



**Pearson
Edexcel**

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (3RB0/2E)

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

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: Short Course - Religion, Peace and Conflict 2E – Hinduism Mark Scheme - 2018

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"> • Murtis are physical representations of gods and goddesses (1) • They make the deity present in shrines and temples (1) • They focus the mind of the worshipper on the divine (1) • They encompass symbolism about the deity (1) • They contain a spark of the divine (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 four marks.</p> <ul style="list-style-type: none"> • Kama celebrates the beauty of the divine creation (1) this increases the depth of one's devotion (1) • Kama is one of the four purusharthas (1) and is a requirement in attaining moksha (1) • Kama brings about physical and emotional wellbeing (1) which in turn enables one to fulfil one's dharma (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
1(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"> • Brahman is often seen as being a transcendent entity (1) which is one with the non-physical self (1). Katha Upanishad 2.2.8 talks of 'Brahman the immortal which contains all the cosmos, and beyond whom none can go' (1) • Many Hindu texts show Brahman to be a creative force (1) which is the source of all that exists in the universe (1). Taittiriya Upanishad 2.7.1-2 states that 'In the beginning all this was non-existent from it was born what exists' (1) • The union of the Self and Brahman is seen as the goal of Hinduism (1) even among those who consider the Supreme Divinity in personal terms (1) the writings of the Bhagavad Gita explain that this union is the purpose of life (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
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"> • Moksha is the final purushartha, these are the four goals of Hindu life and, as such, logically moksha must be considered to be the primary aim for Hindus • The cycle of reincarnation in samsara is an eternal round of lives which are all, ultimately, unsatisfactory as they involve change and suffering so the aim of all Hindus must be to gain liberation from this cycle • The whole purpose of trying to fulfil one's dharma according to the dictates of the sacred revelations and teachings is to attain moksha so it must be the highest aim in Hinduism. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • If a person is unlikely to attain moksha, because they are unable to live in a way which gains good karma, the most important aim in this life might be something else such as wealth or status • For many people the responsibility of bringing up a family or earning a living may be the most important immediate aim in life with little time being left to consider moksha • Some people might consider the prospect of moksha and leaving the pleasures and security of the empirical universe to be an unattractive option which is certainly not their main aim. <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 marks	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"> • Danda is punishment for crimes of dharma (1) • It was traditionally sanctioned by ruling authorities (1) • It allows for the making right of dharmic failings (1) • Danda can be carried out in order to reform offenders (1) • It can be carried out in order to deter potential offenders (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"> • Justice can be based upon the idea of the value of an individual (1) as all beings contain the divine soul (1) • The idea of common humanity underpins justice (1) Hindus would agree because all beings are part of the divine (1) • The respect for others is a concept central to all justice systems (1) The concept of the sanctity of life is part of a Hindu understanding of justice (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 given and to the question. 	4

Question number	Answer	Reject	Mark
2(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"> • Bad actions like crime gain negative karma (1) good actions are rewarded with a good rebirth (1), as it says in the Bhagavad Gita 14.18 'the men of darkness go below' (1) • Gandhi considered crime to be similar to illness (1) and suggested the use of the doctrine of sarvodaya (1) which means that even criminals should be 'treated as patients' (Harijan 2/11/47 p395) (1) • There are some who consider the death penalty to be appropriate (1) Manusmriti 8.323 suggests that 'those who abduct women should be given the death penalty' (1) whereas others suggest that ahimsa requires forgiveness and reform (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 • Reference to a source of wisdom that does not relate to the teaching 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 Arguments for the statement:</p> <ul style="list-style-type: none"> • It could be said that it is necessary to use torture on occasion if, for instance, doing so might save the lives of many innocent people, in this case situation ethics might be applied as it will result in greater good • There are clear instances in Hindu history where the use of danda takes the form of physical torture, such as the teaching in Manusmriti 8.279 that 'every limb should be cut off' as a deterrent to those who would harm anyone from a higher caste • It could be argued that some crimes, such as genocide as seen in World War 2, are so heinous that their perpetrators deserve to be tortured as a form of retributive justice. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The doctrine of ahimsa should lead to the avoidance of torture in all cases as it is a fundamental Hindu duty and any violence will inevitably bring bad karma • Torturing people is always morally wrong because it makes the torturer as flawed as the criminal, this will degrade the person carrying out the torture and affect their karma • There are ways of gaining information or protecting the innocent which do not involve torture, these would be preferable to Hindus as in harming a person they harm the divine spirit. <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.