of the purposes of marriage is to procreate, it is the correct place to enjoy kama, one of the <u>purusharthas</u>, and the natural result of sexual activities is procreation <li data-bbox="368 848 1230 954">• Having children is regarded as a blessing, the Upanishads explain that by having children and great grandchildren one can obtain immortality. <p data-bbox="368 996 831 1025">Arguments against the statement:</p> <ul data-bbox="368 1032 1254 1384" style="list-style-type: none"> <li data-bbox="368 1032 1254 1133">• Marriage is a duty; the most important part of life is not to procreate but to ensure the well-being of all in the family so it may be that the role a person has is to be a devoted daughter or son <li data-bbox="368 1140 1254 1240">• There are many ashrama in life and therefore these are all more important than procreating, a person's duty changes depending on what stage in life they are <li data-bbox="368 1247 1254 1384">• It may be that some Hindus cannot procreate or find themselves in a situation whereby it would be difficult to raise children, for these people it cannot be that procreation is the most important part of life. <p data-bbox="368 1429 778 1458">Accept any other valid response.</p> <p data-bbox="368 1503 1198 1603">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.