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Edexcel

## Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (3RB0) (Short Course)

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

Option 2D Buddhism

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## General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

**Paper 2: Religion, peace and conflict 2D - Buddhism Mark Scheme - 2020**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Kamma is a law of nature (1)</li> <li>• It applies to all things (1)</li> <li>• Kamma determines a human's destiny (1)</li> <li>• Following the Noble Eightfold Path can improve kamma (1)</li> <li>• With good kamma it is possible to end the cycle of samsara (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The Arahant Ideal is important as the believer has broken free of personal desires (1) and they are now an example for others (1)</li> <li>• It is important as it means ending the cycle of samsara (1) as the believer has achieved true wisdom (1)</li> <li>• The Arahant has fully understood the truth about suffering (1) as they have ceased to crave what they do not have (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Dukkha can be the result of craving (1) because of the human tendency to hold onto the things they are attached to (1) 'There is devotion to indulgence of pleasure in the objects of sensual desire, which is inferior, low, vulgar, ignoble, and leads to no good' (Dhammacakkappavattana Sutta: Samyutta Nikaya 56.11). (1)</li> <li>• Dukkha is caused by not realising the impermanence of all things (1) everything changes and cannot remain as it was forever however much a person wishes to do so (1) 'Whatever is subject to origination is all subject to cessation' (Dhammacakkappavattana Sutta: Samyutta Nikaya 56.11). (1)</li> <li>• Dukkha is the result of greed, ignorance and anger (1) as these Three Poisons lead to evil actions (1) 'in other words, craving for sensual desires, craving for being, craving for non-being' (Dhammacakkappavattana Sutta: Samyutta Nikaya 56.11). (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ Development</li> <li>• Development that does not relate both to the belief and to the question</li> <li>• Reference to a source of wisdom that does not relate to the belief given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
1(d)	<p data-bbox="365 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 359 1328 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 431 627"><b>AO2</b></p> <p data-bbox="365 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 676 1341 1104" style="list-style-type: none"> <li data-bbox="365 676 1341 825">• The Four Sights led the Buddha to escape from the closed world of his upbringing and doing so led him to enlightenment, so to understand the Four Sights is to understand the basis of Buddhist beliefs</li> <li data-bbox="365 833 1341 982">• The first three sights show that suffering is unavoidable and however hard a person may try they will not be able to escape it and therefore to understand suffering is the basis of the Four Noble Truths</li> <li data-bbox="365 991 1341 1104">• The fourth sight shows that there can be an escape from suffering, this can be by renouncing the things of the world that can cause it. Therefore, this sight can be seen as the basis of The Middle Way.</li> </ul> <p data-bbox="365 1152 870 1184"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1192 1341 1583" style="list-style-type: none"> <li data-bbox="365 1192 1341 1341">• The Four Sights only represent Siddhartha Gautama’s personal journey towards enlightenment and Buddhism lays great stress on individual experience so the Four Sights cannot be the basis of Buddhism</li> <li data-bbox="365 1350 1341 1463">• Whilst the Four Sights can help show the way towards wisdom the real way to understand Buddhism is by following the Buddha’s teachings therefore these are the basis of Buddhism</li> <li data-bbox="365 1472 1341 1583">• Some Buddhists would say that it is through meditation that a believer begins to realise the truth about dukkha. The Four Sights might help, but it is personal devotion that is the basis of Buddhism.</li> </ul> <p data-bbox="365 1631 810 1663">Accept any other valid response.</p> <p data-bbox="365 1711 1265 1824">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>• Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 marks</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul>
<b>1 mark</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>



Question number	Answer	Reject	Mark
<b>2(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Buddhists believe evil actions are something humans are capable of (1)</li> <li>• Many Buddhists do not believe evil actions are caused by an external force (1)</li> <li>• Some believe evil can be caused by the action of demons (1)</li> <li>• Some believe evil can be the result of selfishness (1)</li> <li>• They believe evil actions can be the result of ignorance (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>2(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• One aim of punishment for Buddhists is the protection of society and is carried out by humans (1) however they believe the real punishment will be according to the law of kamma (1)</li> <li>• Reform is an important aim as it changes people for the better (1) and this may help them to live by the Five Precepts (1)</li> <li>• Reparation may help someone who has done wrong (1) as this could help them remove the effects of bad kamma from their life (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief / development</li> <li>• Development that does not relate both to the belief and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Justice is important for Buddhists as it ensures people are treated fairly (1) and so brings about a sense of equality in society (1) 'The wise one, weighing both the right judgment and wrong, judges others impartially' (Dhammapada 256) (1)</li> <li>• Justice is important as it generates positive outcomes (1) and it encourages right action within the dhamma (1) 'Dhamma is good, but what constitutes dhamma? It includes little evil, much good, kindness, generosity, truthfulness and purity' (Ashoka: Pilar Edict Nb2) (1)</li> <li>• Justice is important as it helps to decrease suffering (1) and a world without suffering is a just world (1) 'guarding the dhamma, guarded by dhamma, intelligent: he's called a judge' (Dhammapada 256) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
2(d)	<p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1328 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 430 627"><b>AO2</b></p> <p data-bbox="365 636 803 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 676 1339 1102" style="list-style-type: none"> <li data-bbox="365 676 1339 787">• Buddhists believe that some people do wrong but they are human beings and so have an inalienable right to fair treatment and so still deserve human rights</li> <li data-bbox="365 795 1339 947">• The law of kamma teaches that how a person behaves in one life will affect future lives. This would mean the real punishment will be the lengthening of samsara and so all criminals should be able to keep their human rights</li> <li data-bbox="365 955 1339 1102">• Situation ethics teaches it is good to do the most loving thing and treating a criminal inhumanely is never loving. This would mean that all criminals deserve human rights, however serious their crime.</li> </ul> <p data-bbox="365 1150 868 1182"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1190 1339 1617" style="list-style-type: none"> <li data-bbox="365 1190 1339 1341">• Some Buddhists would say that there are times when society needs to be protected from a minority of evil doers. Society must be a safe place and this means criminals should not keep all their right to liberty</li> <li data-bbox="365 1350 1339 1501">• Some Buddhists would say society has decided that some behaviour is unacceptable and so people cannot be allowed to carry it out and so criminals cannot expect to be free to say what they want</li> <li data-bbox="365 1509 1339 1617">• Utilitarianism teaches that actions should be for the greatest good. Some criminal acts are likely to cause serious harm or death and so criminals should not be allowed to keep all their human rights.</li> </ul> <p data-bbox="365 1665 803 1696">Accept any other valid response.</p> <p data-bbox="365 1745 1274 1856">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 1	1–3	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>