



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies B (3RB0/2E) Short Course
Paper 2: Area of Study 2- Religion, Peace and
Conflict
Option 2E 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 2E (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"> • Brahman can be regarded as dwelling in every living being (1) • Brahman can be described as the ultimate reality (1) • Brahman is spirit (1) • Brahman is the absolute truth (1) • Brahman is the source of everything (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"> • Nirguna Brahman means Brahman is not described with limiting characteristics (1) Brahman is the supreme being and is unlimited (1) • If Brahman had form it might mean that some of the characteristics Brahman is imbued with would not be possible (1) Brahman is regarded as transcendental and so beyond form (1) • Humans are unable to fully understand Brahman (1) Bhagavad Gita describes Brahman as 'the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth' (10.12) (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 reason. Award further marks for each development of the reason 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"> • Vishnu is shown in the scriptures as being the supreme Lord (1). The Rig Veda 1.22.20-22 says 'Saintly people always behold the supreme abode of Lord Vishnu by virtue of their divine vision' (1) as he can help people in their lives he is highly regarded by Hindus (1) • Vishnu is the second aspect of the Trimurti (1) he is responsible for the upkeep of the world (1). The Rig Veda 1.22.18 says 'He is the protector of all' (1) • Vishnu has come to earth to protect people (1). He has ten incarnations or avatars (1) as Krishna in the Bhagavad Gita he says 'I appear on this earth, age after age' (4.8) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason 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 are taught that this life is not true reality and that all is the play of the gods, thus it is not in the control of the person to change what will happen • Many Hindus feel that decisions about what is right and what is wrong are abstract which humans, as imperfect beings, cannot know the right thing to do • Some Hindus feel that karmic destiny is not only decided by a person's action in the present life, but also in previous lives, so this life is affected by destiny beyond the individual's control. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Hindu teachings show that a person's actions can gain that person good karma which will result in a positive reincarnation they therefore control their destiny • Hindu teachings maintain that the law of karma means that there is justice, and it is immediate, good deeds will be rewarded and so a Hindu can affect their eternal fate by good actions • Some Hindus would say that the teaching on reincarnation and theory of karma by which Hindus can control their afterlife is the only logical reward for living a morally correct life. <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"> • Crime causes himsa (1) • Crime ignores the divine spark living within (1) • Scriptures show criminals should be punished (1) • Crime prevents people from doing their dharma (1) • Committing crimes will gain bad karma (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 each teaching. Award further marks for each development of the teaching up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Giving forgiveness gains good karma (1) as it shows righteousness (1) • Forgiveness is regarded as a virtue (1) it releases a person from negative karma (1) • If a person has done wrong they should seek forgiveness (1) they can then resolve the issue and move on (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. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. 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"> • Hindus suffer as it is a necessary part of life (1) it is part of what happens to everyone (1) as Bhagavata Purana 4.4.18 teaches 'Creatures are at the mercy of the Providence' (1) • Hindus need to suffer so that they can work to end it (1). Hindus need to follow their dharma to achieve moksha (1) 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear' (Bhagavad Gita 18.66) (1) • Some Hindus think that suffering is not real (1) because all life is maya (illusion) (1) 'The wise behold with their mind in their heart the Sun, made manifest by the illusion of the Asura' (Rig Veda 10.177.1-3) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 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 accept that punishment that protects the innocent must be important because it is a way to ensure that societies remain safe, protecting others will result in good karma • Hindus will say that it is irrelevant which punishment a criminal receives because they will receive karmic punishment, the point of punishment on earth is purely to protect those who may be harmed by the criminal • Many Hindus will consider the concept of ahimsa, the least amount of suffering might be caused by protecting society from the actions of criminals. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Non-religious people might say that there is no such thing as karma and that punishment must make the criminal pay for the law they have broken, retribution is more important than protection • Some Hindus would say that protection of possible victims is not the most important aim as it is more important that the criminal is reformed, they must change their destiny and improve their karma • Some would say that punishment has a much wider role, that it may stop possible crimes happening by deterring the criminal, this would be much better for everyone as no one is harmed karmically. <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>	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.