



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B Short Course (3RB0)

Paper 2: Area of Study 2 – Religion, Peace and
Conflict

Option 2E: Hinduism

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Summer 2022

Question Paper Log Number P71273A

Publications Code 3RB0_2E_2206_MS

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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.

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"> • Hindus believe there are four yugas (1) • At the end of the fourth yuga the cycle starts again (1) • The current age is the Kali Yuga (1) • The Kali Yuga is the least holy of the Yugas (1) • The Satya Yuga is the holiest yuga (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 teaching. Award a second mark for development of the teaching. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • Hindus believe that Bhagavan is the Supreme Being (1) and is omnipresent (1) • Bhagavan is the possessor of the primary abundances (1) that are the ideals for those who seek moksha (1) • Bhagavan is Brahman experienced as a personal God (1) with characteristics that human beings can relate to (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
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"> • Hindus believe that when the body dies, the atman lives on (1) and transmigrates into another body (1). 'And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, ... make unto himself another, newer and more beautiful shape...' (Brihadaranyaka Upanishad 4.4.4) (1) • In samsara, the atman seeks liberation from material attachment (1) and many Hindus believe it becomes one with Brahman (1). 'But...the man...freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere, being Brahman, he goes to Brahman.' (Brihadaranyaka Upanishad 4.4.6) (1) • Progression through the cycle of samsara requires that people acquire good karma (1) and good karma is accrued through the performance of good deeds (1). '... a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.' (Brihadaranyaka Upanishad 4.4.5) (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 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 data-bbox="365 279 764 310">AO2 12 marks, SPaG 3 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="365 596 431 627">AO2</p> <p data-bbox="365 636 805 667">Arguments for the statement:</p> <ul data-bbox="365 676 1276 1024" style="list-style-type: none"> <li data-bbox="365 676 1276 785">• The deities of the trimurti are all most commonly represented with male characteristics in scripture and iconography; shrines often depict them as a male <li data-bbox="365 793 1276 903">• The majority of Hindus are Vaishnavites or Shaivites and both these traditions focus much more on their male attributes than on their feminine counterparts <li data-bbox="365 911 1276 1024">• Hindu scripture and stories that pair male and female deities together almost always give first place to the male; Rama and Sita, Shiva and Parvati, Vishnu and Lakshmi. <p data-bbox="365 1073 870 1104">Arguments against the statement:</p> <ul data-bbox="365 1113 1305 1461" style="list-style-type: none"> <li data-bbox="365 1113 1305 1222">• Almost all Hindus believe that Brahman is neither male nor female, and this is especially true of Nirguna Brahman, who is without attributes – including sex <li data-bbox="365 1230 1305 1339">• However important Brahma, Shiva and Vishnu are, each one of them has a female counterpart and some Hindus believe that the male deities are powerless without their female counterpart <li data-bbox="365 1348 1305 1461">• If the three main deities of Hinduism are male, female deities far outnumber them, and there are far more temples dedicated to female deities than male ones. <p data-bbox="365 1509 810 1541">Accept any other valid response.</p> <p data-bbox="365 1589 1263 1698">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"> • Forgiveness is one of the cardinal virtues (1) • Some Hindus teach that murder cannot be forgiven (1) • Lakshmi teaches even to forgive the unrepentant (1) • Vishnu teaches that only the repentant should be forgiven (1) • Forgiveness 'is the one supreme peace' (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 reason. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Punishment may be regarded as justice because one of danda's purposes is retribution (1) and it pays back the criminal for what they did (1) • Punishment can make the criminal suffer in the same way as the victim (1) making them empathise with their victims is just (1) • Punishment can cause someone to stop committing crimes (1) and deterrence is an act of justice to the criminal (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each response. Award further marks for each development of the response 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"> • Some Hindus would say that crime is caused because people have not learnt how to behave properly (1); they have to learn appropriate behaviour to progress through samsara (1). 'It is said the fruit of actions performed in the mode of goodness bestow pure results. Actions done in the mode of passion result in pain, while those performed in the mode of ignorance result in darkness.' (Bhagavad Gita 14.16) (1) • Some Hindus believe that crime is caused by a person's gunas (1); too much rajas can result in harmful actions (1). 'All activities are carried out by the three modes of material nature. But in ignorance, the soul, deluded by false identification with the body, thinks itself to be the doer.' (Bhagavad Gita 3.27) (1) • Some Hindus would say that crime is caused by people exercising free will (1); this leads to bad karma which may lead to further crime (1). '...one enjoys and endures the fruits of only those acts that one does oneself.' (Mahabharata 12.291) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response and to the question • Reference to a source of wisdom that does not relate to the response 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">• The law of karma means that every action in life has its equivalent reaction. If a person has ever done a bad thing in life, they should expect that this will result in suffering <li data-bbox="365 793 1307 903">• Even people who think that they have never done anything bad cannot be sure that they did nothing bad in a previous life, and so it may in fact still be as a result of an action they have done <li data-bbox="365 911 1307 1024">• Some Hindus believe that when suffering happens, it is because there is something that the person needs to learn from it. In this case it is a result of their actions but is not necessarily negative. <p data-bbox="365 1073 868 1104">Arguments against the statement:</p> <ul data-bbox="365 1113 1307 1539" style="list-style-type: none"> <li data-bbox="365 1113 1307 1262">• Sometimes, when suffering occurs, it happens to a whole group of people; it seems unlikely that all of them could have deserved whatever it was that happened when Hindus believe in personal karmic justice <li data-bbox="365 1270 1307 1379">• Non-religious people might say that some of the suffering that happens to people seems unconnected with human actions, such as natural disasters like volcanoes and tsunamis <li data-bbox="365 1388 1307 1539">• Some Hindus believe that natural disasters are a necessary part of the way Brahman made the world; volcanoes and flooding both contribute to soil fertility for example, and any suffering is incidental. <p data-bbox="365 1587 808 1619">Accept any other valid response.</p> <p data-bbox="365 1667 1263 1776">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.