

Examiners' Report
June 2019

GCSE Religious Studies 1RB0 2D

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June 2019

Publications Code 1RB0_2D_1906_ER

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Introduction

1RB0 2D, GQ Summer 2019

GCSE (9-1) Religious Studies

Religious Studies B – Beliefs in Action

Paper 2: Area of Study 2 – Religion, Peace and Conflict

Option 2D – Buddhism

This paper contributes to 50% of the overall award. The paper includes four questions, each covers a section of the specification; candidates are expected to answer all four questions. There is no element of choice on the paper. The details of the assessment content is provided in the specification. Centres are expected to use the Edexcel specification rather than other published resources when planning and teaching the course content. The examination is set from the specification.

This paper allows an in depth study of Buddhism as a lived religion within the United Kingdom, and its beliefs and teachings on life, specifically about the issues of peace and conflict and crime and punishment. This unit is the largest of the Buddhism papers on the specification and it engages the interest of young people, as it addresses many Buddhist beliefs and teachings in addition to some issues affecting young people today.

Question 1 (a)

Candidates were assessed on Section One: Buddhist Beliefs

Bullet point 1.8 – Buddhist ethical teachings

The question asked was:

Outline **three** of the paramitas.

The candidates needed to provide an outline (not a list) of three of the paramitas (six perfections). Although this is on the specification some candidates confused it with other Buddhist teachings.

The candidate is awarded 0 marks.

1 (a) Outline **three** of the paramitas.

6 Paramitas

(3)

To avoid taking life.

To avoid the misuse of drugs and alcohol

To avoid lying (be truthful).



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Examiner Comments

Examiners awarded one mark for each belief identified and written as an outline (in a sentence).

The candidate outlines three of the Five Precepts rather than the paramitas, which is incorrect so they are not credited with any marks.



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Examiner Tip

Candidates should be familiar with all of the specification.

The candidate writes three sentences outlining three paramitas. They gain three marks.

Generosity is a paramita.

Meditative concentration is a paramita.

Honesty is a paramita.



ResultsPlus
Examiner Comments

The candidate writes three sentences outlining three paramitas.

Generosity is a paramita (1) Meditative concentration is a paramita (1)
Honesty is a paramita (1)

These are fairly repetitive but each sentence is an outline.



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Examiner Tip

Teachers should refer to the specification for specialist terms that might be used in questions.

Candidates should make sure they write three distinct sentences.

Question 1 (b)

Candidates were assessed on Section One: Christian Beliefs

Bullet point 1.1 – The life of the Buddha

The question asked was:

Explain **two** ways in which the Buddha's enlightenment is important.

Candidates are asked to 'Explain two' on (b) items. Therefore, two reasons are required, and both need to be developed to be awarded 4 marks.

Development consists of a piece of extra information, a reference to a source of wisdom, quotes or examples. The development must link to the reason given and to the question asked.

This question was answered well by candidates who recognised the question was specifically about the Buddha's enlightenment rather than enlightenment as a Buddhist belief.

The candidate is awarded 1 mark.

(b) Explain **two** ways in which the Buddha's enlightenment is important.

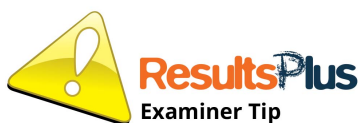
(4)

one way Buddhas enlightenment is important
is by showing that you could escape
the wheel of samsara



The candidate gives one developed way:

Way One – Showing that you can escape the wheel of samsara (1)



Candidates should try to link their response directly to the question to ensure they have addressed the question.

The candidate is awarded 4 marks.

The Buddha's enlightenment shows that previous beliefs about enlightenment are wrong. It proved that starving oneself and living a miserable life will not lead to escaping Samsara. Instead, a balanced lifestyle and right state of mind is needed.

The Buddha's enlightenment also shows that anyone can become enlightened with enough dedication. The Buddha spent his early life away from the wider world and was only exposed to Buddhism later on. Therefore, it shows that even people who have only recently become acquainted with Buddhism can become enlightened. So just about anyone can.



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Examiner Comments

The candidate gives two developed beliefs:

Way One – Shows previous beliefs about enlightenment are wrong (1)

Development One – living a miserable life will not lead to escaping samsara (1)

Way Two – anyone can become enlightened (1) Development Two – with enough dedication (1)

There is extra information but maximum marks have been awarded.



If candidates run out of space for an answer they should write elsewhere in the booklet or on spare paper and indicate in the space for the question that they have done this.

Question 1 (c)

Candidates were assessed on Section One: Buddhist Beliefs

Bullet point 1.5 – Third Noble Truth

The question asked was:

Explain **two** Buddhist beliefs about tanha.

Candidates are asked to 'Explain **two**' on (c) items. Therefore, two beliefs were required, and both needed to be developed for 4 marks.

Development consists of a piece of extra information, a reference to a source of wisdom, quotes or examples. The development must relate to the belief given and to the question asked.

The reasons then should be supported with a 'reference to a source of wisdom'; this must support the belief given and cannot be awarded twice. Therefore, if it is used as development it does not gain a second mark for the source.

This question was answered well by those candidates who knew what tanha was and not well by those who simply guessed and usually guessed saying it was a positive thing.

The candidate is awarded 1 mark.

(c) Explain **two** Buddhist beliefs about tanha. — *Before suffering*

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

(5)

One Buddhist belief about tanha is that it is the cause of suffering.



The candidate gives one belief: Belief One – it is the cause of suffering (1)

(c) items are point marked.

This candidate was awarded 5 marks.

one belief is that tanha is the source of all dukkha. 'phenomena are preceded by the heart' dhammapada 197. This shows the state of the heart directly influences your actions, so your craving in your heart will lead to dukkha.

Another belief is that tanha can be eliminated through living the 'middle way' (magga). This will help the individual extinguish all craving and ~~ultimately~~ ultimately reach nibbana.



(c) items provide marks for five points, 2 for beliefs, 2 for the development of each belief and one for an accurate source that relates to one of the beliefs given. Belief One - Tanha is the source of all dukkha (one) Source - phenomena are preceded by the heart (1). The reference given is correct but it is not required. Development One - shows the state of your heart directly influences your actions (1) Belief Two - tanha can be eliminated (1) Development Two - through living the 'middle way' to (1)



Sources of wisdom and authority.

The source must support the reason / teaching / belief / way given. If the source is attributed to the wrong person / source / numerical reference it cannot be credited. Numerical references on their own are not credited; the candidate must use it correctly e.g. not just write Dhammapada 197. The source of wisdom can be given as a recognisable paraphrase.

Question 1 (d)

On (d) items the focus of the marking changes from AO1 to AO2 on the d items.

The candidates are being assessed on AO2: Analyse and evaluate aspects of religion and belief, including their significance and influence.

AO2 constitutes 50% of the overall mark.

The question is '**Evaluate**': this statement **considers the arguments for and against** and reaches a **justified conclusion** – there must be some consideration of the validity of the arguments used / appraisal to gain the higher grades. Many candidates produced excellent answers giving reasons for and against but failed to evaluate the credibility of the argument. Formulas and writing frames restricted the flow of the arguments, restricting student's progression to the higher levels.

(d) items are marked using levels and awarding is carried out using 'best fit' according to the level descriptors.

Candidates were assessed on Section One: Buddhist Beliefs

Bullet point 1.6 – Fourth Noble Truth

The question asked:

'It is easy for a Buddhist to live by the principles of sila.'

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

Please note that, neither in the bullet point, nor on the question, are candidates required to give a non-religious response. In the specification bullet 1.6 does not require a study on a non-religious perspective. Candidates who included non-religious views self-penalised as this information would have been ignored.

(d) items are level marked, they are not point marked. The candidate gains 5 marks in total – the candidate has reached Level 3 and was awarded 1 mark and then 3 marks for SPaG

* (d) "It is easy for a Buddhist to live by the principles of sila."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

The principles of sila ~~are~~ is just ~~one~~ all alternative ways of saying the 5 precepts.

I believe that for our ~~most~~ population these precepts will be difficult for us to follow. However if you are a Buddhist- who is devoted to their religion then following these simple precepts will be easy.

Buddhists teach to follow these 5 simple rules in order to have a well earned life and following these rules will keep your kamma at a balanced level helping you ~~to~~ ^{to remain in} the realm of the humans.



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Examiner Comments

Level 1 2 marks SPaG 3

This candidate has provided a little information on religion and belief which is not entirely incorrect.

Not Level 2: insufficient accurate information

2 marks middle of the mark range for level 1 awarded.

If you wish to award a candidate SPaG 0 or 1 send it to review

SPaG was awarded 3 marks because:

The candidate spells and punctuates with consistent accuracy.



Candidates should be aware that appraisal is not adding to their reasoning, it is an assessment of the validity of the argument they have given. Thus limited reasoning followed by an attempt at appraisal – e.g. this is a strong reason – will not be sufficient.

Candidates should not refer to material that is not asked for – if a question does not ask for a non-religious response and the candidate provides it this part of the answer will not gain any credit.

(d) items are level marked; they are not point marked. The candidate gains 11 marks in total.

Sila is the Buddhist concept of morality and is seen in many teachings of the Buddha such as the 5 Moral Precepts and the 6 Paramitas.

Some Buddhists may agree with the statement that is relatively easy to live by the principles of Sila by following the guidance in the 5 Moral Precepts. ^{the 5 moral precepts which} Avoid harm, ~~avoid~~ false speech, sexual misconduct, taking what is not given and intoxicants that cloud the mind. Although some of the discouraged behaviours (such as intoxicants) may be tempting, none of them are essential to every day life and therefore avoiding them in order to live ~~by~~ in a moral way should be relatively easy. Furthermore, all of these things are necessary to avoid in order to reduce suffering and therefore for a Buddhist to commit to their faith it should be easy for them to follow the ^{foundation} ~~basis~~ of Buddhism: to end suffering. I believe this is a strong argument as ~~the~~ the moral precepts for Buddhists are simple and not drastic or draconian in any way, they are simple behaviours that can reduce suffering by being avoided.

Others may disagree with the statement depending on where you are in the world. In rural Asian communities or in a monastery where Buddhism has been prevalent for many centuries, following the moral precepts for dila may be easy as it is an accustomed way of life for the people. However, in Western communities living by the principles of dila may be quite difficult due to the materialistic nature of our society. Many people drink regularly and are encouraged to do so by peers and the media and therefore avoiding intoxicants may be more difficult. Gossiping and white lies also come under false speech and are commonplace behaviours for Westerners. As a result of Western conditioning, following the moral precepts could be difficult. I believe this is a weak argument as although some of the moral precepts may go against a comfortable lifestyle in the West, they are very simple and don't call for total adherence, only that we try to "avoid" certain behaviours.

Overall, I agree with the statement as even as someone brought up in the West, I find it easy as a Buddhist to follow the precepts and live by principles of dila by putting in effort and truly wanting to reduce suffering. For a Buddhist, reducing suffering by following the 5 Moral Precepts is easy as it is a ^{very} small sacrifice for a lot of good.

(Total for Question 1 = 27 marks)



Level 3 – 8 marks SPaG 3

There is accurate religious information among many of the elements including arguments for and against and there is some attempt at appraisal at the end of each paragraph.

Level 3 not Level 2 as the judgements supported by appraisal of the argument at the end are weak and more subject content would make a stronger response.

Not Level 4: the accuracy is not sustained and there is not a comprehensive appraisal of the arguments.

8 marks in the middle of the mark range for Level 3 awarded. Better Level 3 would be more precise and contain more appraisal of the evidence.



Candidates should ensure they take opportunities to assess and analyse the validity of the evidence supporting the statement.

Question 2 (a)

Candidates were assessed on Section Two: Crime and Punishment.

Bullet point 2.8 – Buddhist attitudes towards the death penalty.

The question asked was:

Outline **three** Buddhist teachings about capital punishment.

The candidates needed to provide any Buddhist teaching, not specifically scripture teachings. They could be any teaching a Buddhist might follow.

(a) items are point marked – Outline requires three outlined points. Some candidates may answer using a list which is not an outline and thus can only receive 1 mark according to the mark scheme. This candidate is awarded 3 marks.

2 (a) Outline three Buddhist teachings about capital punishment.

(3)

one teaching of a Buddhist attitudes towards capital punishment is that it should not be allowed because it will generate bad karma.

A second teaching is that it should not be accepted because it uses violence and goes against the first precept "one shall not harm".

Another teaching is that it is unacceptable as the person could be reformed.



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Examiner Comments

The candidate gives three teachings: it should not be allowed (1). This is then developed

Because it uses violence (1). This is developed

As the person could be reformed (1)

The last word is not on a line and had to be marked in another system – if a candidate can't write on the lines in the question they should ask for extra paper to write on.



It helps candidates and examiners if candidates record each teaching separately.

This candidate is awarded 3 marks.

Question 2: Crime and Punishment

2 (a) Outline **three** Buddhist teachings about capital punishment.

- Do not harm living things
 - Suffering
- (3)

~~The five precept~~ One Buddhist teaching that references capital punishment is the five precepts, as ~~these~~ one of them is "Do not harm living things", so ~~it~~ excludes the use of the death penalty. Buddhism also teaches "Right action" and "Right livelihood", so an action or a occupation is not "right" if it involves purposefully causing death and suffering. ~~Also~~ Finally, the teaching of karma shows that "unskillful



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Examiner Comments

The candidate has given 3 accurate teachings.

However part of their answer is not in the space for the response - this is partially due to the way they have written a lot for each outline.

Five Precepts ... excludes the use of the death penalty (1) the quote is not needed; an action is not right if it involves causing death (1) again lots of extra material (1) because so much information was above this was completed elsewhere.



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Examiner Tip

If a candidate runs out of space for an answer it is usually because they have written too much - they should practice answering in the space provided, this may also help with timing issues.

Question 2 (b)

Candidates were assessed on Section Two: Crime and Punishment

Bullet point 2.3 – Buddhist teachings about good, evil and suffering.

The question asked was:

Explain **two** Buddhist teachings about good actions.

Candidates are asked to 'Explain **two**' on (b) items. Therefore, two teachings are required, and both need to be developed to be awarded 4 marks.

Development consists of a piece of extra information, a reference to a source of wisdom, quotes or examples. The development must be of the teaching given and to the question asked.

The question was straightforward and most candidates recognised that these are what most Buddhists would refer to as skilful actions. Many answers discussed the karmic effect of good actions and gained high marks.

(b) items are point marked – Two developed teachings are required.

The candidate is awarded 1 mark.

(b) Explain **two** Buddhist teachings about good actions.

(4)

IF they do something good
something good will come back
around and something good will
happen to you.



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Examiner Comments

(b) items provide marks for four points, 2 for teachings and 2 for the development of each teaching. The candidate gives one teaching; there is no development. Teaching One – do something good something good will come back around (1).



It helps to write an answer which divides into 2 paragraphs, each containing a reason and a development.

The candidate is awarded 4 marks. The candidate gives two developed teachings.

Good actions are usually classed as kusala which means skillful action. Buddhists teach that making a good action is rewarded with kamma specifically good kamma. Depending on how often you do ~~an~~ good actions effects how much good kamma you receive. This kamma then decides what realm you will be reborn into.

Another teaching about good actions is that it means your following the 8fold path under the "Right Action" which means you are able to escape the wheel of life because you are beginning to follow the 8fold path which is what you need to do to reach enlightenment.



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Examiner Comments

Teaching One – rewarded with karma (1) Development One – depending on how much good karma you receive (1) (then development) Teaching Two – following the 8fold path under the Right Action (1) Development Two – escape the wheel of life (1)

There is much extra material in this answer.



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Examiner Tip

A source can be accepted as a development of a reason.

Question 2 (c)

Candidates were assessed on Section Two: Crime and Punishment

Bullet point 2.5 – Buddhist attitudes towards the aims of punishment

The question asked was:

Explain **two** Buddhist beliefs about the aims of punishment.

Candidates needed to answer giving beliefs about the aims of punishment - so they need to look at aims specifically, not punishment in general.

Candidates are asked to 'Explain **two**' on (c) items. Therefore, two ways are required, and both need to be developed. They must also correctly use a source of wisdom in their answer which must be identifiable, relevant and linked to the way given in the answer.

(c) items are point marked. The candidate is awarded 5 marks.

(c) Explain **two** Buddhist beliefs about the aims of punishment.

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

(5)

One Buddhist belief about the aims of punishment is reformation. This is the belief you should reform prisoners, such as turning them around, teaching them to meditate to gain concentration and calmness and teach them the means of Metta. You should do this "instead of punishment because Buddha said to Cunda to put down his weapons. In one of the teachings it also says 'all fear death, all fear the stick', which means if you were in a prisoners shoes, you'd want to be treated well.

Another Buddhist belief about the aims of punishment is protection. This is the idea that criminals should be imprisoned to protect society from dangerous people, it also makes people feel safer. This is an act of situation ethics.



(c) items provide marks for five points, 2 for beliefs, 2 for the development of each belief and one for an accurate source that relates to the belief given.

Belief One – You should reform prisoners' crime (1) Development One – turning them around (1)

Source – all fear death, all fear the stick (1)

Belief Two - Should be imprisoned to protect society (1)

Development Two – makes people feel safer (1)



Candidates must be prepared for the whole breadth and depth of the specification in order to achieve higher grades. It is best to check that materials used in centres cover the specification.

(c) items are point marked. (c) items provide marks for five points, 2 for beliefs, 2 for the development of each belief and one for an accurate source that relates to the belief given. The candidate is awarded 5 marks.

Buddhists believe that the punishment should mainly be reformation as they believe that everyone has the Buddha nature within them and so everyone is capable of reaching enlightenment and going through the path of metta and karuna by performing good actions. Buddhists think to change the actions of the criminal by this as for example Angulimāla states, 'I was tamed by the kind words of the compassionate Buddha'. Also due to this, the Buddhists believe that we must show metta and karuna to the criminal as well and understand the, 'right intention', by upaya kausalya.



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Examiner Comments

The candidate gives two beliefs: these are developed and there is an accurate source of wisdom. Belief One – mainly reformation (1) then development not needed Development One – change the actions of the criminal (1)

Source – I was tamed by the kind words of the compassionate Buddha (1)

Belief Two - Should show metta to the criminal (1)

Development Two – by upaya kausalya (1)

There is extra information in both paragraphs which whilst accurate does not add to the answer in a way that can be credited.



The source must be relevant and used as part of the candidate's reasoning.

Question 2 (d)

The (d) question asks candidates to **'Evaluate'** this statement **considering the arguments for and against** and reach a **justified conclusion** – there must be some consideration of the validity of the arguments used / appraisal to gain the higher grades. Many candidates produced excellent answers giving reasons for and against but failed to evaluate the credibility of the argument. Formulas and writing frames restricted the flow of the arguments, restricting student's progression to the higher levels.

(d) items are marked using levels and awarding is carried out using 'best fit' according to the level descriptors.

Candidates were assessed on Section Two: Crime and Punishment

Bullet point 2.2 – Buddhist attitudes towards crime.

The question asked was:

'Buddhist groups should work to end crime.'

Evaluate this statement considering arguments for and against. Candidates needed to have a greater understanding of the concept

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

The statement was designed to evaluate the work of Buddhist groups mentioned in the specification; better candidates referred to the specific groups, however most did not. Many were able to evaluate the concepts behind such work effectively without mentioning them.

The candidate gains marks 2. The candidate has reached level 1 and was awarded 2 marks which is the middle of Level 1.

(d) "Buddhist groups should work to end crime."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(12)

Why should buddhists groups work to end crime?

Buddhists believe in good actions so ending crime would be good kammy. Buddhists could help in a peaceful way such as non-violent as they believe in doing no harm.

This is a strong argument because there are many reasons ^{how} a buddhist could help because it ^{benefits} ~~affects~~ the people and the buddhists.

Non-religious people may also think having a buddhist end crime is helpful because then it creates a safer world for people to live in. Also why can't a buddhist help because there is nothing wrong with fighting for justice.

This is a strong argument because there isn't many reasons why a buddhist couldn't end crime. Also the arguments aren't balanced as ~~there~~ are different types of buddhists.

Overall I think that ~~it~~ it should be optional for buddhist groups as they benefit from helping and that they also may be able to reform ~~more~~ more people quickly reducing crime) from occurring.



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Examiner Comments

Level 1, 2 marks

Level 1 some information is identified, there are superficial connections and a limited range of elements.

Not Level 2: insufficient connections made, too many inaccuracies, no judgements.

2 marks the middle of the mark range for Level 1 awarded, as the second and third paragraphs contain the same ideas.

It is important to use the level descriptors to find the level rather than look for number of facts – facts are AO1.



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Examiner Tip

There are many different ways to answer (d) items and gain marks; a template will not assure good marks.

This question does not have SPaG marks – it is out of 12. The candidate gains 8 marks.

(d) "Buddhist groups should work to end crime."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

For	Against
- Prison - mindfulness - rehabilitation - metta - happily the - peaceful - live - generate good karma	- lead to violence - 'as me kije dani - not our - responsibility.

(12)

Few Buddhists would ^{dis}agree with this statement and say that Buddhists shouldn't work to end crime as it is not their responsibility and they should just focus on themselves and the reformation of the people who have already done crimes such as the Prison Mindfulness Institution. However, many Buddhists would disagree and say that it is their responsibility as by ending crime, the world can be a peaceful place and Buddha had said, 'happily the peaceful live.' This means that Buddhists do have the responsibility of working towards the end of crime if they want to live happily and follow all of the teachings of the Buddha. Therefore, many Buddhists would agree with the statement as they need to try and make the world a peaceful place as that is what the Buddha did.

Moreover, Buddhists would also agree with this statement as it is metta and karuna for the society. By ending crime, the Buddhist groups would be protecting the society and in Buddhism one of their key teachings is to practice ~~the~~ metta and karuna to all beings. Therefore they would work to end all crimes in the world so that they are practicing Buddha's teachings and are

making sure that the society is safe. Moreover, it is also the best thing to do for the people that were about to commit a crime as they would be stopped from doing something bad that would generate bad karma for them. However, ~~many~~ some Buddhists would argue that we shouldn't work to end crime because it could lead to violence in order for it to stop or from the criminals that don't want to be stopped. ~~As a result, Buddhists would argue that~~ ~~they~~ They would also state that there is no point as it is impossible to completely get rid of all kinds of crime in the world. However, ^{many} Buddhists would argue back that at least by trying to stop crime would generate good karma so Buddhist groups should try to end all crime. Therefore, most Buddhists would agree that groups should work to end crime as that ^{means they are} ~~is the best~~ practicing metta and karuna and it will generate good karma for everyone.

Overall, I think the strongest argument is for the statement as it means that we can live in a peaceful world which Buddha said would make us happy. Whilst some Buddhists may argue that it is hard to achieve and not our responsibility, most Buddhists believe that we should express metta and karuna to everyone and find ways to generate good karma.



Level 3 – 8 marks

There is accurate religious information among many of the elements including arguments for and against and there is some attempt at appraisal at the end of each paragraph.

Level 3, not Level 2 as the judgements supported by appraisal of the argument at the end are weak and more subject content would make a stronger response.

Not Level 4: the accuracy is not sustained and there is not a comprehensive appraisal of the arguments

8 marks in the middle of the mark range for Level 3 awarded. Better Level 3 would be more precise and contain more appraisal of the evidence.



Appraisal shows:

The value of the evidence provided / the strength of the answer / the validity of the chains in the answer/ a consideration of what is written in order to answer the questions (rather than which side they agree with) / a measurement of which side is more logical / an assessment of which is the more compelling argument / an understanding of which argument is more convincing or rational or cogent.

Question 3 (a)

Candidates were assessed on Section Three: Living the Buddhist Life.

Bullet point 3. 8 Festivals and retreats.

The question asked was:

Outline **three** ways Lama Tsong Khapa Day may be celebrated.

The candidates needed to provide examples of activities Buddhists might participate in on Lama Tsong Khapa Day, not reasons why they celebrate it. However many candidates did not know the celebration and gave general answers and many left the answer blank. Candidates should be familiar with all of the specification as questions are based on it.

(a) items are point marked – Outline requires three outlined points. This candidate is awarded 1 mark. The candidate did not provide an outline, they gave a list.

3 (a) Outline three ways Lama Tsong Khapa Day may be celebrated.

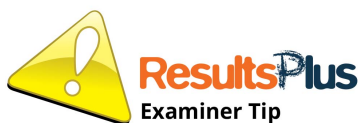
(3)

Lots of meditation
Offerings may be given
Mantra recitation



Three activities are required. This candidate has answered using a list which is not an outline and thus can only receive 1 mark according to the mark scheme

Lots of meditation /offering may be given / mantra recitation (1) All types identified in the list are correct – if any one type was incorrect it would get 0 marks.



Three separate sentences are a good idea.

(a) items are point marked – Outline requires three outlined points. This candidate is awarded 3 marks.

Buddhists will meditate and chant about Je Tsong Khapa.

Buddhists will light ~~incense~~ incense.

Buddhists will ~~go~~ go to the vihara ~~and~~



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Examiner Comments

(a) items are point marked – Outline requires three outlined points. This candidate is awarded 3 marks.

Buddhists will meditate and chant about Je Tsong Khapa (1)

Buddhists will light incense (1)

Buddhists will go to the vihara (1)



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Examiner Tip

Each belief / reason / teaching needs to be in its own standalone sentence to be an outline.

Question 3 (b)

Candidates were assessed on Section Three: Living the Buddhist Life

Bullet point 3.4 – Features of Buddhist places of worship

The question asked was:

Explain **two** reasons gompas are important for Buddhists.

Candidates are asked to 'Explain **two**' on (b) items. Therefore, two ways are required, and both need to be developed to be awarded 4 marks.

Development consists of a piece of extra information, a reference to a source of wisdom, quotes or examples. The development must link to the reason given and to the question asked.

Candidates do need to study the whole specification in this bullet; there are 4 different places of worship in 3.4 that need to be studied. Many candidates did not know what a gompa was and although left this blank some of the 'alternative' responses were very interesting.

(b) items are point marked – Two developed reasons are required. The candidate is awarded 1 mark.

(b) Explain **two** reasons gompas are important for Buddhists.

(4)

gompas are important because they
are very holy places in
Buddhism so it is the best place
to reach enlightenment



(b) items provide marks for four points, 2 marks for reasons and 2 marks for the development of each reason. The candidate gives one developed reason in a lot of detail and does not attempt a second reason. Reason One – Best place to become enlightened (1).



Examples linked to the reason given are a good form of development.

(b) items are point marked – Two developed reasons are required. The candidate is awarded 4 marks.

Note they do this in a succinct way and only use half the available lines – many candidates write too much and still fail to gain full marks.

Gompas provide Buddhists a place of worship.
This allows Buddhists to see Buddha ~~eyes~~
to focus their minds and see the Buddha
thus helping them focus purely on worship without
distractions.
They also provide a place to see monks. This
allows dhamma to be passed onto others
by the sangha.



(b) items provide marks for four points, 2 marks for reasons and 2 marks for the development of each reason. The candidate gives two developed reasons: Reason One – focus their minds (1) Development One – on worship with no distractions (1) Reason Two – a place to see monks (1) Development Two – dhamma to be passed onto others (1)



Writing reasons in separate paragraphs like this candidate is a good idea.

Question 3 (c)

Candidates were assessed on Section Three: Living the Buddhist Life

Bullet point 3.1 – Meditation

The question asked was:

Explain **two** reasons why metta bhavana is important for Buddhists

Candidates are asked to 'Explain two' on (c) items. Therefore, two reasons are required, and both need to be developed. Development consists of a piece of extra information, a reference to a source of wisdom, quotes or examples. The development must be of the reason given and to the question asked.

The reasons then should be supported with a 'reference to a source of wisdom', this must support the reason given and cannot be awarded twice. Therefore, if it is used as development it does not gain a second mark for the source.

Many candidates discussed metta rather than metta bhavana and this limited the marks they accessed.

The candidate is awarded 2 marks.

(c) Explain **two** reasons why metta ^{bhavana} ~~bhavana~~ is important for Buddhists.

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

(5)

Metta bhavana is important for Buddhists as metta ~~show and bhavana~~ is a teaching which was taught by the Buddha to show love as well as kindness towards people through your actions and emotions as positive minds creates good Karma.



The candidate gives one developed reason. Reason One – taught by the Buddha to show love (1)

Development One – positive minds created good karma (1)



(c) items provide marks for five points, 2 for reasons, 2 for the development of each reason and one for an accurate source that relates to the reason given.

(c) items provide marks for five points, 2 for reasons, 2 for the development of each reason and one for an accurate source that relates to the reason given. The candidate is awarded 5 marks.

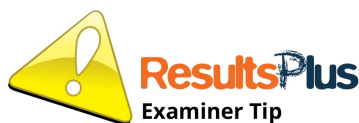
- Metta Bhavana is a type of meditation which helps an individual to cultivate Metta and Karuna. This meditation follows the 'right effort' part of the ^{eightfold} eightfold path as it shows an individual's determination to follow the moral precepts and reach enlightenment.

- Metta Bhavana meditation also follows in the footsteps of the Buddha who also meditated. This meditation could have been the reason why he was kind and loving to the criminal Angulimala. At. Angulimala said: 'I was tamed by the kind words of the compassionate Buddha'



The candidate gives two reasons: these are developed and there is an accurate source of wisdom Reason One - helps an individual cultivate metta (1) Development One - follows the right effort (1)

Reason Two - Buddha also meditated (1) Development Two - the reason why he was kind (1) Source - I was tamed by the kind words of the compassionate Buddha (1)



Sources can be paraphrased, however they must be recognisable.

Question 3 (d)

In (d) items candidates are assessed on AO2: Analyse and evaluate aspects of religion and belief, including their significance and influence.

AO2 constitutes 50% of the overall marks on this paper.

The question is '**Evaluate**' this statement **considering the arguments for and against** and reach a **justified conclusion** – there must be some consideration of the validity of the arguments used / appraisal to gain the higher grades. Many candidates produced excellent answers giving reasons for and against but failed to evaluate the credibility of the argument. Formulas and writing frames restricted the flow of the arguments restricting students' progression to the higher levels.

d) items are marked using levels and awarding is carried out using 'best fit' according to the level descriptors.

Candidates were assessed on Section Three: Living the Buddhist Life

Bullet point 3.2 Chanting

The question asked:

'Greater understanding is gained by chanting.'

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

Please note that, neither in the bullet point, nor on the question, are candidates required to give a non-religious response. If candidates included a non-religious argument it was ignored.

The candidate gains 6 marks in total.

*(d) "Greater understanding is gained by chanting."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

Greater understanding is gained by chanting,
or is it futile?

Buddhist would agree with the statement
because by chanting you're devoting towards
your faith and paying respect, allowing you
to understand more reasons behind things.
Also by chanting you're put closer with
Buddha which makes you understand the
importance of him as well as his teachings.



Level 1 – 3 marks plus 3 marks for Spelling, Punctuation and Grammar
Level 1 some information is identified, there are superficial connections
and a limited range of elements

Not Level 2: insufficient connections made and no judgements

2 marks the middle of the mark range for Level 1 awarded.

SPaG was awarded 3 marks, in this example, because:

- The candidate spells and punctuates with consistent accuracy.
- Candidate uses rules of grammar with effective control of meaning overall.
- Candidate uses a wide range of specialist terms appropriately.



Candidates can write on the exam paper to plan and cross out as they complete the elements required.

The candidate gains 12 marks in total.

Is greater understanding gained by chanting? I believe that while chanting helps focus on the teacher, it is meditation words brings the truth to light.

// The ~~Theravada~~ Theravada Buddhist believe that chanting "Om ~~Maha Vajrasattva~~ ^{Om Mali Padme Hum}" one can receive the powerful compassionate blessings of Bhodhisattva Chenresig. This is important not only as it eases Buddhists to be more focused in for example Vipassana meditation and hence the cultivation of knowledge. Further the 6 syllables of this chant mirror the 6 paramitas and hence by chanting this a Buddhist gains knowledge both by through oral tradition and by focusing on a step on the path to enlightenment. Moreover, ~~Asian~~ Mahayana Nichiren Buddhists believe that chanting "Nam myoho renge kyo" : "I devote myself to the Lotus Sutra, brings about knowledge of the impermanent nature of all things e.g. the antha of a lotus and reflects the potential for all Malayan Buddhists to reveal the truth body: ^{Buddha} ~~Arhant~~ Kaya and become enlightened. Hence chanting

gives a Buddhist greater understanding through concentration on Buddhist ethics and the Dhamma. // This is a stronger argument as it expresses the deep Buddhist belief that chanting helps align desires and ~~express~~ deeper understanding through concentration. // However some Buddhists would argue that it is ~~not~~ meditation not chanting that leads to enlightenment. The Buddha said "without meditation there is no knowledge meaning that it is meditation that brings deeper understanding. Further chanting is not part of the Samadhi part of the three-fold way: right concentration, right mindfulness and here some Buddhists may argue that chanting is merely a distraction from the deep truths gained from Samatha and Vipassana meditation which the Buddha developed (and as practiced silently by ten Buddhists). // This is a weaker argument as it ignores the fact that chanting is supposed to ~~argue~~ ~~not~~ ~~replace~~ meditation and ~~is~~ ^{was} always been part of the Buddhist teachings as an oral tradition. // In conclusion, I believe that whilst meditation is more important, the power of chanting to attain greater depth of concentration and to receive Buddha's after blessings surely means it can provide greater understanding.

(Total for Question 3 = 27 marks)



Level 3 – 9 marks SPaG – 3 marks

There is accurate religious information among many of the elements reasons for and against, using specialist information although this is not sustained.

Level 3, not Level 2, as there are some judgements supported by good appraisal of the argument.

Not Level 4 as there is not a comprehensive appraisal of the arguments.

9 marks in the top of the mark range for Level 3 awarded.



Candidates should be able to assess the strength of the arguments they have used.

Question 4 (a)

Candidates were assessed on Section Four: Peace and Conflict

Bullet point 4.6 – Buddhist attitudes to war

The question asked was:

Outline **three** Buddhist teachings about war.

The candidates needed to provide teachings: these did not have to be scriptural but did need to be teachings a Buddhist might follow.

(a) items are point marked – Outline requires three outlined points. This candidate is awarded 1 mark.

4 (a) Outline **three** Buddhist teachings about war.

(3)

Upaya kausala should be used to determine whether a war is just or not.



The candidate was awarded one mark for one accurate response identified. Upaya kausala should be used to determine whether a war is just (1)



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

The candidate is awarded 3 marks.

war is not ~~not~~ supported as ^{one} ~~one~~ should not kill.
war is not supported because Ahimsa (without
violence) is a key Buddhist belief. Finally it is not
supported as it does not show metta and kindness
to the innocent civilians.



They were awarded one mark for each teaching they outlined.

Not supported as one should not kill (1)

Ahimsa is a key Buddhist belief (1)

It does not show metta (1)



Candidates should provide 3 full sentences to answer an a) item.

Question 4 (b)

Candidates were assessed on Section Four: Peace and Conflict

Bullet point 4.1 – Buddhist attitudes toward peace

The question asked was:

Explain **two** reasons why peace is important for Buddhists.

Candidates are asked to 'Explain **two**' on (b) items. Therefore, two reasons are required, and both need to be developed to be awarded 4 marks.

Development consists of a piece of extra information, a reference to a source of wisdom, quotes or examples. The development must be linked to the reason given and to the question asked.

Candidates were able to access this question easily and many gained maximum marks.

(b) items are point marked – Two developed reasons are required. The candidate is awarded 1 mark.

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

(4)

Peace is important to Buddhists because you can become enlightened when you have inner peace



The candidate gives one reason.

Reason One – Because you can become enlightened when you have inner peace (1)



Candidates should ensure they read the secondary command word in each question; in this case it is reason.

The candidate is awarded 4 marks.

peace is important for Buddhists as peace helps them to meditate and get a greater understanding of things because without peace everything would be is chaos.

Another reason peace is important for Buddhists is because it prevents destruction and is an absence of suffering which is what Buddhists ultimately aim to achieve.



ResultsPlus
Examiner Comments

Reason One – Peace helps them meditate (1) Development One – and get a greater understanding of things (1)

Reason Two – Peace... prevents destruction (1) Development Two – and an absence of suffering (1)

The extra information in the question is not required.



ResultsPlus
Examiner Tip

Candidates should try to vary their answers as much as possible to avoid overlapping material.

Question 4 (c)

Candidates were assessed on Section Four: Peace and Conflict

Bullet point 4.4 – Buddhist attitudes to pacifism.

The question asked was:

Explain **two** reasons some Buddhists might support passive resistance.

Candidates are asked to 'Explain two' on (c) items. Therefore, two reasons are required, and both need to be developed. Development consists of a piece of extra information, a reference to a source of wisdom, quotes or examples. The development must be linked to the reason given and to the question asked.

The reasons then should be supported with a 'reference to a source of wisdom'; this must support the reason given and cannot be awarded twice. Therefore, if it is used as development it does not gain a second mark for the source.

This item intended to gain responses explicitly about passive resistance which is a very Buddhist concept. However a few candidates did not know what passive resistance was and were not able to respond accurately.

Candidates should be aware of all the specialist terminology in the specification.

The candidate is awarded 1 mark.

- (c) Explain **two** reasons some Buddhists might support passive resistance. *↳ can bring people together*
In your answer you must refer to a source of wisdom and authority. *↳*

(5)

One reason some Buddhists might support passive resistance is because it can help and support people and possibly bring people together.



The candidate gives one reason. Reason One – support people and possibly bring people together (1)



Candidates should learn the specialist terms in the specification.

(c) items provide marks for five points, 2 for reasons, 2 for the development of each reason and one for an accurate source that relates to the reason given. The candidate is awarded 5 marks.

I Some Buddhists believe it is never okay to engage in violence and ^{they} live by the quote 'lay the knife down' so they should not retaliate, and let Karma weight take its course. (5)

The first moral precept is 'do not harm' and during a time of war, the only way to live by this is to support passive resistance, so they do, in order to reach enlightenment.



ResultsPlus
Examiner Comments

The candidate gives two responses: these are developed with an accurate source of wisdom. Reason One - never permissible to engage in violence (1) Source- lay the knife down (1)

Development One - they should not retaliate (1) Response Two - the first moral precept is do not harm (1) (source used as a reason) Development Two - support passive resistance in order to reach enlightenment (1).



ResultsPlus
Examiner Tip

In a source the candidates do not have to reference a quote or quote it word for word.

Question 4 (d)

Candidates were assessed on Section Four: Peace and Conflict

Bullet point 4.5 – Christian attitudes to the Just War Theory.

The question asked:

'There is no such thing as a Just War.'

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

Please note that as required in the bullet point in the question candidates are required to give an ethical argument to get beyond Level 2.

Candidates were able to give knowledge and understanding of this issue, sometimes at length, but very few were analytical in their approach and limited themselves to Level 2 as a best fit.

The candidate has reached Level 1 and was awarded 2 marks.

(d) "There is no such thing as a Just War."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

(12)

Some Buddhists would disagree with this statement as they have a 'Just War Theory' that war is only applicable if there is a reasonable

chance of success. Although it goes against the first precept it would still be acceptable if it saves a greater proportion of the population. This would make it stronger argument.



Level 1, 2 marks

Level 1: some information is identified, there are no connections connections and a limited range of elements; there are no ethical arguments and no conclusion.

Not Level 2: insufficient connections made, no judgements.

2 marks, the middle of the mark range for Level 1 awarded.



Candidates should be familiar with the requirements in the levels' mark schemes.

This question does not have SPaG marks – it is out of 12.

The candidate gains 8 marks.

(d) "There is no such thing as a Just War."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

<u>FOR:</u>	<u>AGAINST:</u>
→ dukkha	→ UHITTAYANAN.
→ ahimsa ✓	→ metta + metta
→ metta +	→ upaya ✓
kamma.	kausalas
→ metta	
→ 1. do not kill. ✓	
→ metta	
→ situation ethics.	(12)

In terms of Buddhist views, a small minority may disagree, although this is not a very convincing argument. They may argue that wars that ~~are~~ skillfully apply the teachings of the upaya kausala and aim to finish a larger conflict with fewer casualties and dukkha can be considered just as it demonstrates the 'right intention' part of the eightfold path by aiming to save many more lives. As well as this, they could argue that it demonstrates metta and kamma as a war could potentially save many more people by quickly resolving a conflict rather than allowing smaller conflicts to ultimately lead to a greater loss of life. However, the vast majority of Buddhists would ~~disagree~~ agree with this statement as there are more compelling arguments in favour of it. Firstly, a war directly opposes the idea of ahimsa (non-violence) and the first moral precept that one should 'not kill' and the Dhammapada ideology that 'one should not kill'. A war, by definition, results in mass violence and loss

of life so completely opposes these core Buddhist values, meaning most Buddhists would agree with the statement. In addition, a war can never truly be 'just' as they can cause more dukkha for all those involved and more pain in general, even to innocent civilians. Wars also completely contradict Buddhist teachings against violence such as the ~~Paracappa Sutta~~ ~~Paracappa Sutta~~ which says that even if bandits were to ~~detest~~ ~~detest~~ a Buddhist, they should remain "free from hostility," and ~~"I will not be a fool a boy"~~ Vinaya (code of conduct for monks) which allow ~~to monks~~ monks to defend themselves if attacked but never to kill. Thus, a war can never truly be 'just' for most Buddhists due to a war, by definition, opposing many key Buddhist teachings.

Situation Ethicists would also be strongly against a war ever being just due to wars not being very loving actions. Wars can cause intense pain and suffering, even to innocent civilians so cannot ever be called 'just'. They also create large-scale violence and the use of chemical weapons in wars can lead to long-lasting effects that are not loving by any means. Utilitarians would disagree with this statement, as it is ultimately, wars can lead to fewer lives being lost by adding a finally end closure to a conflict, so can be considered 'just' due to bringing happiness to a greater number of people via them. However, this is not a very convincing argument as wars can lead to long-lasting negative effects and only bring any happiness to the victors.

In conclusion, Buddhists would largely agree that wars can never be just as wars always completely oppose worldly teachings against violence and the use of killing. Situation Ethicists would also agree with the statement as wars are more damaging than advantageous. Arguments in favour of the statement are for stronger.

(Total for Question 4 = 24 marks)



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Examiner Comments

Level 3 – 8 marks

There is accurate religious information among many of the elements including arguments for and against and there is some attempt at appraisal at the end of each paragraph.

Level 3, not Level 2, as the judgements supported by appraisal of the argument at the end are weak and more subject content would make a stronger response.

Not Level 4: the accuracy is not sustained and there is not a comprehensive appraisal of the arguments.

8 marks in the middle of the mark range for Level 3 awarded. Better Level 3 would be more precise and contain more appraisal of the evidence.



ResultsPlus
Examiner Tip

Candidates must use their AO1 skills to evaluate and analyse to gain higher levels in (d) items.

Paper Summary

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

- Answer (a) items in outlines, i.e. in full sentences
- Provide 3 sentences for (a) items, each on a separate line
- (b) items should have 2 developed reasons, not more than 2
- development may be 1) examples, 2) quotes, 3) extra relevant material
- development must link to the reason given and answer the question set
- (c) items are similar to (b) items but should also use a source as a fifth element
- the source of wisdom may be a paraphrase but should be identifiable
- the source of wisdom must be linked to the reason given
- (d) item responses must show AO2 skills to get high marks
- (d) items must show an appraisal of the argument, not simply rely on a set format
- Level descriptors should be used to mark (d) items, not point marking

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>

