



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B Short Course (3RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1E: Hinduism

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2022

Question Paper Log Number P71266A

Publications Code 3RB0_1E_2206_MS

All the material in this publication is copyright

© Pearson Education Ltd 2022

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	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 three gunas are the qualities that make up the essence of human beings (1) • Satva is a state of harmony or goodness (1) • Vishnu is associated with satva (1) • The gunas are satva, rajas and tamas (1) • The balance of the gunas in a person can be changed (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 reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • Varnashrama dharma may be important for Hindus because it shows how people can progress through the varnas (1), for example, from Kshatriya to Brahmin (1) • Varnashrama dharma sets out a road map for life (1) and helps Hindus concentrate on living a good life within their current varna (1) • Varnashrama dharma is important for some Hindus because it gives hope of a better future (1); and is not rigid in the way that the caste system is (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. 	(4)

Question number	Answer	Reject	Mark
<p>1(c)</p>	<p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief 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"> • One Hindu belief about Nirguna Brahman is that Brahman created itself (1) and is the cause of all things (1) 'That which is Self-made is a flavour for only after perceiving a flavour can anyone perceive pleasure.' (Taittiriya Upanishad 2.7) (1) • Nirguna Brahman has no form (1) and cannot be adequately described in human terms (1) 'He is not apprehended by the eye, nor by speech, nor by the other senses' (Mundaka Upanishad 3.1.8) (1) • Nirguna Brahman is immortal (1) and not bound by the limits of space (1) 'That immortal Brahman is before, that Brahman is behind, that Brahman is right and left. It has gone forth below and above; Brahman alone is all this, it is the best.' (Mundaka Upanishad 2.2.11) (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 and to the question • Reference to a source of wisdom that does not relate to the belief given. 	<p>(5)</p>

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"> • Many Hindus would argue that the presence of maya in the world means that relying on their instincts would mean that they were not being true to their eternal self • Hinduism teaches that greed, anger and lust can all lead to karmic debt; attaining moksha must necessarily mean controlling some of a person’s instinctive behaviours • Hinduism has many sacred texts and a long tradition of spiritual teachers or gurus; if it were possible to attain moksha by instinct, there would be no need for either. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • If Brahman is in all, then the capacity for good must be within all living things too; when a good person relies on their instincts, they must be making progress to moksha. • Moksha means the reuniting of a person’s truest self with Brahman, the cosmic Self; to attain moksha, a person must rely on their true self’s instincts and not be distracted by maya • Krishna teaches Arjun that it is better to do one’s own duty imperfectly, than another’s perfectly; Arjun would need to follow his own instinct, rather than try to behave like someone else <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"> Starting a family allows people to move through the ashramas (1) The family allows a Hindu to fulfil the householder ashrama (1) Families are the main place for the Hindu faith to be passed on (1) Families provide a good environment in which to raise children (1) It is a good environment in which the family can support each other (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 response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> Some Hindus would agree that it is appropriate to limit the size of a family for financial reasons (1), if it prevented harm to existing children (1) Most Hindus would agree with some non-religious people that it is wrong to use contraception to permit promiscuity (1) as promiscuous behaviour can cause harm Some Hindus would disagree with the use of family planning to prevent a couple having any children at all (1) because they believe that having 	<ul style="list-style-type: none"> Repeated response/ development Development that does not relate both to the response given and to the question. 	(4)

	children is an essential part of the Grihastha stage (1).		
	Accept any other valid response.		

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief 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"> • Many Hindus believe that it is only the role of men to provide for the family (1) and that they should be generous to their wives (1) 'Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food' (Manusmriti 3.59) (1). • Many Hindus believe that it is the role of both the man and woman to raise children (1) and to teach them about dharma (1) '...Therefore they speak of an educated son as being conducive to the world.' (Brihandarayaka Upanishad 1.5.17) (1) • Some Hindus argue that a woman should worship her husband (1) and obey him in all things (1) '...a husband must be constantly worshipped as a god by a faithful wife...if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.' (Manusmriti 5.154-155) (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 and to the question • Reference to a source of wisdom that does not relate to the belief given. 	(5)

Question number	Indicative content	Mark
2(d)	<p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 548">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="365 596 430 627">AO2</p> <p data-bbox="365 636 803 667">Arguments for the statement:</p> <ul data-bbox="365 676 1307 1024" style="list-style-type: none"> <li data-bbox="365 676 1307 785">• Marriage is the foundation of the Grihastha stage and so, without it, many Hindus would argue that it is impossible to progress through the ashramas <li data-bbox="365 793 1307 903">• Many Hindus would argue that one should be married before having children and starting a family. Without children being born, Hindu society would die out in a few generations <li data-bbox="365 911 1307 1024">• Hindus see marriage as a way to bring together the wider community because it unites families and brings them together; in some ways it is the basic unit that holds society together. <p data-bbox="365 1073 868 1104">Arguments against the statement:</p> <ul data-bbox="365 1113 1307 1499" style="list-style-type: none"> <li data-bbox="365 1113 1307 1222">• The Grihastha stage is just one of four ashramas and in neither the Brahmacharya and Sannyasa stages is it pre-supposed that one would be married, yet these are still part of society <li data-bbox="365 1230 1307 1381">• Some Hindu women reject the idea of a marriage in which their careers may have to give way to their husband's; any construct that reinforces inequality cannot be the most important element of society. <li data-bbox="365 1390 1307 1499">• Across the world, more Hindus are now cohabiting and also having children; marriage is no longer seen as being as important as it used to be. <p data-bbox="365 1547 808 1579">Accept any other valid response.</p> <p data-bbox="365 1627 1263 1736">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.

