



Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (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: Study of Second Religion 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"> • Shakti is the consort of Shiva (1) • Shakti is the personification of the female deity (1) • She takes many forms such as Parvati (1) • Shakti is the creative energy in the universe (1) • Shakti breathes life into prakriti (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"> • Prakriti is all that exists within samsara (1), as such it is the physical medium within which the individual exists in union with the atman (1) • It is necessary for prakriti to exist in order that dharma can be carried out (1) and spiritual progress can be made (1) • Prakriti, in some schools of Hindu thought, is created by Brahman (1) and, as such, is imbued with divinity (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"> • They will help the person who is suffering (1) as this is how they would like people to respond to their suffering (1) 'Do not do to another what you do not like to be done to yourself' (Mahabharata, 5:39) (1) • They may explain suffering through the law of karma (1) which suggests that it is recompense for past deeds (1) Tulsidas said: 'Our destiny was shaped long before the body came into being' (1) • They may seek positive karma (1) by offering prayers for others (1) 'We meditate, as remover of obstacles, That it may inspire and enlighten us' (Rig Veda iii, 62, 10) (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 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 data-bbox="444 275 824 302">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="444 333 1352 485">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="444 520 505 548">AO2</p> <p data-bbox="444 548 862 575">Arguments for the statement:</p> <ul data-bbox="492 575 1357 932" style="list-style-type: none"> <li data-bbox="492 575 1357 701">• For those Hindus who are members of bhakti sects their personal God or Goddess is the highest expression of deity and the entity which it is their aim in life to be with beyond the cycle of samsara <li data-bbox="492 701 1357 827">• Such texts as the Puranas and Mundaka Upanishad 2.1, which deal with the worship of personal deities such as Vishnu and Krishna have been central to much Hindu worship and ritual since the first millennium CE <li data-bbox="492 827 1357 932">• For many Hindus it is not philosophically or emotionally easy to relate, in a meaningful religious manner, with Brahman as a transcendent impersonal absolute. <p data-bbox="444 989 927 1016">Arguments against the statement:</p> <ul data-bbox="492 1016 1357 1339" style="list-style-type: none"> <li data-bbox="492 1016 1357 1100">• Some Hindus would argue that the idea of a personal deity, with human characteristics is too anthropomorphic to be the ultimate deity beyond samsara <li data-bbox="492 1100 1357 1226">• Some shruti texts, such as the Brihadaranyaka Upanishad, make a clear declaration that the ultimate deity is the timeless, formless, transcendent entity which is 'one behind the many', this must be beyond the idea of Bhagavan <li data-bbox="492 1226 1357 1339">• Many Hindu leaders and thinkers who are widely followed have revered the impersonal, nirguna, Brahman as the true subject of Jnana Yoga. <p data-bbox="444 1367 857 1394">Accept any other valid response.</p> <p data-bbox="444 1425 1352 1488">Candidates who do not consider different viewpoints within the religious tradition 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"> • Women tie a decorated silk thread around the right wrist of their brothers (1) • It symbolises the bonds of loyalty and friendship within the family (1) • It is particularly popular in Britain as it strengthens bonds with family in India (1) • It shows the duty of the brother to protect his sister from harm (1) • It is a universal symbol of brotherhood and sisterhood (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. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is a celebration of the arrival of spring (1) and the new life and hope which it brings for the future (1) • It celebrates happiness in relationships with family and friends (1) hence the throwing of coloured paint at one another (1) • It celebrates the life of Krishna (1) especially the games he played with the gopis (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 reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority. Accept any other valid responses.</p> <ul style="list-style-type: none"> • Cows are an important source of nourishment and the giver of life (1) 'The cow gives milk each year' (Rig Veda 10.87.17) (1) therefore their protection, especially in village India, is a matter of pragmatism (1) • Hindus who particularly revere Lord Krishna often consider cows to be sacred (1), and therefore worthy of protection (1) because they are closely related to this deity in Hindu mythology such as the Brahma-samhitā (1) • Cows have been associated with Lord Shiva (1) whose vehicle is the bull Nandi, (1) who is described as the son of the sage Shilada in the Mahabharata (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 and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p>A02 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 A02 descriptors.</p> <p>A02</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Temples are overseen by holy men and women who are deeply learned about the Hindu sacred texts and rituals associated with worship and therefore offer a religious experience which cannot be had outside the temple • The fact that temples are built on auspicious sites and contain symbols and murtis which are imbued with spirituality means that they contain a religious power which is of greater significance for the worshipper than other places • The temple is often the central focus of important festivals and rituals which do not occur elsewhere and which allow the worshipper to share their spiritual expression with others. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • If Brahman is everywhere and unaffected by the physical universe it does not matter where or how it is encountered as the end result is the same, whether it be darshan or moksha • Many people are not physically able or emotionally inclined to worship in busy temples which are full of distractions caused by the architecture itself and the noise and movement of fellow worshippers • For many Hindus it is more pleasurable and spiritually rewarding to worship at home or in another quiet place where distractions are few and they can dictate the nature and pace of worshipful acts. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition 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. 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.