



Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE
In Religious Studies A (1RA0)
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.

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 that the divine is everywhere (1) • Some Hindus believe that the divine is within the heart (1) • Many Hindus believe that the divine is a personal God (1) • Some Hindus believe the divine is beyond (1) • Many Hindus believe that the divine is a loving God (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	(3)

Question number	Answer	Reject	Marks
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 four.</p> <ul style="list-style-type: none"> • Shakti is the creative energy of the universe (1), that is usually associated with feminine aspects of the divine (1) • Shakti is the energy that sustains the universe (1) but is also the energy that destroys it (1) • Some Hindus regard Shakti as the Supreme Brahman (1) who manifests herself in many forms (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 characteristic. Award further marks for each development of the characteristic 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 Brahman is eternal (1) and is the Supreme Being (1) 'I will tell thee of this secret and eternal Brahman' (Katha Upanishad 2.2.6) (1) • Brahman is a Creator God, (1) the maker of the universe (1) 'in Him are all the worlds established' (Katha Upanishad 2.2.8) (1) • Many Hindus believe that Brahman is infinite (1) and impersonal (1) 'Brahman is truth, knowledge and infinite' (Taittiriya Upanishad 2.1.1) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated characteristic/ development • Development that does not relate both to the characteristic and to the question • Reference to a source of wisdom that does not relate to the characteristic given. 	(5)

Question number	Indicative content	Mark
<p>1(d)</p>	<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"> • All crimes that cause suffering are committed by other humans, and that is why the Mahabharata (5.39) tells people not to do to other people, something that they wouldn't want done to them • Suffering may be a karmic consequence and so is a response to a personal human action, either in this lifetime, or in a previous one • Some Hindus would argue that even things that people would describe as natural disasters can be a consequence of human actions; e.g. bad farming practices leading to flooding. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Many Hindus believe that suffering is built into the universe as part of the cycle of destruction and creation and so are a natural feature of the current Kali Yuga that humans can't control • Some Hindus believe that natural disasters come about as a result of the actions of the gods and are part of the interplay between the natural world and cosmic realms • Some Hindus would point out that there are natural disasters that cause suffering, that seem to have no connection at all with human activity, for example volcanoes and earthquakes. <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>	<p style="text-align: right;">(15)</p>

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"> • Diwa lamps are lit to celebrate Diwali (1) • Puja may be offered to Lakshmi (1) • Many people draw Rangolis outside their home (1) • Special foods, like mithai, are eaten (1) • Some people set off fireworks to celebrate Diwali (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 reason/belief. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Some types of yoga might be better suited to particular stages in a person's life (1) so people might practise karma yoga more when they are younger (1) • Some types of yoga might be better suited to a particular environment (1) for example, it may be difficult to meditate if you don't have a quiet space (1) • Some types of yoga might be better suited to particular personality types (1) so a philosophical person might prefer jnana yoga (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 benefit. Award further marks for each development of the benefit 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"> • Having different places of worship means that Hindus are not tied to a particular time of worship (1) and they are free to worship wherever they are (1). Lord Krishna says that the great souls '...constantly worship Me in loving devotion.' (Bhagavad Gita 9.14) (1) • Some places of worship may be better for particular types of worship than others (1) for example the Mandir is set up for Murti puja (1) where Krishna himself is '...the clarified butter, ...the fire and the act of offering' (Bhagavad Gita 9.16) (1) • Worship at holy places like rivers and mountains helps Hindus feel the connection between those places and particular gods (1) for example Krishna and the Himalayas (1). Krishna tells Arjun 'I am the Himalayas.' (Bhagavad Gita 10.25) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated benefit/ development • Development that does not relate both to the benefit and to the question • Reference to a source of wisdom that does not relate to the benefit given. 	(5)

Question number	Indicative content	Mark
<p>2(d)</p>	<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"> • Many people who perform acts of worship like prayer are doing it because they want a particular deity to do something for them, so the act is basically a selfish one • Meditation gives the worshipper a sense of wellbeing and calmness; that feeling isn't shared by other people and so it only benefits the worshipper themselves • Acts of worship are fundamentally about an individual's relationship with the divine and anything that they do can only affect <i>that</i> relationship, not anyone else's. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • When a person prays and asks a deity for something, it doesn't mean that they are asking for something for themselves, they might want something for someone else • Acts like meditation connect the worshipper with the divine and since Brahman is in all, the act must, at least indirectly, benefit all living things, not just the worshipper • Some acts of worship are beautiful; seeing the celebrations of Holi, or listening to bhajans, could bring pleasure to other people, even people who are not Hindus. <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>	<p style="text-align: right;">(12)</p>

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.