

Examiners' Report
June 2018

GCSE Religious Studies B 1RB0 2D

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Introduction

Religious Studies B Paper 1: Area of Study 2 – Study of Religion Option 2D – Buddhism.

The paper contributes to 50% of the overall award. The assessment consists of four questions, and candidates must answer all four questions. The details of the assessment content is provided in the specification. Centres are to use this rather than other published resources when planning the course content.

Question 1 (a)

This question asked for three ways nibanna is important for Buddhists and was answered well by the majority of candidates. Some candidates performed less well as they supplied responses detailing ways Buddhist could *reach* nibbana, which is, of course, a different question.

Some candidates answered using a list which is not an outline and thus can only receive 1 mark according to the mark scheme.

GENERIC INFORMATION ABOUT LISTS/SENTENCES

Using this example:

Outline 3 beliefs about nibbana:

Escape samsara, become enlightened, escape dukkha (1 mark for list).

It provides an escape from samsara. (1 mark for a sentence identifying one correct piece of information).

Suffering, happy, delighted (0 marks as all three parts of a list have to be correct to gain the mark).

This response gained three marks.

1 (a) Outline **three** ways in which nibbana is important for Buddhists.

(3)

- Ultimate aim for Buddhists
- It means that Buddhists can be free from suffering
- Achieved Enlightenment



The candidate writes three bullet points outlining three correct ways. They are more than simply a list (usually one or two words) and so can gain a mark for each correct way:

Ultimate aim for Buddhists
Free from suffering
Achieved enlightenment



Centres should encourage candidates to write in full sentences in 'a' questions.

This response was given three marks.

1 (a) Outline three ways in which nibbana is important for Buddhists.

(3)

It is a place without suffering
It is the aim of all Buddhists
It is where all enlightened beings end up



The candidate wrote three sentences outlining three ways:

a place without suffering
aim of all Buddhists
the place enlightened beings go



These are probably the shortest type of sentences that will produce an outline.

This response was given three marks.

1 (a) Outline **three** ways in which nibbana is important for Buddhists.

(3)

- One way in which nibbana is important for Buddhists is ~~because it is the~~ that it is the final destination after escaping the cycle of Samsara.
- Another ~~reason~~ way in which nibbana is important for Buddhists is that it ~~is achieved~~ can only be reached provided the enlightenment has been reached. - Finally, nibbana is important for Buddhists as it means that they have purified themselves of Dukkha.



ResultsPlus
Examiner Comments

Three correct ways were given:

escape samsara
reach enlightenment
escape from dukkha



ResultsPlus
Examiner Tip

If candidates run out of space it is better to use blank spaces on the paper rather than use extra pages.

Question 1 (b)

This question asked for two reasons why samadhi was important for Buddhists. Unfortunately, a large number of candidates confused this with samudhaya and so gave responses based upon the Four Noble Truths. These were unable to be credited.

This response was given two marks.

Another way is that enlightenment is possible
(b) Explain **two** reasons why samadhi is important for Buddhists. if you follow
Buddha's (4) teachings.

One reason samadhi is important for Buddhists is that it proves if you have skillful actions and follow the teachings of the Buddha, you will reach nirvana.

Another reason is samadhi is important is that it ^{is a} focal point for meditation and enlightenment for nirvana.

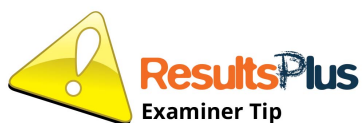


The candidate gives two clear reasons:

One reason 'proves you can reach enlightenment' (1)

Second reason focal point for enlightenment (1)

Unfortunately, the first paragraph does not specifically address the demands of the question and so could not be credited.



Candidates need to have a sound knowledge of terms in the original language as well as in translation as the specification allows for questions based upon either.

This response gained four marks.

(b) Explain **two** reasons why samadhi is important for Buddhists.

(4)

Samadhi means meditation. This is important for Buddhists as it allows them to ~~help~~ achieve upekkha. This is done through samatha meditation. Upekkha is very likely to lead to nibbana.

Samadhi is also important as it helps a Buddhist to try to reach enlightenment. In vipassana meditation Buddhists will chant the four noble truths and three marks of existence in order to try and achieve enlightenment. Meditation is important as it shows you are following the eightfold path.



Two developed reasons were given:

One reason: achieve upekkha (1) this is developed by can lead to nibbana (1)
Second reason: can lead to enlightenment (1) developed by description of how this can be done (1)



Centres should encourage candidates to provide the two reasons in separate paragraphs in order to help clarity of presentation.

This response was given four marks.

(b) Explain **two** reasons why ^{mental training} samadhi is important for Buddhists.

Samadhi is important as it allows buddhists to mentally be prepared in order to follow the dhamma and try to live a life of non-suffering. This can therefore generate good kamma and lead to nibbana which is most Buddhists' end goal. (4)

Also mental training provides Buddhists with a mind with the cessation of tanha. Absence of tanha means that Samudaya can be fulfilled meaning they can become ~~the~~ enlightened.



ResultsPlus
Examiner Comments

The candidate gives two developed reasons:

One reason was to generate good kamma (1) leading to the goal of nibbana (1)

The second reason described the absence of tanha (1) developed by become enlightened (1)



ResultsPlus
Examiner Tip

As this candidate has done, it can be a good idea to write the translation of the term above the original in order to help the candidate with their response.

Question 1 (c)

This question asked for two reasons why the Five Precepts are important for Buddhists. This was well answered by many candidates but a minority merely described the Precepts. This was, unfortunately, not creditable.

Whilst many candidates were able to provide a source of wisdom for this question, some merely added it at the end, almost as a footnote or afterthought. The source of wisdom not only needs to be relevant, but also needs to be integrated into the body of the response/ one of the reasons.

This response was given four marks.

(c) Explain **two** reasons why it is important for Buddhists to follow the five precepts.

In your answer you must refer to a source of wisdom and authority.

(5)

One reason why it is important for buddhists, is that it gains skilful actions by obeying the guidelines given, without jeopardising their chance of reaching enlightenment. The five precepts are also crucial to buddhists because it allows them to have a sense of what's right and what's wrong. They need to have this ability so that they can constantly follow right effort, "if you're feeling helpless, help someone."



The candidate gave two developed reasons but with a quotation from Aung San Suu Kyi as a source of wisdom, which does not really apply to the question and so could not be credited.

Reason 1: 'gains skilful actions' (1) developed by 'does not jeopardise enlightenment' (1)

Reason 2: 'sense of right and wrong' (1) developed by 'leads to constantly following right effort' (1)



"Sources of Wisdom need to be directly related to the question and reasons given"

This response was given five marks.

(c) Explain **two** reasons why it is important for Buddhists to follow the five precepts.

In your answer you must refer to a source of wisdom and authority.

(5)

Following the five precepts is important for Buddhists as it shows that they are not trying to cause ~~the~~ dukkha. If one was to not follow the five precepts then they would be causing dukkha for themselves and others, evidenced in the Dhammapadam where it says "~~hatred is never appeased by hatred in this world~~". ~~It says~~ "Phenomena are preceded by the heart". They are also important as following them also shows that you are following the eightfold path. "The way to the end of dukkha is magga", for a Buddhist to go down the middle path they must follow the eightfold path. This means that following the five precepts can cause the cessation of dukkha.



The candidate gave two developed reasons and a clear source of wisdom correctly used within the body of the answer.

Reason 1: 'way to stop dukkha' (1) developed by 'otherwise they would cause it for others' (1) referenced by the Dhammapada phenomena quote (1)

Reason 2: 'means they follow the eightfold path' (1) developed by 'the way to find the middle way' (1)



"Detailed source of wisdom text references are not needed, it is enough to correctly cite the origin of the quotation"

Paraphrasing is quite acceptable as long as it gives a true flavour of the original.

This response gained two marks.

(c) Explain **two** reasons why it is important for Buddhists to follow the five precepts.

In your answer you must refer to a source of wisdom and authority.

(5)

One reason why it is important for Buddhists is that it is part of the noble eightfold path, an integral part of Buddhist teaching on how to attain enlightenment, taught by the Buddha on the Sermon at Benares.

Another reason it is important for Buddhists is that it ~~helps to~~ reduces the amount of suffering in the world, which is the original aim the Buddha strived for (as recorded in the Buddhavamsa 26).



The candidate gives one developed reason in the second paragraph. The first paragraph is incorrect.

Reason: reduces suffering in the world (1) developed by original aim of Buddha (1). The source of wisdom was not credited as it did not tell us in enough detail what was recorded. Here the paraphrase was far too general.



Source of wisdom references need to be clear rather than a mere passing comment.

Question 1 (d)

Introduction

This question asked for an appraisal of the idea whether the Wheel of Life could help Buddhist understand suffering. Many candidates described the Wheel of Life rather than linking it directly to the question.

Others provided for and against for the quotation and then provided a personal opinion. This does not constitute appraisal and so limited the marks available. Later responses in this report will show more clearly what is expected.

This question asked for an appraisal of the idea whether the Wheel of Life could help Buddhist understand suffering. Many candidates described the Wheel of Life rather than linking it directly to the question.

Others provided for and against for the quotation and then provided a personal opinion. This does not constitute appraisal and so limited the marks available. Later responses in this report will show more clearly what is expected.

This response was given 8 marks.

*(d) "The Wheel of Life helps Buddhists understand causes of suffering."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- refer to different Buddhist points of view
- reach a justified conclusion.

(15)

This question is significant because it questions the metaphysics of Buddhism and how ~~why~~ we can use it in our daily lives to overcome suffering. I agree with this statement because at the centre of the wheel of life is the three poisons, which in Buddhism are the root of all suffering.

A Mahayana Buddhist would disagree with me. They would say that we must look beyond the three poisons and understand the real causes of suffering. After all, suffering may not be caused by our outlook on the world, but instead by our previous ~~karma~~ karma and the circumstances in which we were born, and say that we must deal with them before ~~observing~~ examining the way we look at the world.

I disagree with this because of the attitudes of Buddhist monks. They live in conditions that many of us would hate and want to be rid of as soon as possible, yet they seem to be dealing with the problem of suffering on their attitude alone. After all, with the right mind and outlook, one can reduce suffering to the point that it is negligible, and monks seem to be fine with that system.

A Theravada Buddhist would agree with me, as they take a more literal view of the Dhamma and Buddhist metaphysics. They would say that the three poisons at the centre of the wheel help us to understand the cause of suffering, and how to prevent it i.e. by rejecting the three mental poisons. Therefore, the wheel of life is at least helpful.

In conclusion, the wheel of life is helpful to understand the causes of suffering, as it shows the poisons that weaken us and make us suffer.



The response was given Level Two - 5 marks - as superficial connections were made among many, but not all, of the elements in the question, and were underpinned by a limited understanding of religion and belief.

Judgements were superficial, leading to a conclusion that is not fully justified.

3 marks were given for SPaG.



Centres should encourage candidates to respond in an integrated fashion rather than using separate paragraphs to give for and against reasons.

Question 2 (a)

This question asked candidates to outline three Buddhist aims of punishment. Some candidates listed types of punishment - without linking these to the aims. No mark could be given.

This response was given one mark.

2 (a) Outline **three** Buddhist aims for the use of punishment.

(3)

Buddhists believe when punishing people to treat them with kindness and to help them rehabilitate.



An outline of being a way to help them rehabilitate was credited. Treating people with kindness is not an aim of punishment.



As in this case, outlines should be given in sentences.

This response was awarded 2 marks.

* resentment
Question 2: Crime and Punishment
change people off.
reinfor ✓
deterant ✓
2 (a) Outline **three** Buddhist aims for the use of punishment. (3)

one Buddhist aim for punishment is reinformation, as it allows Buddhists to face their deserved punishment and change so they don't do it again. Another aim for punishment is deterrent as it would scare people from wanting to commit a crime because of the punishment. Another is retribution where the punishment



Outlines should be clear.

This response was given three marks.

2 (a) Outline **three** Buddhist aims for the use of punishment.

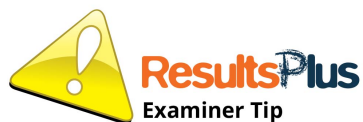
(3)

To reform criminals
To help criminals receive the kamma they
deserve.
To keep other people safe from criminals
(e.g. sending a murderer to jail.)



A clear outline of three aims of punishment was given:

reform
receive good kamma
keep people safe



Whilst not all three outlines were full sentences, there was enough detail to lift the response away from being merely a list.

Question 2 (b)

This question asked candidates to give two reasons why forgiveness is important for Buddhists.

This response was given one mark.

(b) Explain **two** reasons why forgiveness is important in Buddhism.

(4)

Forgiveness is important to buddhist because they believe that everyone deserves a second chance because you only live once and they believe that everyone can change if given the time to do so.



ResultsPlus
Examiner Comments

The candidate gives one clear reason:

One reason 'believe everyone can change' (1). 'Everyone deserves a second chance' was not considered a creditable reason for forgiveness.



ResultsPlus
Examiner Tip

Centres should encourage students to use one sentence for the reason and another sentence for the development.

This response was given four marks.

comes and to protect the public.
(b) Explain **two** reasons why forgiveness is important in Buddhism. (4)

Forgiveness is important in Buddhism as it allows them to avoid anger which is one of the three poisons. So if they are not angry at the person then they can let go of ~~and~~ negative mental states.

It's important as everyone can change as seen taught by the teaching of anatta (one of the three marks of existence) - so the forgiving them ^{is a helpful action and} may allow them to change but not forgiving them will cause more dukkha and stress.



ResultsPlus
Examiner Comments

The candidate gives two developed reasons:

One reason was to 'avoid anger' (1) developed by 'let go of negative mental states' (1)

The second reason was that it 'can help them to change' (1) and this was reverse developed by the 'teaching of anatta' (1)



ResultsPlus
Examiner Tip

To check whether an answer is developed centres can encourage candidates to look at both parts of each reason. If each part is capable of standing alone, as in this response, then it is likely that the reason is adequately developed.

This response was given three marks.

(b) Explain **two** reasons why forgiveness is important in Buddhism.

(4)

Buddhists believe that by forgiving someone, they are not clinging on one of the 3 fires, ~~the~~ hatred. This means they will generate good kamma and therefore ^{be} more likely to reach enlightenment.

Buddhists also believe that by forgiving someone, they are doing metta (love and kindness). This will generate good kamma for them~~s~~ and therefore be more likely to reach enlightenment.



The candidate gave one developed and one simple reason, as the second half of the second reason is a repetition of the first development.

The first reason was 'not clinging to hatred' (1) developed by to 'generate good kamma and reach enlightenment' (1)

The second reason was that it was a 'way of giving metta' (1)



Repetition of the same idea over two reasons cannot be credited twice.

Question 2 (c)

This question asked candidates to explain two Buddhist reasons given for suffering. Descriptions of suffering were not able to be credited unless they were integrated into the reasons given for its existence.

This response was given one mark.

(c) Explain **two** Buddhist teachings about suffering.

In your answer you must refer to a source of wisdom and authority.

(5)

Buddhists believe suffering is important. ~~The~~
When the Buddha left the palace he
saw suffering everywhere he dedicated his
life to helping them.



The candidate gave one simple teaching:

Teaching 1: 'Buddha dedicated his life to helping people suffering'.

There was no direct reference to a source of wisdom.

This response was given four marks.

(c) Explain **two** Buddhist teachings about suffering.

In your answer you must refer to a source of wisdom and authority.

(5)

One Buddhist teaching is that suffering is a part of everyone's lives but you must be able to combat it through religion and ~~tanha~~ sila. This was shown when the Dalai Lama said "Suffering is unavoidable".

Another Buddhist teaching about suffering is that the cause of all suffering is through tanha (craving). So to avoid suffering we must not get attached to things due to annica (the impermanence of all things).



This candidate gave two developed teachings and also a source of authority which was, unfortunately, not correct. The Dalai Lama actually said 'pain is inevitable, suffering is optional'.

Teaching 1: 'suffering is part of life' (1) developed by 'combat it through sila' (1)
Teaching 2: 'suffering caused by tanha' (1) developed by 'therefore you must not become attached' (1)



Examiners will check sources of wisdom for accuracy and genuineness. Buddhism has tended to attract 'fake quotes'.

This response was given five marks.

(c) Explain **two** Buddhist teachings about suffering.

In your answer you must refer to a source of wisdom and authority.

(5)

'Hatred is not appeased by hate' suggests that if ^{someone} ~~we~~ hates us we should not hate them back as it leads to more hatred which eventually leads to violence and violence's end result is suffering.

Angulimala's story helps understand that suffering can be prevented through the use of forgiveness. The Buddha forgave Angulimala even though he ~~was~~ killed 99 people and wanted his 100th victim to be the Buddha himself however Angulimala then reveals 'The kind words of the passimata Buddha saved me' which shows suffering can be prevented.

'Lay your knife down' also suggests that ~~say~~ violence is not the answer and can lead to suffering. Also suffering is seen as something that is uncontrolled, it happens to everyone however it can be prevented through the use of meditation which switches your concentration to something peaceful. When the Buddha left his home he realised suffering was everywhere. Suffering is seen as something that can be resolved through 'kind words' and not through punishment & violence. → we should help those who suffer greatly.



This candidate gives two developed teachings and also a relevant and creditable source of authority.

Teaching 1: 'suffering can be prevented through forgiveness (1) sourced by the story of Angulomina (1) developed by the example of how the Buddha behaved (1)

Teaching 2: 'we cannot control suffering' (1) developed by 'can be lessened through practice of meditation' (1).



When candidates have a great deal to write Centres should encourage them to continue their response in the blank spaces between questions rather than continue on a separate sheet.

Question 2 (d)

This question asked candidates to appraise the idea as to whether no-one should support capital punishment.

In 'd' questions 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.

This response was given Level Three - 9 marks.

There are no marks for SPaG in Q2d.

(d) "No-one should support the use of capital punishment."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

I agree with the statement and believe that nobody should support the use of capital punishment as everyone should have the right to live no matter what they have done. In addition, I believe that all life is sacred and should not be killed. However, on the other hand, most likely would disagree as they may say that capital punishment is right for those who have committed heinous crimes and it acts as a deterrent, preventing others from committing such crimes in the future.

Firstly, an atheist may accentuate that capital punishment is a good means of punishment as it acts as a deterrent and therefore ^{prevents any} other potential criminals from committing crimes. This is good as it helps to bring crime rates in areas down as well as make areas of the country more safe. Furthermore, capital punishment also is a lot cheaper than keeping a person locked up in a cell. System, the usual life sentence is 15 years and this costs the taxpayer £350,000 to keep the criminal locked up in jail. By carrying out capital punishment, this will allow more and more ^{money} of the taxpayers to be spent on public services that instead improve the welfare of society rather than paying needless money on keeping dangerous criminals alive.

However, a Buddhist will disagree with the atheist's view because for all life is sacred and goes against ahimsa and the first moral precept. Furthermore, ^{another matter} all life is means there is no permanent self and so we are constantly changing as a person. This means the criminal mindset may change which is why Buddhists prefer reformation rather than capital punishment because criminals can be educated.

enjoyer a second chance on what is right and wrong. ^{Mohayana} Buddhists also believe in "buddha nature" which means that all people have the ability to become enlightened and by killing a person, this causes negative karma to affect the criminal. This as a result ^{delays} the criminal from achieving enlightenment and nirvana.

In addition, as a catholic, I believe that killing criminals isn't the right thing to do because reformed criminals also act as a significant force for good as they help young people understand what the effects of their actions are and so a reformed criminal is worth a lot more than the amount paid

to keep him in prison making the £50,000 (Total for Question 2 = 24 marks)

worthwhile to keep the reformed criminal in prison originally.

Lastly, the life sentence is just as effective as capital punishment in terms of punishment as it acts as a deterrent preventing people from committing crimes that will cause them to end up in prison because nobody wants to be isolated from family and friends.

So in conclusion, I believe that capital punishment is morally wrong and as a result this ~~causes~~ prevents a person from changing for the better and making up for their wrongs.

Pros for capital p

- £350,000 = 15 year prison
- acts as a deterrent
- badly convicted
- prevents chance from escaping

Plan

Cons

- all life is sacred - karma
- reformed criminals act as a force for good.
- deterrent



The candidate gained Level Three as they:

Deconstructed religious information/issues, leading to coherent and logical chains of reasoning that considered different viewpoints. These were underpinned by an accurate understanding of religion and belief. Connections were made among many, but not all, of the elements in the question.

The response constructed coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements were supported by the appraisal of evidence, leading to a partially justified conclusion.



Centres should be encouraging candidates to aim for a written style such as this in their 'd' answers as a basis to build further more detailed developed answers.

Question 3 (a)

This question asked for an outline of three ways objects of devotion might be used in Buddhist worship. Descriptions of objects of devotion were not creditable.

This response was awarded 2 marks.

3 (a) Outline **three** ways objects of devotion are used by Buddhists.

& 1. (3)

One way in which the objects of devotion are used by Buddhists is that they allow a strong focus point for meditation ^{such as a bodhi tree}. Another way they are used is ^{through} prayer as they allow the Buddhist to feel personally connected with the Buddha. Another way they are used is by learning from their teachings in order to achieve



Provides a strong focus.



A strong focus always helps.

This response was given two marks.

3 (a) Outline **three** ways objects of devotion are used by Buddhists.

(3)

- Images of the buddha to inspire them/~~focuses on~~
~~the buddha~~
- Flowers to symbolise Anicca (nothing lasts
for ever - everything dies.)
- A statue of the buddha, to keep focus and
to meditate peacefully.



This candidate only received 2 marks as the first and third reasons discuss the same object.

Marks can only be awarded for each different point identified - in this case:

- use of flowers
- use of Buddha images/statues



Centres should encourage candidates to check their responses for repetition of material within a question.

This response was given 3 marks.

Question 3: Living the Buddhist Life

mala beads
buddha statues

3 (a) Outline three ways objects of devotion are used by Buddhists.

(3)

- Buddhists may use mala beads in order to help them chant the correct buddhist scripture the correct exact number of times number of turns.
- Buddhists may use statues of the buddha in order to focus and concentrate the mind.
- The remains of important monks and buddhists help to remind the buddhists that it is possible to live a skillful life with reduced dukkha in order to become enlightened.



There were three outlines of uses of devotional objects:

- use of mala beads
- use of statues
- use of venerated remains



Sentences will always provide the clearest outline in all 'a' questions. Bullet points to begin them are acceptable.

Question 3 (b)

This question asked for two reasons why festivals are important for Buddhists. Most candidates were able to give good responses to this question.

This response was given three marks.

(b) Describe **two** reasons why festivals are important for Buddhists.

(4)

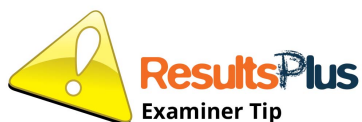
Buddhist festivals are often used to bring together communities and families, strengthening bonds between people and improving their lives. They are also used to express their devotion to the Buddhist life style and reach their ways to others.



There are, in fact, three reasons here, only two can be credited. Any developed reason will take priority over basic reasons. But following one developed reason with two basic reasons (as here) cannot be used as a way to gain a second two marks.

First reason: 'bring community and family together' (1) developed by 'strengthen bonds and improve lives' (1)

Second reason: 'express devotion to Buddhist life style' (1)



Centres should encourage candidates to give their two reasons in separate paragraphs.

This response gained 4 marks for two developed reasons.

(b) Describe **two** reasons why festivals are important for Buddhists. *wordly desires.*
(4)

One reason is because they act as a chance to gain good merit.

Festivals often involve intensifying religious practices like Uposatha days or taking up extra precepts on Wesak and Vassa Lama Tong Khempu days, and by doing this, they show devotion to their religion and gain good merit.

Also, festivals help them to reflect on important things. For example, on Parinibbana day, you can reflect on the Buddha's final moments before ~~being~~ entering nibbana which help them reflect on their own lives. ~~and ending up~~



The first reason was to 'gain merit' (1) developed by 'taking up extra commitments at festivals' (1)

The second reason was to 'reflect upon important things' (1) developed by contemplating the Buddha's final moments on Parinibbana Day (1)

This response scored 3 marks.

(b) Describe **two** reasons why festivals are important for Buddhists.

(4)

Festivals represent the key factors of the Buddha's life and teachings. The festivals can be performed to show respect to the Buddha and help people understand the importance of the Buddha's teachings.



The candidate gave one split developed and one basic reason, with the two halves of the developed reason separated by the clear reason. This is acceptable if it makes a logical connection - though could be dangerous if not expressed as clearly as this one.

One reason was that it 'shows key factors of Buddha's life' (1) developed by 'help people understand his teaching' (1)

The second reason was to 'show respect to the Buddha' (1)



Centres should encourage candidates to deal with each reason separately in 'b' questions in order not to affect the quality of communication of their responses.

Question 3 (c)

This question asked candidates to explain two reasons why puja might take place in the home. Most candidates were able to provide two developed reasons, but fewer were able to provide a relevant source of wisdom.

This response was given three marks.

(c) Explain **two** reasons why puja may take place in the home.

In your answer you must refer to a source of wisdom and authority.

(5)

Many religious practices are done in the home because it's private and shows devotion it can help build karma because meditation is important at all times



Whilst this was a short response it managed to deliver a developed and a clear reason in condensed form. There is no Source of Wisdom however.

Reason 1: 'can give more privacy' (1) developed by 'shows devotion' (1)
Reason 2: 'helps build karma' (1)

This response was given 5 marks.

(c) Explain **two** reasons why puja may take place in the home.

In your answer you must refer to a source of wisdom and authority.

(5)

Puja may take place in the home so that a Buddhist is able to concentrate and worship with the right intention. Worship without the right intention will lead to suffering, shown in Dhammapada 1 where it says "Phenomena are preceded by the heart" This shows that you have to have your heart in the right place in order to successfully pray.

Puja may also take place in the home so that Buddhists can ~~be~~ *more* vigorous. If Buddhists put more energy into their puja then they are more likely to earn good kamma and it is possible that the home is the best place for them to do so.



This candidate gave two developed reasons and also a valid source of authority.

Reason 1: 'able to concentrate more' (1) was developed by 'good worship needs right intention' (1) and this was supported by the Dhammapada 1 quotation

Reason 2: 'more positive energy means more good kamma' (1) was developed by 'possible that home is the best place for this' (1)



Here the source of wisdom was clearly linked to the point being made by the candidate. The explanation helped ensure this.

This response was given 2 marks.

(c) Explain **two** reasons why puja may take place in the home.

In your answer you must refer to a source of wisdom and authority.

(5)

one reason ~~is~~ is because it is easier than
going to the ^{vihara} ~~temple~~ and all you need
is a statue of the Buddha facing east so that
is the direction he was facing when ~~he became~~
~~enlightened~~ ~~and died~~ he meditated and he
Bodhi tree and became enlightened.



This candidate gave two basic reasons but no source of authority.

Reason 1: 'easier than going to a vihara' (1)

Reason 2: 'do not need many things (just a statue of the Buddha)' (1)

Question 3 (d)

This question asked for an appraisal of the idea that samatha was the best form of meditation.

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.

This response was given 11 marks.

* (d) "Samatha is the best form of meditation."

^{concentration}
Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

- breathing exercise

(15)

As samatha is the concentration of the mind when in meditation. The statement implies that samatha is a better form of meditation than vipassana (insight) and mettubhavana (loving kindness). I disagree with the statement as I think that mettubhavana is the best form of meditation as it ^{remains} ~~teaches~~ key Buddhist teachings such as anatta, and anicca. Some ^{Buddhists} ~~Buddhists~~ may disagree with ^{me} ~~me~~ as they would think that samatha is the best form of meditation as it helps achieve upakkha (tranquility of the mind) and helps it is done through breathing exercises which help develop right mindfulness and right concentration (~~part~~ ^{part} of (part of the noble Eightfold Path which is the method used to end tanha).

Other Buddhists may agree with me as they would believe that Mettubhavana is the best form of meditation as it helps Buddhists to develop ^{Upekkha} ~~Upekkha~~ (compassion) ~~and~~ which will then allow them to be able to forgive and live in harmony with others (social peace). It suggests that there's no

'adham' or no permanent self and it shows anicca that everything is constantly changing due to natika having Samsara as everyone can change so people can change for the better and develop loving kindness.

Overall, I feel that mettahanna is the best form of exercise as it helps Buddhists to live in harmony with one another despite the different denominations which will help reduce dukkha and increase their karma and merit as they forgive each other and develop kindness. And, vipassana meditation is just sitting which may not be as effective

but develops insight into the teachings. A Zen Buddhist perform Zen meditation (mixture of sunatha and vipassana) which is a effective form of meditation but not as effective as mettahanna meditation.



ResultsPlus
Examiner Comments

The candidate gained Level Three - 8 marks - as they:

Deconstructed religious information/issues, thus leading to coherent and logical chains of reasoning that considered different viewpoints. These were underpinned by an accurate understanding of religion and belief. Connections were also made among many, but not all, of the elements in the question.

The candidate constructed coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, leading to a partially justified conclusion.

3 marks were given for SPaG.



Centres need to ensure that all bullet points are assessed. There will either be three or, as in this case, two. If not all bullet points are addressed marks cannot go above Level Two.

Question 4 (a)

This question asked for outlines of three Buddhist teachings about passive resistance. Descriptions of ways to practise passive resistance were not creditable.

This response was given 2 marks.

4 (a) Outline **three** Buddhist teachings about passive resistance.

- Passive resistance should always be non-violence ⁽³⁾ therefore following the rules of the first moral precept.
- Passive resistance should always occur with metta.
- Passive resistance should be based on a just cause.



Two teachings were credited:

It follows the first precept
It involves metta

The third teaching did not directly address passive resistance.

This response was given 3 marks.

4 (a) Outline **three** Buddhist teachings about passive resistance.

(3)

We should use passive resistance in order to show ahimsa for others which can help improve karma

Passive resistance can reduce any of the 3 mental poisons from deluding the mind.

Passive resistance is important as it shows metta; love & kindness therefore reducing suffering as you are not harming others.



Three clear creditable reasons were given:

- it shows ahimsa
- it reduces the Three Poisons
- it shows metta

This response gained 1 mark.

4 (a) Outline **three** Buddhist teachings about passive resistance.

(3)

- ~~On~~ Buddhists are pacifists so do not believe in violence as a form of resistance
- They can protest or campaign peacefully
- They may educate others on their beliefs.



Most of this response was a description of actions rather than outlining passive resistance - protesting or campaigning are actions and not teachings.

Buddhists do not believe in violence was a creditable reason.



Centres should encourage candidates to highlight key words - such as 'teachings' in each question in order to focus their response.

Question 4 (b)

The question asked for two reasons why most Buddhists would not support the use of weapons of mass destruction. This was well-answered by a majority of the candidates.

This response received 3 marks.

(b) Explain **two** reasons why most Buddhists do not support the use of weapons of mass destruction.

(4)

- ~~WMD's cause widespread devastation and so are unsuitable to use as Buddhists are pacifists so do not condone the use of violence~~
- ~~WMD's create suffering~~
- Weapons of mass destruction create suffering and are unskillful, as they kill thousands of innocent people
- WMD's go against the moral precept of not harming or killing another being, so Buddhists would use peaceful alternatives.



There was a creditable and developed reason:

One reason 'they create suffering' (1)

Second reason 'they kill thousands of people' (1) reverse developed by 'making them unskillful' (1)



As in the case of this response, if a candidate crossed out part of the answer it is better to use the blank space beneath the answer than moving to extra paper.

This response received 4 marks.

(b) Explain **two** reasons why most Buddhists do not support the use of weapons of mass destruction.

(4)

WMDs are indiscriminate so they ~~go~~ ^{with unskillful} ~~go~~ ^{using} harm innocent people; making them unskillful. ^{in negative kamma.}
Also, they kill so they go against the first moral precept and ahimsa, and ~~q~~ ^{so} create bad ^{bad kamma} ~~things~~, and make enlightenment harder to reach.



There were two developed reasons:

One reason was 'harm the innocent' (1) which was developed by 'making them unskillful actions' (1)

The second reason was that 'they go against the First Precept' (1) and this was developed by 'so creating bad kamma' (1)

This response received 2 marks.

(b) Explain **two** reasons why most Buddhists do not support the use of weapons of mass destruction.

(4)

Firstly, they believe that they cause suffering.

Secondly, they don't settle anything cause destruction.



There were two clear reasons creditable in this response:

One reason was that 'they cause suffering' (1)

The second reason was that 'they do not settle anything' (1)

Question 4 (c)

This question asked candidates to explain two ways that Buddhists respond to issues caused by conflict. A small minority of candidates tried to re-use the material from 4a, but this could only gain one mark as a description of passive resistance.

This response was given 5 marks.

(c) Explain **two** ways some Buddhists respond to issues caused by conflict.

In your answer you must refer to a source of wisdom and authority.

(5)

"If you are feeling helpless, help someone"
The lady. The lady set up peaceful protests
around Burma to gain support and metta karunā
for the people who was being violently
abused by the government.
Strikes could possibly happen, to prove a
point to an corrupted government. Buddhism
could become ~~the~~ engaged in medical roles to
try and help victims of conflict to
recover and to try and improve their lives.



The candidate gave two developed ways and also a relevant source of authority.

Way 1: 'hold peaceful protest' (1) was justified by Source of Wisdom and authority quotation from Aung San Suu Kyi - called 'The Lady' by this candidate (but recognisable enough to credit (1)) and was then developed by 'providing metta for the people' (1)

Way 2: to 'try to improve lives' (1) reverse developed by 'become engaged in medical roles to help' (1)



Sources of wisdom do not have to be perfectly reproduced. As long as they are recognisable in some form (as here) and relevant they will be credited.

This response was given 4 marks.

Tchut Nakt

(c) Explain **two** ways some Buddhists respond to issues caused by conflict.

In your answer you must refer to a source of wisdom and authority.

(5)

Buddhists may respond to issues caused by conflict in a calm composed way as if anger or love of the three poisons/aversion them then more conflict and dukkha would be caused. Tchut Nakt says "If I meet Osama Bin Laden, the first thing I will do is listen" showing the calm way of dealing with the terrorist.

Buddhists may also ~~react~~ retaliate and break the vinaya as too many are allowed to retaliate if attacked ruling out the ahimsa and the Buddha had said to one of the ascetics which breaks the parsha sila. So Buddhists may think that they can ^{also} break the rules and retaliate to issues caused by conflict.



This response contains two ways and a source of authority. There is an attempt at a second source of authority, but not only does it not directly support the way, it also cannot be credited as a mark has already been given.

Way 1: 'deal with it calmly' (1) developed by 'thus avoiding effect of Three Poisons' (1) supported by SoWA quote from Thich Nhat Hanh (1)

Way 2: 'can retaliate in certain circumstances' (1). However, the rest of the response loses focus and so cannot be credited.



Only one relevant source of wisdom can be credited in a 'c' question as 'a source' is asked for, not 'sources'.

This response received 3 marks.

(c) Explain **two** ways some Buddhists respond to issues caused by conflict.

In your answer you must refer to a source of wisdom and authority.

(5)

One way ~~to~~ is that they could try to make peace by ~~teaching~~ teaching the people who caused the conflict about karuna and metta.

~~They could also~~ They could introduce them to Buddhism and teach them that they are only receiving their bad karma which will stop them from reaching enlightenment.



The response gives one developed way and one clear way but no source of authority.

Way 1: 'teach about kindness and compassion' (1)

Way 2: 'introduce them to Buddhist ideas' (1) developed by 'show the effect it will have on their karma' (1)

Question 4 (d)

This question asked for an appraisal of the idea that everyone should support the Just War theory. This was a 'd' question with 3 bullet points and those candidates who did not address all three were restricted to a maximum mark at top of Level Two.

This response was given 8 marks.

(d) "Everyone should support the Just War theory."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- refer to non-religious points of view
- reach a justified conclusion.

Yes	NO
- Necessary - Utilitarian - Situation ethics - BVBS	is avoid war at all costs & supporting it bad Should work for peace instead.

The Just

(12)

Just War Theory states that war can be justified under certain conditions, such as if it reduces suffering overall and all other options have been considered and it is a last resort. I disagree, because there are other ways to deal with the issue of war, such as promoting peace which should be ~~more~~ favored over the Just War theory.

Many Buddhists may disagree with ~~war~~^{me} and argue that although you can work for peace to reduce war, they are inevitable and so realistically we should support the Just War Theory, but only as a last resort. Especially for devoutly ^{engaged} Buddhist, ~~like~~ such as the venerable Bhaddanta Bodhi who argues in his book "War and Peace: a Buddhist Perspective" that by applying situation ethics, in some cases war is necessary. For example, going to war to help overthrow a dictator that brutally murders his own people can be justified since it reduces ~~the~~ suffering ~~and~~ for the citizens and the ~~act~~ is out of ^{Karuna} (compassion), ~~so~~ it is justified. Two ~~the~~ branches of ethics may be used by both Buddhists and non-religious people to support a just war which is utilitarianism and virtue ethics. Utilitarianism is the view of ^{focus} ~~acting~~ on the consequence and ^{the} action, to have the best possible outcome, whereas virtue ethics ~~is~~ stresses the importance of the action being for the right reason. ~~But~~ supporting a just war can be seen as both of these as it can show a ~~the~~ good action and good consequence, so ~~it~~ supporting the Just War Theory.

isn't a bad thing.

However, I would respond by saying that the Just War Theory ^{should} ~~can~~ never actually be openly supported, even if Buddhists may say it ~~there~~ can be a good thing. The parable of the saw in the Karacupama Sutta puts this as an extreme and says even if you're being attacked by a saw, you shouldn't retaliate, and ~~the~~ ~~if~~ if everyone does this then the perpetrators would realize their evil deeds and stop doing them. The ~~issue~~ ~~can~~ ~~be~~ ~~said~~ ~~for~~ ~~war~~ ~~and~~ ~~its~~ ~~justification~~: the important thing is to show ahimsa and not support any (Total for Question 4 = 24 marks)

war at all, in order to prevent them **TOTAL FOR PAPER = 102 MARKS** entirely. The issue doesn't lie with the problem of war, but with how it comes about, and so we should work to support the end of war, not more of them, no matter how just. Some non-religious people would agree with me and say that Just wars only enforce the vicious cycle of conflict, such as overthrowing ~~the~~ the dictator in ^{Iraq} ~~the~~ way led to more conflicts, and so shouldn't support the Just War Theory, but on how to end war.

To conclude, not everyone should support the Just War Theory; despite the fact that it shows compassion in both the action and the outcome, we should work for ending wars, not ~~is~~ causing more.



The response gained Level Three - 8 marks - because:

it deconstructed religious information/issues, leading to coherent and logical chains of reasoning that considered different viewpoints. These were underpinned by an accurate understanding of religion and belief. Connections were 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, leading to a partially justified conclusion.

SPaG is not given in Q4.



Centres should encourage candidates to cross through each bullet point as they write about them.

Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- Do not attach extra sheets to your examination paper; write within the scannable pages using the blank spaces.
- When answering the (a) items use three full sentences.
- The source of wisdom offered to support answers in (c) items must be relevant to the question and support the reason given.
- The (d) items ask for evaluation, after considering the evidence. The higher grades are achieved if the evidence/reasons given is 'considered' or appraised for its value as an argument as part of deciding the evaluation.
- On (d) items the bullet points indicate the viewpoints that can be awarded in the answer.
- Candidates should read the questions carefully, and answer the question asked fully.

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

