



Mark Scheme (Results)

Summer 2025

Pearson Edexcel GCSE

In Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics

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

Question number	Answer	Reject	Mark
1(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Varnashrama dharma describes a Hindu's duties according to their status in society (1) • It describes a Hindu's duties according to their stage of life (1) • Kshatriyas have a duty to defend people (1) • The householder stage is when a Hindu marries (1) • A person should focus on completing their own duty (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
1(b)	AO1 4 marks Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of 4 marks. • Belief in Saguna Brahman is seen when Hindus make murtis (1) and represent the qualities of the divinity in the image (1) • Saguna Brahman is seen in the use of murtis for worship (1) when offerings are made to the deity (1) • Belief in Saguna Brahman is seen in the way Hindus celebrate festivals (1) and remember the actions of a deity on earth (1). Accept any other valid response.	• Repeated way/development • Development that does not relate both to the way given and to the question.	4

Question number	Answer	Reject	Mark
1(c)	AO1 5 marks 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. - Hindu scriptures speak of a Brahman who cannot be seen (1) but is the means by which creation has the power of sight (1). 'That which is not seen by the eye, but by which the eye is able to see: know that alone to be the Brahman, not this which people worship here.' (Kena Upanishad 1.6) (1) - Isa Upanishad says that Brahman is within all and outside all (1). It is impossible for something material to be both of those things at the same time (1) and this contradictory nature of Brahman means that Brahman must be spirit (1) - Many Hindus believe that the supreme spirit is the all-pervading Divine (1) and that this supreme Spirit is the atman (1). 'The Supreme Lord dwells in the hearts of all living beings...who are seated on a machine made of material energy.' (Bhagavad Gita 18.61) (1). Accept any other valid response.	- 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)	A02 12 marks, SPaG 3 marks 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. A02 Arguments for the statement: • Some Hindus believe that to attain moksha, a person must overcome their attachment to the material things of this world and become centred on the spiritual • It is only when a person perceives the world as maya that they are able to attain moksha, and it is maya that makes up the material world • The sensual pleasures that can cause a person to become more rajasic or tamasic are material things. Some Hindus believe that it is through becoming more sattvic that a person comes closer to moksha Arguments against the statement: • Some Hindus believe that the material and spiritual have to exist alongside each other for the universe to exist, so the material world cannot obstruct the path to moksha • Attaining moksha requires a person to attain good karma, and it is through the actions of the material body that a person achieves this • Matter has three states, the gunas, and for some Hindus it is achieving a balance of these gunas that allows a person to attain moksha. Accept any other valid response.	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
Level 3	7–9	A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.
Level 4	10–12	A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

SPaG

Marks		Descriptors
0 marks	No marks awarded	• 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	• 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	• 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	• 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)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Most Hindus believe that having children is part of their dharma (1) • Many Hindus accept the use of contraception (1) • Gandhi was opposed to the use of contraception (1) • Hindu scripture teaches that sex without the intention of procreation is lust (1) • Some Hindus limit the size of their family only after they have a son (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
2(b)	AO1 4 marks Award one mark for providing a belief. Award a second mark for development of the attitude. Up to a maximum of four marks. • Many Hindus believe that men and women have specific roles and responsibilities in the family (1) for example, men having a responsibility to provide for their family's material needs (1) • Some Hindus believe that men and women do not need to follow their traditional roles in the family (1), they should perform the role that best fits their skills (1) • Some Hindus believe that traditional teachings on the roles of men and women in the family are outdated (1) and that, for example, the Laws of Manu were only applicable in that time (1). Accept any other valid response.	• Repeated belief/development • Development that does not relate both to the belief given and to the question.	4

Question number		Reject	Mark
2(c)	AO1 5 marks 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. - Many Hindus believe that people of all genders are fundamentally equal (1), even if they have different roles to play within society (1). 'The true yogis, uniting their consciousness with God, see with equal eye, all living beings in God and God in all living beings.' (Bhagavad Gita 6.29) (1) - Many Hindus believe that discriminating against women is wrong (1) and goes against ancient Hindu teachings (1). 'Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.' (Manusmriti 3.56) (1) - Many Hindus believe that it is wrong to discriminate against people of the third sex (1) because Hinduism has accepted people of that gender into all parts of society for millennia (1). The Mahabharata tells how the hero Arjuna becomes Brihannala for the final year of their exile (1). Accept any other valid response.	- Repeated belief/development - Development that does not relate both to the belief given and to the question - Reference to a source of wisdom that does not relate to the belief given.	5

Question number	Indicative content	Mark
2(d)	AO2 12 marks 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. AO2 Arguments for the statement: • Raising a family in the Hindu tradition involves teaching them how to celebrate festivals and daily worship, the wider Hindu community can do this better than a family doing it on its own • The secular values of modern society are not always compatible with Hindu family values, so it is important that the local Hindu communities act as role models for the family • The family is at the heart of varnashrama dharma society, so it is in the interests of all Hindus to support families in good times and in bad. Arguments against the statement: • The raising of a family and passing on of religious traditions is a part of the parents' dharma in the grihastha ashrama, so parents should take responsibility for their family and do not need the local community • When a British Hindu family has financial problems, it is the state that will provide for their material needs, not the local religious community • If a Hindu couple's family life breaks down they may need specialist legal and practical advice from professionals, rather than support from the local Hindu community. Accept any other valid response.	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
Level 3	7–9	A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.
Level 4	10–12	A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

Question number	Answer	Reject	Mark
3(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Hindus may worship at a mandir (1) • Hindus may worship at a home shrine (1) • Hindus may worship at a sacred river (1) • Hindus may worship in a place associated with a particular deity (1) • Hindus may worship on a sacred hill (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
3(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • A Hindu may go on a pilgrimage to Vrindavana to honour Krishna (1) because it is here that he spent his childhood (1) • Hindus may go on a pilgrimage to Vrindavana to honour Radha (1) who is the consort of Krishna (1) • Hindus may pilgrimage to Vrindavana for one of the festivals associated with Krishna (1), for example Janmashtami (1). Accept any other valid response.	• Repeated reason/development • Development that does not relate both to the reason given and to the question.	4

Question number	Answer	Reject	Mark
3(c)	AO1 5 marks 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. • Worshipping in the space of the heart means that Hindus can worship Brahman anywhere (1) because part of them is Brahman (1). 'He who dwells in all beings, and within all beings...' (Brihadaranyaka Upanishad 3.7.15) (1) • Worshipping in the space of the heart reminds Hindus that Brahman can be worshipped by focusing internally (1) and is not tied to a particular holy place, such as a river or mandir (1). 'It moves and moves not; It is far and likewise near. It is inside all this and It is outside all this.' (Isa Upanishad 5) (1) • Worshipping in the space of the heart can mean that Hindus are not focused on particular characteristics of Brahman (1) and are more able to focus on Brahman's transcendent qualities (1). 'Although He is without attributes, yet He is the enjoyer of the three modes of material nature.' (Bhagavad Gita 13.15) (1). Accept any other valid response.	• 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
3(d)	AO2 12 marks, SPaG 3 marks 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. AO2 Arguments for the statement: • Having physical things to focus on, and physical actions to perform, helps a person to stay focused. It is too easy to become distracted if a person is trying to meditate • Performing puja together, or singing bhajans in a group, means that worshippers can support one another in their worship, and it can help to build a sense of community • The interior focus of meditation means that it can be seen as a more selfish act of worship than things like puja and bhajan; it would be better to worship in a way that builds up the whole Hindu community. Arguments against the statement: • Krishna explicitly teaches Arjun to refrain from material activities and devote himself to meditation in order to attain transcendental happiness • Some Hindus use beads when performing japa and some do not. It isn't logical to assume that the beads on their own make one form of japa superior to the other • In addition to the spiritual purpose of meditation it can also be seen to be a physical act. Science has shown meditation to have many physical benefits. Accept any other valid response.	15

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3 marks	High performance	• 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
4(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Humans have a part of the Divine within them (1) • All human life has an atman (1) • Hindu scriptures teach that human life is holy (1) • Manusmriti has specific laws protecting human life (1) • All life is holy, so human life is holy (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
4(b)	AO1 4 marks Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks. • Hindus believe that time is cyclical (1), and some scientists believe that the expanding universe will eventually implode and then explode again (1) • The story of the Hiranyagarbha says that it expanded until it cracked (1) and some Hindus see a parallel with the Big Bang (1) • Brahma crafts creation from parts of Vishnu, which may agree with the way that science says everything was once one single substance (1), that then formed other types of matter (1). Accept any other valid response.	• Repeated way/development • Development that does not relate both to the way given and to the question.	4

Question number	Answer	Reject	Mark
4(c)	AO1 5 marks 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. - Some Hindus oppose abortion because it goes against teachings in Hindu scripture (1) including those about providing shelter (1). 'Hence! vanish in the foams of rivers. Pushan, wipe woes away upon the babe-destroyer!' (Atharva Veda 6.113) (1) - Some Hindus believe that abortion is acceptable since it only deprives the atman of one life (1) and it may have many more in which to attain moksha (1). '... at the time of death, the soul casts off its worn-out body and enters a new one.' (Bhagavad Gita 2.22) (1) - Most Hindus accept that there are particular circumstances that may make abortion acceptable (1) for example, if the mother's life is in danger (1). 'In an irredeemable situation, it is best to cause the miscarriage of the fetus, for no means must be neglected which can prevent the loss of the mother' (Sushruta Samhita 11) (1). Accept any other valid response.	- 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
4(d)	A02 12 marks 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. Arguments for the statement: • In the Bhagavad Gita, Krishna teaches that the body is mortal and the atman is immortal. This teaching from a divinity is proof that there is life after death • It is the reality of life after death that leads Hindus to behave in a particular way, not social control, as some non-religious people would claim • Some Hindus have had memories of past lives, which proves that the non-religious argument that there is no proof of life after death is wrong. Arguments against the statement: • Science has advanced so much that, if there were such a thing as life after death, there would now be hard evidence for it so everyone should at least consider the possibility that non-religious people are right • Non-religious people may believe that teachings about life after death date from a much less sophisticated time, when people were more easily convinced of religious truths • Non-religious people may believe that teachings about life after death are ways of encouraging people to behave in a way that is good for society. Accept any other valid response. Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.	12

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