



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (3RB0) (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 - Hinduism Mark Scheme - 2020

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"> • The divine can be understood as Brahman (1) • Brahman shows that God is non-personal (1) • The divine is everywhere (1) • The divine can be understood as Antaryami (1) • The divine is Bhagavan (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 way. Award a second mark for development of the way. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • The Upanishads show that Brahman cannot be described (1) they say that Brahman is 'Not this, not that' (1) • Some scriptures say the atman is Brahman (1) and it can live within all living things (1) • The Bhagavad Gita explains that Brahman is found within everything (1) 'I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss' (14.27) (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	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"> • Suffering is the result of karma (1). If a person treats another badly it may result in their own suffering (1) 'Do not do to another what is disagreeable to yourself: this is the summary Law' (Mahabharata 5.39) (1) • Suffering is natural (1). It happens because people become attached (1). 'While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger' (Bhagavad Gita 2.62) (1) • Suffering may be the result of something beyond human control (1). Humans should not be concerned with the results of their actions (1) 'You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions' (Bhagavad Gita 2.47) (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"> • As the atman is the spiritual part of a person rather than the physical, it does not have any physical manifestation and thus cannot be described in physical terms • Hindus describe the atman as the eternal self, this self may be reincarnated many times, each having a different form and so the atman cannot be described in a limiting manner • The atman is the true self, that which is within and yet beyond, as the body the atman inhabits is temporary, it cannot be described as it is forever changing. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • When a Hindu explains that the atman is the divine spark within a person they are describing it, it may not be an empirical description, but it describes its nature • Hindus should be able to describe the atman in order to explain why it is important to act in meritorious ways, it is the atman that is part of samsara, and thus it is necessary to describe its purpose • The atman is described in the Hindu scriptures, so it can be described. The Bhagavad Gita teaches 'According to their karmas, he directs the wanderings of the souls, who are seated on a machine made of the material energy' (18.61). <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 mark	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"> • All people contain the divine, so gender prejudice is not acceptable (1) • Gender prejudice may lead to negative karma (1) • Hindu ideas about the divine as female indicate gender prejudice is wrong (1) • The atman is neither male nor female ruling out gender differences (1) • The body, thus gender, is only a shell and not the real self (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Most Hindus feel divorce may be against a person's dharma (1) this would then lead to negative karma (1) • It may be the lesser of two evils (1) for example if the marriage was causing the couple's children undue suffering (1) • Many Hindus will accept divorce (1) because it is not forbidden 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. 	4

Question number		Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way 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 Hindu community will support the family by running classes that teach the faith (1), this will ensure that the whole family does not lose its religion (1), because the Bhagavad Gita teaches 'When a dynasty is destroyed, its traditions get vanquished, and the rest of the family becomes involved in irreligion' (1.40) (1) • It holds celebrations which reflect family life (1) thus supporting and strengthening family relationships (1). The Bhagavad Gita warns 'Through the evil deeds of those who destroy the family tradition and thus give rise to unwanted progeny, a variety of social and family welfare activities are ruined' (1.43) (1) • The Hindu community will run groups which support traditional activities like cooking and dancing (1), those teaching them will gain good karma from doing so (1). 'I have heard from the learned that those who destroy family traditions dwell in hell for an indefinite period of time' (Bhagavad Gita 1.44) (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 • Reference to a source of wisdom that does not relate to the way 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 have a duty to complete all the ashrama in their lives, and one element of the householder ashrama is to get married, it is part of Hindu dharma to have a family • One of the purposes of marriage is to procreate, it is the correct place to enjoy kama, one of the purusharthas, and this is the only place that procreation and fulfilment of natural desires should take place • Having children is regarded as a blessing, the Upanishads explain that by having children and grandchildren one can obtain immortality, to do this a Hindu must be married. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • For some Hindus the most important part of life may be not to be married but to ensure the well-being of others, so it may be that the role a person has is to be a nurse or a teacher • There are many Hindus for whom marriage may not be part of their dharma, if they want to spend a lot of time in worship of the divine they may not have the time to spend on a marriage • Some Hindus do not find the right partner to marry or find themselves in a situation whereby it would be difficult to have a family, for these people marriage cannot be the right thing to do. <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.