



# Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies A (1RA0/2E)

Paper 2: Area of Study 2- Study of Second  
Religion

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 2: Second Religion 2E - Hinduism Mark Scheme 2019**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<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"> <li>• Ahimsa is not harming (1)</li> <li>• It is one of the main duties of Hinduism (1)</li> <li>• It applies to physical, mental or emotional harm (1)</li> <li>• It is one of the reasons why many Hindus are vegetarians (1)</li> <li>• Practicing ahimsa brings good karma (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum one mark)</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</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 four marks.</p> <ul style="list-style-type: none"> <li>• The three gunas form the constituent parts of all things (1) so they are fundamental to humanity (1)</li> <li>• The balance of gunas within a person is dictated by their karmic history (1) and partly explains human nature (1)</li> <li>• A Hindu must try to be sattvic (1) to move towards moksha (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for 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"> <li>• Most Hindus work to support and alleviate the suffering of others (1) 'Do not do to another what you do not like to be done to yourself; that is the gist of the law - all other laws are variable.' Mahabharata, 5:39 (1) This gives them good Karma (1)</li> <li>• Hindus respond by dana (1) this is an important part of their dharma (1) 'Charity given to a worthy person simply because it is right to give, without consideration of anything in return, at the proper time and in the proper place, is stated to be in the mode of goodness.' Bhagavad-Gita 17:20-22 (1)</li> <li>• Gandhi taught Hindus that it is their duty to help people who are suffering (1) 'non-cooperation with evil is as much a duty as cooperation with good' (1) therefore some Hindus have set up food banks to help those in need (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/development</li> <li>• Development that does not relate both to the way and to the question</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>5</b>

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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• The idea of samsara is important to Hindus today because it is a timeless truth, which is as relevant now as it has always been, for most Hindus one's atman is temporarily attached to the cyclical changes within the empirical universe</li> <li>• The main philosophical schools followed by modern Hindus believe in the removal of those aspects of life which attach the atman to samsara and the attainment of liberation from it</li> <li>• Living inside samsara is the condition which provides Hindus with their identity in this life and is therefore the basis of every aspect of their lives, both physical and spiritual.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• For many people in the Hindu tradition the efforts one might go to in order to achieve liberation from samsara are secondary in importance to their duties towards their families</li> <li>• Many modern Hindus believe that samsara does not really exist; samsara is merely the result of misunderstanding the true nature of reality</li> <li>• For Hindus who are currently in the fourth ashrama, sannyasa, samsara is not really of any importance because their minds are focussed on Brahman.</li> </ul> <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

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

**SPaG**

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

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"> <li>• There is a bell at the entrance (1)</li> <li>• There is a tower above the shrine (1)</li> <li>• There is a main hall: a temple room (1)</li> <li>• There is one main shrine (1)</li> <li>• There are racks for shoes (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark).</li> </ul>	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 reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Jnana yoga is the path of knowledge (1) which may lead one to liberation (1)</li> <li>• Some Hindus prefer to worship through meditation (1) which is a primary aspect of jnana yoga (1)</li> <li>• This path enables one to understand the temporary nature of life (1) and can bring true wisdom and happiness (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	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 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"> <li>• Cow protection is important to Hindus because the Rig Veda 10.87.16-17 teaches not to eat the flesh of cattle (1) Many Hindus transfer this teaching to all animals (1) and are vegetarian (1)</li> <li>• The world's resources are becoming scarce (1) in the Bhagavad Gita 3:12 it teaches people should use the resources unselfishly to maintain the natural balance (1) 'For, so sustained by sacrifice, the gods will give you the food of your desire. Whoso enjoys their gift, yet gives nothing, is a thief, no more nor less' (1)</li> <li>• Trees are treated with great respect because it is the most important type of plant life (1) and, like all living things has an atman (1) It is reported that the Mahabharata says 'If there is but one tree of flowers and fruit within a village, that place is worthy of your respect.' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ Development</li> <li>• Development that does not relate both to the reason and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• The concept of going on a pilgrimage is timeless because the need to seek enlightenment is innate so it must be as spiritually rewarding to Hindus today as it has ever been</li> <li>• In the modern world there are many material distractions from making spiritual progress which might be, at least temporarily, overcome by going on a pilgrimage</li> <li>• It is easy to get drawn away from the Hindu tradition among the cultural diversity offered by modern life and a pilgrimage gives an opportunity to engage intensely with Hindu literature, prayer, teachers, sacred places and fellow pilgrims.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The modern world makes pilgrimage unnecessary as all the knowledge that can be gained on such a trip can be accessed using computers</li> <li>• Pilgrimage has never been compulsory in Hinduism and thus is not an obligation for modern Hindus, especially as there are various other paths to spiritual growth or enlightenment</li> <li>• The idea that one needs to leave home and physically go on a journey in order to have a spiritual experience is incorrect as all places in the universe created by Brahman must be as sacred as one another.</li> </ul> <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

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>