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Edexcel

## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B Short Course (3RB0)

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.

Question number	Answer	Reject	Mark
<b>1(a)</b>	<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"> <li>• Buddhism teaches that following the Eightfold Path is the right way to live (1)</li> <li>• Following it can lead to enlightenment (1)</li> <li>• It is the way to overcome tanha (1)</li> <li>• It takes training and time to follow (1)</li> <li>• It is a way of following The Middle Way (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>1(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.</p> <ul style="list-style-type: none"> <li>• Escaping samsara is the ultimate goal for Buddhists (1) achieved by accepting that they have no permanent, fixed self (1)</li> <li>• Buddhists believe that people are caught in the cycle of samsara (1); rebirth becomes more favourable through positive kamma (1)</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated belief/development</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>

Question number	Answer	Reject	Mark
<p><b>1(c)</b></p>	<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>• The Five Khandas are a way of describing the parts which make up a human (1) they help a Buddhist understand what forms a personality (1). 'The Blessed One said, "Monks, I will teach you the five aggregates and the five clinging-aggregates"' (Khandha Sutta) (1)</li> <li>• Some Buddhists would teach that they explain aspects of the personality (1), they would explain that to be focussed on one of the khandas is not good (1). The Buddha explained 'If one stays obsessed with form, lord, that's what one is measured by. Whatever one is measured by, that's how one is classified' (Bhikkhu Sutta) (1)</li> <li>• The khandas explain that a person is always changing (1) that there is no permanent self (1). 'Monks, form is inconstant, changeable, alterable. Feeling... Perception... Fabrications... Consciousness is inconstant, changeable, alterable.' (Khandha Sutta) (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>	<p><b>(5)</b></p>

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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• The Third Noble Truth expresses that suffering has a distinct, verifiable cause. If it has a cause, it can also have an end, described as nirodha. If it can be overcome, it should be</li> <li>• The Fourth Noble Truth describes a path to overcome suffering. This was a significant aspect of the Buddha's teaching. The Eightfold Path is synonymous with Buddhism, so Buddhists must work to overcome suffering</li> <li>• They should work to overcome suffering as it is a selfless action. It brings merit and thus helps them to eventually leave the cycle of samsara.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The First Noble Truth teaches that suffering is simply part of the human condition, it is unavoidable. Therefore there is no point trying to overcome it, but only to change the way they respond to it</li> <li>• Suffering may be the result of negative kamma. The person is suffering because they may have acted in a way which is not in keeping with the dhamma</li> <li>• There is no expectation on Buddhists to alleviate the suffering of others. Their efforts should instead be directed towards their own spiritual well-being. Therefore they do not need to work to overcome suffering.</li> </ul> <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"> <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.</p> <ul style="list-style-type: none"> <li>• Committing crime will result in negative kamma (1)</li> <li>• Buddhists are more concerned with the causes rather than the effect of crime (1)</li> <li>• Perpetrators of crime should be brought to justice (1)</li> <li>• Buddhists should show loving kindness to all, including those who have committed crime (1)</li> <li>• Buddhists condemn crime but not criminals (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four.</p> <ul style="list-style-type: none"> <li>• Punishment may lead to a peaceful society (1). Buddhism teaches that fear of punishment may be needed to deter people from performing illegal actions (1)</li> <li>• Punishment changes a person's future actions which may benefit society (1), therefore punishment that reforms is seen as noble in Buddhism (1)</li> <li>• Buddhists believe minor crimes need to be punished otherwise it can result in other more serious evils emerging in society (1). The individual who is deterred through punishment for a minor crime</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question.</li> </ul>	<b>(4)</b>

	will not go on to commit more serious crime (1).		
	Accept any other valid response.		

Question number	Answer	Reject	Mark
<b>2(c)</b>	<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"> <li>• Buddhists teach that justice is given based on whether a person lives in the right way or not (1) this means they will look at whether a person has lived according to the teaching of the Buddha (1) 'Whoever judges hastily does Dhamma not uphold, a wise one should investigate truth and untruth both' (Dhammapada 256) (1)</li> <li>• Some Buddhists would teach that justice must be given in an impartial way (1) it can only be decided by a wise person (1). The Buddha explained 'Who others guides impartially with carefulness, with Dhamma, that wise one Dhamma guards, a 'Dhamma-holder's' called' (Dhammapada 257)</li> <li>• Buddhists believe that people will receive justice karmically (1) that the cycle of samsara means that those who do bad will receive negative kamma (1) 'According to the seed that's sown, So is the fruit ye reap therefrom, Doer of good will gather good, Doer of evil, evil reaps' (Samyutta Nikaya) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
2(d)	<p data-bbox="337 258 537 289">AO2 12 marks</p> <p data-bbox="337 338 1214 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="337 575 407 606"><b>AO2</b></p> <p data-bbox="337 617 781 648"><b>Arguments for the statement:</b></p> <ul data-bbox="337 659 1214 1163" style="list-style-type: none"> <li data-bbox="337 659 1214 806">• The Buddha taught that Buddhists should forgive others. By forgiving others a person is showing compassion which is considered to be a skilful action, separating individuals from their wrong actions</li> <li data-bbox="337 816 1214 1005">• Holding onto bitterness and resentment causes a negative state of mind. To forgive is beneficial to both the victim and the perpetrator. The Dhammapada explains that ‘those who do not harbour such thoughts, still their hatred’ (Dhammapada 4)</li> <li data-bbox="337 1016 1214 1163">• How Buddhists respond to wrong-doing will affect their kamma. To hold onto resentment will bring about bad kamma for the victim, which may in turn lead to a negative rebirth.</li> </ul> <p data-bbox="337 1211 841 1243"><b>Arguments against the statement:</b></p> <ul data-bbox="337 1253 1214 1682" style="list-style-type: none"> <li data-bbox="337 1253 1214 1358">• Buddhists accept the need to punish people for their crimes, recognising the link to justice. Some would argue that punishment does not show forgiveness</li> <li data-bbox="337 1369 1214 1558">• Maintaining order within society as a whole has a greater impact on reducing suffering than the forgiveness of individuals. A Buddhist may believe that a harsh response to wrong-doing is a necessary deterrent within a harmonious society</li> <li data-bbox="337 1568 1214 1682">• A Buddhist may feel that it would be harmful to their own inner feelings to forgive someone who has wronged them. Instead they should focus on their individual development.</li> </ul> <p data-bbox="337 1730 786 1761">Accept any other valid response.</p>	12

	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.	
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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>
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