



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
Paper 4: Study of Religion
Option 4A: Buddhism

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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.

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following:</p> <ul style="list-style-type: none"> • Ahimsa is an ideal which can be practised in all societies. • Ahimsa can be seen to be an attitude of compassion embodied in how we treat every living being. • Ahimsa is the principle of non-violence and an expression of the First Precept. • Ahimsa may lead people to adopt a strictly vegan lifestyle to avoid harming living beings. • Ahimsa is often balanced with the choice of career and the demands of helping others, for example as a police officer.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • Karuna is a feeling of pity or compassion which makes a person want to help the sufferer. • The Dalai Lama taught that Buddhism is very simple; it is a religion of kindness. • Karuna can be achieved by the offering of dana to alleviate the suffering of others. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • If suffering is the First Noble Truth and nibbana is the cessation of suffering it follows that a Buddhist should do all they can to alleviate the suffering of others; suggesting that karuna is an antidote to dukkha which lies at the heart of Buddhism. • The ultimate act of karuna is leading others towards Enlightenment, and hence the example of the Buddha and bodhisattvas should be sought, and those who practise karuna can be seen to be following their examples. • Within Mahayana Buddhism the bodhisattvas are seen to take rebirth deliberately following the achievement of the sixth paramita. They are reborn into realms where they can help suffering beings, therefore karuna is central to the bodhisattva ideal. • While Mahayana Buddhists might believe that everything has a Buddha nature and is on the way to Enlightenment the vast majority of people have not achieved it yet and are more likely to be motivated by metta, rather than karuna, to alleviate the suffering of others. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5-8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	9-12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following:</p> <ul style="list-style-type: none"> • The bodhisattva puts off parinibbana to help others and must live a certain way to achieve this lack of ego. • There are generally seen to be ten ways, or perfections, in the way of a bodhisattva • The bodhisattva is selfless in that he/she 'bears the burden of those who are tired and weary'. • Bodhisattvas express metta in their lives as 'he gives the best food to those who are hungry'. • The lack of self is expressed through humility as they bow 'humbly to all beings'. • The bodhisattva has no need for wealth and 'delights the poor with riches'.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
Level 2	4-6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7-10	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • The bodhisattva is mainly found in Mahayana Buddhism as an important goal for humans. • Bodhisattvas are revered in Mahayana Buddhism and provide assistance and an example for Buddhists seeking enlightenment. • It has been suggested that the bodhisattva ideal in Mahayana is completely consistent with the ideal expressed in the Tipitaka. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • The bodhisattva is a different ideal than the Theravadan ideal, therefore it could be suggested that the bodhisattva doctrine is not as important in Theravada Buddhism, as the life and example of Buddha Gautama is all that is necessary. • In Theravada Buddhism the term bodhisattva is only used in the Pali Canon when referring to the period of Gautama prior to his enlightenment, in contrast to Rahula, who suggests it is consistent with the ideal expressed in the Tipitaka. • Bodhisattvas are revered in Mahayana Buddhism and this is exemplified in their depiction in the Tibetan wheel of life where they are shown as guides out of the particular realms, therefore enabling people to receive enlightenment. • It could be argued that the bodhisattva is the highest ideal when compared to a Sravaka and a Pratyekabuddha which are evident in the Tipitaka, however not every school within Buddhism would agree with this because of where the bodhisattva is placed within religious literature. • Anyone who aspires to become a Buddha in Mahayana Buddhism is in reality a bodhisattva, however it is possible that Theravada Buddhists may disagree with this interpretation because of their use of the bodhisattva as one term among other terms. • The bodhisattva is an important expression of karuna and metta. The delaying of parinibbana to help others is the ultimate act of selflessness enabling people to express their lack of attachment and self-centredness. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
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4

5 marks AO1, 25 marks AO2

AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.

Candidates may refer to the following in relation to AO1:

- Triratna Buddhism (formerly The Western Buddhist Order) was founded by Sangharakshita in 1968 as a western sangha.
- The members have sought refuge in the Three Jewels and accepted Sangharakshita as their teacher.
- It is an organisation that is devoted to the exploration and living of Buddhist principles in a Western Industrialised society.

AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.

Candidates may refer to the following in relation to AO2:

- The task of Triratna has been to create new Buddhist traditions relevant to the 21st century. It is argued that it has become one of the largest Buddhist movements, with activities in many cities and rural retreat centres around the world, suggesting that it is meeting a need that is expressed for the modern world.
- Within the Sangha the traditional organisation of monks and laity is broken down. The sangha itself has no set rules apart from the precepts; some members work full time for Triratna, others hold down jobs in the 'outside' world, suggesting that the prohibition of touching money is impossible in the modern world.
- The sangha is self-sufficient and doesn't adopt a vow of poverty; this could be to enable its work to be carried out in a simple and effective way without encumbrances that may have restricted its work in other settings.
- The Sangha has been extended to all of those who have gone for refuge and it could be argued is much more inclusive than in other forms of Buddhism. In the modern world this equality is seen to be much more desirable.
- Some people argue that Triratna has gone too far in acquiescing to the modern world; the principles of 'traditional' Buddhism have been diluted to such an extent that some of them are unrecognisable to the principle originally taught.
- Triratna Buddhism seeks an effective solution to the problem of evil and suffering highlighted in philosophy of religion, and utilises teachings of the Buddha designed to overcome the Three Poisons evident in the world today (this shows links to Philosophy of Religion).
- Buddhists, and others in the modern world, are often seeking a morality that is realistic while still true to the Buddha's teaching. Many would see Triratna as providing this balance (this shows links to Religion and Ethics).
- The teachings of the Buddha, similar to those of Jesus, were contextual for a particular time and place. Believers in both religions feel the need to reinterpret elements of these for modern living (this shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

		<ul style="list-style-type: none">• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).
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