



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (3RB0/1E)
Paper 1: Area of Study 1 – Religion and Ethics
Option 1E: Hinduism

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2018

Publications Code 3RB0_1E_1806_MS

All the material in this publication is copyright

© Pearson Education Ltd 2018

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 1: Religion and Ethics 1E - Hinduism Mark Scheme – 2018

(Short Course)

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"> • Shiva destroys and recreates the universe (1) • Shiva is sometimes known as the Lord of the Dance (1) • He is sometimes known as the Maha Yogi (1) • Shiva can be represented as the lingam (1) • Shiva holds a tripod as a sign of asceticism (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 4 marks.</p> <ul style="list-style-type: none"> • They determine one's destiny in reincarnation (1) based on the gunic makeup of each person (1) • Some believe the dissolution of the universe at the end of each yuga disrupts the balance of the gunas (1) and this balance is crucial for those living in samsara (1) • Some Hindus believe the three gunas make up the fundamental elements of all prakriti (1) and as such involvement with them is unavoidable within samsara (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 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"> • If artha is carried out in a spirit of detachment it is a positive behaviour (1) which brings good karma (1) as suggested by Krishna in Bhagavad Gita 3:35 'Do your own dharma well' (1) • Artha is one of the four Purusharthas (1) which must be fulfilled in order to attain moksha (1) as is taught in the Bhagavat Purana 1.2.9 'All dharmas are meant for liberation' (1) • Artha is an important part of the grihastha ashrama (1) as it enables people to fulfil their varnashramadharmas (1) as is suggested in Bhagavad Gita 3:8 'Do thou the work that is prescribed for thee' (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 • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="365 262 771 294">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 325 1331 483">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="365 514 430 546">AO2</p> <p data-bbox="365 556 812 588">Arguments for the statement:</p> <ul data-bbox="414 588 1331 934" style="list-style-type: none"> <li data-bbox="414 588 1331 703">• If a person suffers in this life it is as a direct result of the karma which they have accrued in previous lives because cause and effect are an absolute rule within samsara, all negative thoughts and actions will eventually result in some sort of suffering <li data-bbox="414 714 1331 808">• Humans have free will and make choices between good and bad behaviour so if one's atman has been associated with a human incarnation in the past this may be a direct cause of suffering <li data-bbox="414 819 1331 934">• Suffering within samsara is the result of ignorance of the true nature of the atman, and its relationship with Brahman or Bhagavan, and each individual has responsibility for removing this ignorance by right behaviour. <p data-bbox="365 966 868 997">Arguments against the statement</p> <ul data-bbox="414 997 1331 1323" style="list-style-type: none"> <li data-bbox="414 997 1331 1123">• The very fact that a person's current nature is dictated by their actions and intentions in previous lives means that if they do suffer then they were destined to do so through no fault of their own <li data-bbox="414 1134 1331 1228">• It is frequently the case that people suffer in their current life through no fault of their own as the negative karma of those around them may, indirectly, affect them <li data-bbox="414 1239 1331 1323">• It is perfectly possible that natural events which are the result of the set physical laws within samsara can cause suffering, without any ethical element or fault being involved. <p data-bbox="365 1354 803 1386">Accept any other valid response.</p> <p data-bbox="365 1417 1331 1501">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"> • Having a family is the second of the four ashramas (1) • Family life is exemplified in the lives of the deities (1) • One's life is not complete without marriage and children (1) • It is within families that the tradition is passed on (1) • The family group is often the centre of daily worship (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 an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Hindus might be tolerant towards homosexuality because one carries characteristics of previous incarnations (1) this could explain why one's sexual desires might seemingly be at odds with one's biology (1) • Some would argue that when sexual relationships are an expression of love they are permissible (1) because they are not a lustful act (1) • Homosexuality is not to be condemned as irreligious (1) because there are depictions of homosexual sex in some ancient temple statuary (1). <p>Accept any other valid response (1).</p>	<ul style="list-style-type: none"> • Repeated attitude/ development • Development that does not relate both to the attitude 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"> • Good treatment of women by men pleases the gods (1) and indeed they should be worshipped as homemakers (1) as is suggested in Manusmriti 3:55 'Women must be honoured and adorned' (1) • The role of women as mothers has always been given high status in Hinduism (1) goodness and protection from evil are characteristics of the mother goddess (1), this is clearly seen in the Mahabharata Shantiparva 30.9 'There is no greater guru than the mother' (1) • The responsibility of men is to provide for the material needs of the family (1) and to act as protectors of the family (1) as outlined in the expectations of the grihastha ashrama as described in the Vedas (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>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"> • Traditional Hindus argue that divorce should not be necessary because the husband and wife should fulfil their duty to one another • Having children and caring for them throughout their childhood is a responsibility of anyone in the grihastha ashrama so it is important that parents should stay together • Marriage does not just bring two people together but also two families and as such divorce could be damaging to the relationship between family groups. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Manusmriti does actually allow for divorce, for example if a couple have failed to have children after fifteen years as they cannot fulfil their grihastha dharma • Living in an atmosphere of hatred and discord can only bring bad karma to those involved and should be avoided by divorce if necessary • It is not acceptable for any party within a marriage to suffer cruelty at the hands of their partner so divorce is an acceptable means of escaping the situation. <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.