



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B Short Course (3RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1D: Buddhism

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General Marking Guidance

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

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Five Precepts are five things a Buddhist should avoid (1) • In their positive form they list the qualities a person should develop (1) • They are also known as pancha sila (1) • They help Buddhists to overcome the Three Poisons (1) • They are not commanded but suggested (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	(3)

Question number	Answer	Reject	Mark
1(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.</p> <ul style="list-style-type: none"> • The Wheel of Life represents the cycle of samsara (1) and the idea that people can escape it (1) • Each part of the wheel represents a particular feature of life (1) and how these are connected to each other (1) • It shows the significance suffering has on people (1). The Three Poisons are represented at the centre of the wheel (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development • Development that does not relate both to the belief given and to the question. 	(4)

Question number	Answer	Reject	Mark
1(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"> • Anicca is one of the Three Marks of Existence (1), it highlights that the soul is not fixed and is always changing (1) as shown in the story of Nagasena and the Chariot (Milinda Panha) (1) • Impermanence infuses all aspects of life (1), it is a continual reminder of the frailty of human beings (1) "All conditioned things are impermanent" – when one see this with wisdom, one turns away from suffering' (Maggavagga 277) (1) • It is a teaching of the Buddha so must be important to Buddhists (1). The Buddha taught that attaining Nibbana is the only way to escape anicca (1). The Buddha's final words 'Decay or anicca is inherent in all component things, work out your own salvation with diligence' (Maha-paranibbana) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason and to the question • Reference to a source of wisdom that does not relate to the reason given. 	(5)

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>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>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The Buddha himself accepted the rapidly growing nature of desire, once saying that all occurrences are rooted in desire. He explained to his followers 'The Dhamma-wheel is set in motion in the instant Koṇḍañña sees the realities pointed out by the Buddha' (Dhammacakkappavattana Sutta) • Within all human beings is the desire for happiness, which leads to want, which is another desire. This want helps a person overcome feelings of limitation which is part of human nature • For Buddhists the only thing not rooted in desire is Nibbana, for it is the end of all phenomena. The desire to seek enlightenment is not wrong and does not need to be overcome. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Buddhists believe that it is possible to overcome desire and this can be done by achieving enlightenment; they seek to attain it through their spiritual life. If it was possible for the Buddha it is possible for all Buddhists • The Buddha spoke of ending pain resulting from desire 'for the spiritually ennobled ones, is the true reality which is the way leading to the cessation of pain' (Dhammacakkappavattana Sutta) • By following the Eightfold Path, Buddhists believe they can free themselves from desire and break the cycle of Samsara. This is a spiritual aim of Buddhism. <p>Accept any other valid response.</p> <p>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)

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. 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.
Level 3	7-9	<ul style="list-style-type: none"> 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. 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.
Level 4	10-12	<ul style="list-style-type: none"> 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. 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.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Buddhists do not consider marriage to be a religious commitment (1) • Buddhists may believe that marriage is important for offering stability to a family (1) • Buddhists may view marriage as important to avoid the suffering of loneliness (1) • Buddhism recognises that marriage may help to prevent sexual misconduct (1) • Marriage may help to release selfishness (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	(3)

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four.</p> <ul style="list-style-type: none"> • The sangha provides opportunities for families to worship together (1) to ensure Buddhism is at the heart of the family (1) • It brings people together to celebrate rites of passage and festivals (1) helping families have a shared experience of Buddhism (1) • It supports couples experiencing difficulties in their marriage (1) which can help prevent family breakdown (1). 	<ul style="list-style-type: none"> • Repeated way/□development • Development that does not relate both to the way given and to the question. 	(4)

	Accept any other valid response.		
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Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Buddha taught that gender should not set people apart (1) it is a person's actions that set them apart (1) 'What difference does being a woman make when the mind's well-centered, when knowledge is progressing, seeing clearly, rightly, into the Dhamma' (Soma Sutta 5:2) (1) • Buddhism teaches that there is no fundamental difference between all human beings (1) so it regards men and women as equally valued (1) 'All those who take refuge in the Buddha, Dhamma, and Sangha become members of the Buddha's four-fold assembly of followers: monks, nuns, male lay devotees, and female lay devotees' (Thanissaro Bhikkhu, Refuge, An Introduction to the Buddha, Dhamma, & Sangha) (1) • Discrimination causes people to suffer (1), to cause this can lead to negative kamma (1). 'We consider that the purpose of life is to develop compassion for all living beings without discrimination and to work for their good, happiness, and peace' (The World Buddhist Sangha Council 1966) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	(5)

Question number	Indicative content	Mark
2(d)	<p data-bbox="365 258 560 289">AO2 12 marks</p> <p data-bbox="365 338 1295 527">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="365 575 430 606">AO2</p> <p data-bbox="365 615 803 646">Arguments for the statement:</p> <ul data-bbox="365 655 1307 1123" style="list-style-type: none"> <li data-bbox="365 655 1307 844">• Buddhism holds great respect for the unconditional love of parents for their children. It teaches of mothers that 'Even as a mother protects with her life her child, her only child, So with a boundless heart should one cherish all living beings' (Karaniya Metta Sutta 1:8) <li data-bbox="365 852 1307 961">• The Buddha instructed that family life could help people achieve well-being and happiness in this and future lives in a spiritually meaningful way. Having a loving family will produce good kamma <li data-bbox="365 970 1307 1123">• In Buddhist societies families often worship and visit the temple together. This may encourage children to adopt the Buddhist way of life and in turn support the sangha, thus it is important for the faith that all Buddhists raise a family. <p data-bbox="365 1171 868 1203">Arguments against the statement:</p> <ul data-bbox="365 1211 1307 1556" style="list-style-type: none"> <li data-bbox="365 1211 1307 1320">• Buddhism is not particularly family centred. The greater focus is on detachment and personal responsibility for one's own behaviour, rather than raising children <li data-bbox="365 1329 1307 1438">• Buddhists believe that the Buddha detached himself from family life to seek an understanding of why people suffer and to seek enlightenment. They may follow his example <li data-bbox="365 1446 1307 1556">• Buddhists do not believe they have a duty to have children. They accept that the use of contraception is an acceptable choice if a Buddhist does not wish to have a child. <p data-bbox="365 1604 812 1635">Accept any other valid response.</p> <p data-bbox="365 1684 1266 1793">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	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. 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.
Level 3	7-9	<ul style="list-style-type: none"> 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. 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.
Level 4	10-12	<ul style="list-style-type: none"> 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. 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.