



Mark Scheme (Results)

Summer 2023

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.

Paper 2: Study of Second Religion 2E – Hinduism Mark Scheme

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"> • Vaikuntha is important because it is the abode of Vishnu (1) • Vaikuntha is the highest realm (1) • Vaikuntha is important as the abode of the goddess Lakshmi (1) • It is the place to which those who have transcended the three gunas go (1) • Vaikuntha is important because it is a perfect place (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.</p> <ul style="list-style-type: none"> • Hindus may pray before murtis (1); the physical representation of the divinity helps them to connect with the deity (1) • Murtis remind worshippers of the living presence of the deity (1) for example they are presented with food (1) • Murtis enable believers to show respect for the deity (1) for example when they wash the murti's feet (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 belief. Award further marks for each development of the belief 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"> • Some Hindus believe that the origins of the Universe are a complete mystery (1) and that perhaps even the creator does not truly know how the universe came to be (1); 'he verily knows it, or perhaps he knows not' (Rig Veda 10.129) (1) • Some Hindus believe that the Universe was created out of nothingness (1) and that the Divine was the first thing to come into being (1); 'That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.' (Rig Veda 10.129) (1) • Some Hindus believe that the universe was created by the Divine (1) and that the Divine created the universe from itself (1); '...as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.' (Mundaka Upanishad 1:1.7) (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 and to the question • Reference to a source of wisdom that does not relate to the belief 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"> • The purusharthas give structure to the lives of Hindus and help them to make sense of how their dharma may change in each of the ashramas • Every person needs to have some kind of material wealth, either in the form of land on which to grow food, or money with which to buy it. A life without artha would be full of worry • Seeking pleasure, through art, music, the enjoyment of food for example, is a basic human characteristic and most Hindus would describe it as a punishment if they weren't allowed them. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Hindus believe people are far too concerned with material things and it is too easy for the practice of artha to become about more than just the material needs of life and become greed • Some Hindus would say that the purusharthas are really a means for people to live their faith through the various ashramas, but not everyone can move through the ashramas so those people should not have to observe them • The path to moksha entails detachment, but some forms of sensual pleasure can be difficult to detach from so it might be better for some people to avoid kama in the first place. <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 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"> • Bhakti yoga is devotion to a deity (1) • Jnana yoga is the path of knowledge or wisdom (1) • Raja yoga is meditation on the Divine within (humans) (1) • Karma yoga is doing good deeds (1) • Hatha yoga combines breathing techniques with physical poses (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 feature. Award a second mark for development of the feature. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Pots of milk, suspended in the streets, are broken (1) to remember Krishna and his childhood friends stealing pots of curds put out of reach (1) • In some regions, tiny footprints are drawn outside the houses (1) to symbolise Krishna coming into the homes of worshippers (1) • Janmashtami takes place on the eighth day of Bhadrapada (1), which is believed to be the birthday of Krishna (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated feature/ development • Development that does not relate both to the feature 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. 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"> • Some Hindus care for sacred places so that people can benefit from particular blessings or benefits associated with the place (1) for example the belief that bathing in the waters of the Ganges purifies sins (1). ‘She is pure, destroyer of sins’ (Padma Purana 6.22.9) (1) • Some Hindus care for sacred places to show reverence for the divinity associated with that place (1), for example Rama is associated with Ayodhya (1). The first Canto of the Ramayana says that Ayodhya is his birth place (1) • Some Hindus care for sacred spaces because they are aware of the presence of Brahman there (1), since Brahman is to be found everywhere, in everything (1). ‘All this is Brahman’ (Chandogya Upanishad 3.14.1) (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>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"> • In the home, a Hindu can set up their shrine to worship the particular deity who is most important to them; this makes it easier to have a deeper connection with that deity • Few people, especially outside of India, live near enough to a mandir to be able to worship there daily. Worshipping at home makes it easier to worship more often • Some types of worship are more suited to the home, where a person can find a quiet space and not be disturbed by others. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Worshipping at a mandir may mean that a person has the opportunity to learn about more manifestations of the Divine than by worshipping at home at the same shrine every day • Worshipping only at home may prevent Hindus from experiencing the sense of belonging to a wider faith community which they will find at a mandir • Worshipping in a mandir, or other public worship space, might give Hindus the opportunity to discover new ways of worshipping which would not be available in the home. <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. 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.