



Examiners' Report

June 2023

GCSE Religious Studies B 1RB0 2D

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Introduction

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 are 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 engages the interest of young people, as it addresses many Buddhist beliefs and teachings in addition to some issues affecting young people's engagement with society and the wider world.

Question 1 (a)

This question worked well and it showed candidates understanding of the six perfections. The majority of candidates gained all 3 marks. Those that were not able to get marks tended to refer to the eight precepts rather than perfections.

The candidate is awarded 3 marks.

Examiners awarded one mark for each perfection identified and written in a sentence.

1 (a) Outline **three** of the six perfections.

(3)

Buddhists should display generosity.
Buddhists should aim to develop wisdom.
They should also practise patience.



The candidate writes sentences outlining perfections.

Buddhists should display generosity. (1)

Buddhists should aim to develop wisdom. (1)

They should practice patience. (1)



Teachers should refer to the specification for likely questions.

Candidates should make sure they have three distinct sentences, but should not sacrifice time by offering more content than can be credited.

The candidate is awarded 0 marks.

One mark is awarded for each perfection identified and written in a sentence.

1 (a) Outline **three** of the six perfections.

(3)

Do not use incurred speech

Do not use intoxicants

Do not Kill



The candidate writes appropriately simple sentences however they have confused the precepts with the perfections.



Candidates should be encouraged to be familiar with key vocabulary used in the specification, so that they are able to appropriately show their knowledge when questioned.

Question 1 (b)

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 of the reason given and to the question asked.

This question worked to discriminate between candidates with good general understanding and those with a fuller understanding of the specification. Most candidates showed they would benefit from greater familiarisation with subject specific language used in the specification. Many were familiar with tathagatagarbha and able to gain full marks.

The candidate is awarded 4 marks.

(b) Explain **two** reasons why tathagatagarbha is important to Buddhists.

(4)

One reason tathagatagarbha is important to Buddhist is that it shows that all of them can become enlightened. This is important because it is the main final goal of all Buddhists to achieve nirvana.

Another reason it is important is that it shows the Buddha nature and that the Buddha seed is in everyone. This is important because it helps show Buddhists that they all can be like Buddha by following his path.



ResultsPlus
Examiner Comments

The candidate gives two reasons and develops each of the reasons with additional relevant detail in order to be awarded the development mark.

The candidate is awarded 4 marks.

(b) Explain **two** reasons why tathagatagarbha is important to Buddhists.

(4)

It is the belief that everyone has Buddha-nature and this means everyone has the same potential to reach enlightenment just like the Buddha did.

If everyone has Buddha-nature then this gives hope to some Buddhists that over time they can reach enlightenment and this is important as everyone's main goal is to reach enlightenment, meaning more Buddhists are likely to act with good intentions.



ResultsPlus
Examiner Comments

The candidate gives two reasons and develops each of the reasons with additional relevant detail in order to be awarded the development mark.



ResultsPlus
Examiner Tip

Refer to the specification bullet point and cover all the different parts of it. These bullet points are the basis of question setting.

Question 1 (c)

Candidates are asked to 'Explain two' on (c) items. Therefore, two reasons 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 reason given and to the question asked.

The reasons 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 as a source.

(c) items are point marked.

This candidate was awarded 3 marks.

(c) Explain **two** reasons why dependent origination is important for Buddhists.

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

(5)

Dependent origination is the belief that everything is dependent/reliant on everything else this is important to Buddhists as it teaches them that in order for everything to work and fall into place in their life they must be reliant on others to guide them so they become better.

It is also important because it shows that everything in life flows and connects with everything else showing Buddhists that ~~life has a meaning~~ ^{everything} has meaning and purpose so be focused and learn to become a part of it.



(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.

Reason One – Dependent origination is the belief that everything is dependent/reliant on everything else. (1)

Development One – This is important to Buddhists as it teaches them that in order for everything to work and fall into place in their life, they must be reliant on others. (1)

Reason Two – It is also important because it shows that everything in life flows and connects with everything else showing Buddhists that everything has meaning and purpose. (1)



Candidates should be encouraged to present their answers to b) & c) questions in two separate paragraphs. This will help them to organise their thoughts and responses in such a way that they gain full access to the marks available.

(c) items are point marked.

This candidate was awarded 5 marks.

(c) Explain **two** reasons why dependent origination is important for Buddhists.

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

(5)

Dependant origination is important because it dictates the way a Buddhist should live. Dependent origination is that every action had cause, so a Buddhist would try not be the cause of an unskillful action. This is shown by 'by oneself is evil done'. Dependant origination is also important because it provides Buddhists with an insight into the nature of existence. If every action had a cause, it can allow a Buddhist to practice right action so that their action does not negatively affect another.



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.

Reason One – Dependent origination is important because it dictates the way a Buddhist should live. (1)

Development One – Dependent origination is that every action had cause, so a Buddhists would try not to be the cause of an unskillful action. (1)

Source – This is shown by 'by oneself as evil done'. (1)

Reason Two – Dependent origination is also important because it provides Buddhists with insight into the nature of existence. (1)

Development Two – If every action had a cause, it can allow a Buddhist to practice right action so that their action does not negatively affect another. (1)



GENERIC advice for centres to what constitutes a source of wisdom.

The candidates do not have to reference a quote or quote it word for word. The source of wisdom can be given as a recognisable paraphrase.

If examiners are unsure they will use a search engine. Enter the gist of the paraphrase and the source.

If the source is attributed to the wrong person/source/ numerical reference it cannot be credited e.g. a Dali Lama quote attributed to the Buddha and the quote is not accredited to them, it is not awarded.

Numerical or generic references on their own are not awarded. The candidate must use the reference correctly ie not just state the name of a sutta.

Question 1 (d)

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 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. Many candidates used words that implied appraisal, such as strong/weak argument, but were unable to follow this up with genuine evaluation.

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

Candidates were aware of the Wheel of Life, many giving detailed descriptions of the different elements. Discussions tended to be based on a comparison between the Wheel of Life and other explanations of the causes of suffering, such as the noble truths as a whole. Stronger candidates made specific reference to the Second Noble Truth, whilst weaker candidates commented more generally. Many made reference to the Eightfold Path although some took the links between the the Eightfold Path and the Wheel of life too far, confusing the two ideas. There were attempts at appraisal, but often a suggestion of either strength or weakness was not supported with solid argument.

(d) items are LEVEL marked they are NOT point marked.

The candidate gains 11 marks in total – The candidate reached level 3 and was awarded 8 marks + 3 marks for SPaG.

*(d) "The Wheel of Life is the best way to explain the causes of suffering."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

A ^Tibetan Buddhist may argue that the ^Wheel of Life is the best way to describe the causes of suffering, as it contains the direct causes in the centre of the wheel, greed, hatred and ignorance. In the centre of the wheel, there is a pig - ignorance, a snake - hatred, and a chicken - delusion, used to represent the ^{three} poisons of the mind. This is summarised by the I-ching-taka 50, stating that "greed, hatred and ignorance are direct causes of suffering. In Tibetan Buddhism, the 3 mental poisons are pivotal in understanding the first mark of existence, dukkha, and thus could be considered the best way to explain the causes of suffering.

This, however, is a weak argument, as it is only really localised to Tibetan Buddhism. A Theravadan Buddhist, may argue that there is a more accepted and more generalised



The candidate gained level 3 because...

The candidate deconstructs religious information at many points.

They write coherent and logical chains of reasoning that consider different viewpoints.

They have made connections among many, but not all, of the elements in the question.

Within each paragraph the candidate constructs coherent and reasoned judgements.

The candidate begins to appraise evidence in each paragraph.

They write a partially justified conclusion.

The candidate is awarded 8 marks at the top of the mark range for level 3 because most but not all the demands of the level descriptor are met. To move to Level 4 the candidate's first step would be to further develop their conclusion as an opportunity to offer further appraisal.

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.



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.

(d) items are LEVEL marked they are NOT point marked.

The candidate gains 8 marks in total – The candidate reached level 2 and was awarded 5 marks + 3 marks for SPaG.

*(d) "The Wheel of Life is the best way to explain the causes of suffering."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

Theravada Buddhists would agree because it shows the Cycle of Samsara, how life is like cyclical. At the start we are born and experience. Throughout life, we experience ~~Dukkha-Dukkha~~ (physical pain), ~~Viparina-Dukkha~~ and ~~Samskara-Dukkha~~ (suffering from existence) all three types of Dukkha from physical pain (Dukkha-Dukkha), ~~Viparina-Dukkha~~ and fabrication and another. It also shows that once we die, we are reincarnated into another being where we are stuck experiencing suffering constantly.

This is a weak argument because ~~suffering~~ the Wheel of Life is very similar to the Cycle of Samsara, which is arguably better at explaining the causes of suffering. Like the Wheel of Life, it also describes how we constantly suffering. However, it mentions how skillful and ~~unskillful~~ unskillful actions generate good and bad karma, which determine whether your ~~two~~ next life is good or bad. This is why the statement is false.

Mahayana Buddhists would disagree because they would mention that there are multiple teachings that explain the causes of suffering. The ~~2~~ Second Noble Truth describes how "this is the Noble Truth

of the cause of suffering" - Tanha tanha. It describes how craving and attachment cause suffering. In addition, the ~~three~~ Three Mental Poisons ~~also do~~ explain the causes of suffering well - greed, ignorance and hatred - also explain the causes of suffering well.

This is a strong argument because understanding all of the teacher teachings from the Buddha allow Buddhists to understand the causes of suffering to the greatest; not one thing by itself can explain the causes of suffering the best.

In conclusion, it is clear to see that the statement is false because all the teachings from the Buddha about suffering the causes of suffering (the Four Noble Truths, the Three Mental Poisons and more) allow Buddhists to understand to understand the best. Although the Wheel of Life describes how throughout life we experience the three types of Dukkha, it doesn't explain why it is caused or how it is caused. Therefore the statement is false.



The candidate is reached level 2 and was awarded 5 marks which is the middle of Level 2.

The candidate gained level 2 because....

The candidate's response offers superficial connections made among many, but not all, of the elements in the question – it is able to use knowledge from a Buddhist perspective and shows a limited understanding of religion and belief.

A conclusion was given with a superficial attempt to appraise the evidence.

The candidate is awarded 5 marks in the middle of the mark range for level 2 because most but not all the demands of the level descriptor are met.

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 range of specialist terms as appropriately.



Do not try to point mark (d) answers. They should be read completely and then assessed against the level descriptors to find a best fit.

Question 2 (a)

The candidates needed to provide any Buddhist beliefs, not specifically scriptural beliefs. Most highlighted that justice is important for victims as it will enable them to move on from the crime that they were a victim of. A number of candidates did not identify the focus of the question being on victims. These candidates gave answers which focused on the impact of justice on the perpetrators of crime.

Most candidates recognised the requirement to outline rather than list their responses.

a) items are point marked – Outline requires three outlined points.

This candidate is awarded 3 marks.

2 (a) Outline three reasons Buddhists may believe justice is important for victims.

(3)

Justice allows victims to gain closure and move on.
It also gives them the strength to forgive the perpetrator.
Justice can protect the victim from being harmed again.



One mark awarded for each point identified.

Justice allows victims to gain closure and move on. (1)

It also gives them the strength to forgive the perpetrator. (1)

Justice can protect the victim from being harmed again. (1)

This candidate started each point on a new line. Answers do not need to be in a paragraph, but must offer an outline, rather than a list.



Many candidates find it helpful to present their outlines on three separate lines to ensure that they clearly make separated points, avoiding the development of points, which is not credited in a) questions.

(a) items are point marked – Outline requires three outlined points.

This candidate is awarded 0 marks.

2 (a) Outline **three** reasons Buddhists may believe justice is important for victims.

(3)

➤ As all life is precious and we shouldn't treat others unfairly

➤ It could give them a chance to reform

➤ The Buddha said to judge in line with the Dhamma.



ResultsPlus
Examiner Comments

Candidate has not read the question carefully, offering answers which may have been credited if the question had been more general.



ResultsPlus
Examiner Tip

Candidates need to ensure that they take the time to consider the wording of the question, before they write their responses.

Question 2 (b)

Candidates are asked to 'Explain two' on (b) items. Therefore, two attitudes 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 attitude given and to the question asked.

In this question candidates were able to show knowledge and understanding about the aims of punishment. Many candidates focused on the idea of protection and reformation. Many also responded by explaining why Buddhists may be opposed to retribution being an aim of punishment.

The candidate is awarded 4 marks.

The candidate gives two developed attitudes.

(b) Explain **two** Buddhist attitudes towards the aims of punishment.

(4)

Buddhists believe punishment should aim to reform criminals and wrongdoers as they believe in the concept of *anicca* (impermanence) so everyone has the opportunity and the capability to change and become a better person.

Buddhists may also believe that protection should be an aim of punishment as we should be showing *metta* and *karuna* to the rest of society, and the person being punished may be dangerous because "Evil a ~~witless~~ witless man does himself", meaning they chose to accept the consequences and be reckless.



Attitude One – punishment should aim to reform criminals and wrongdoers. (1)

Development One – As they believe in the concept of anicca, everyone has the opportunity and the capacity to change and become a better person. (1)

Attitude Two – Protection should be an aim of punishment. (1)

Development Two – ... should be showing Metta and Karuna to the rest of society, and the person being punished may be dangerous. (1)



It helps to write answers which divide into two paragraphs, each containing an attitude and a development.

Candidates should not take time offering more detail than the question demands. Candidates should be encouraged to be familiar with the requirements of the different styles of questions in order to make efficient use of their time in the exam.

The candidate is awarded 4 marks.

The candidate gives two developed attitudes.

(b) Explain **two** Buddhist attitudes towards the aims of punishment.

(4)

One Buddhist attitude towards the aims of punishment is that the aim of punishment is to rehabilitate criminals and reduce their ~~suffering~~ negative karma so that they get a better rebirth. This is because they believe that punishment reduces negative karma.

Another Buddhist attitude towards the aim of punishment is that the aim of punishment is to stop the criminal from committing more crimes. This will reduce suffering in the world and generate positive karma.



Attitude One – The aim of punishment is to rehabilitate criminals... (1)

Development One – ... and reduce their negative karma so that they get a better rebirth. (1)

Attitude Two – The aim of punishment is to stop the criminal from committing more crimes. (1)

Development Two – This will reduce suffering in the world. (1)



Centres should be familiar with and prepare candidates for all parts of the specification. Centres are advised to refer to the specification, SAMs materials and online support given by the senior examination team.

Question 2 (c)

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

Many candidates responded well to this question, but many offered extended answers which went beyond the demands of the question but which would have taken up the candidates time.

(c) items are point marked and provide marks for five points: two for ways, two for the development of each way and one for an accurate source of wisdom that relates to the way given.

The candidate is awarded 5 marks.

(c) Explain **two** ways Buddhists should treat criminals.

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

(5)

One way Buddhists should treat criminals is by showing them ~~to~~ Karuna (Compassion). They should understand that, due to dependent arising, external factors may have caused the criminal to commit a crime, and so ~~therefore~~ they should not be made to "pay" for their actions. In the Dhammapadam, the Buddha says "hatred is never appeased by hatred". This shows that instead of seeking retribution against the criminal (hence displaying hatred ^{which is unhelpful}) they should show Karuna towards the criminal, and aim to help them improve, hence minimising dukkha (suffering) for the criminal.

Another way Buddhists should treat criminals is by rehabilitating them. By rehabilitating a criminal, they would see the error of their ways, and not commit these crimes again. This would minimise dukkha for society, as society would be protected from any further crimes. It would also reduce dukkha for them, as they do not suffer karmic consequences for crimes they otherwise would have done.



The candidate gives two ways. These are developed and there is an accurate source of wisdom.

Way One – by showing them karuna (1)

Development One – They should understand that due to dependent arising, external factors may have caused the criminal to commit a crime. (1)

Source – 'Hatred is never appeased by hatred'. (1)

Way Two – Another way Buddhists should treat criminals is by rehabilitating them. (1)

Development Two – By rehabilitating the criminal, they would see the error of their ways and not commit the crimes again. (1)



Candidates should be encouraged to be familiar with the requirements of the different styles of questions in order to make efficient use of their time in the exam.

(c) items are point marked.

The candidate is awarded 2 marks.

(c) Explain **two** ways Buddhists should treat criminals.

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

(5)
One way a buddhist should
treat criminals is with respect
and calmly because they
believe karma will get them.
Others believe in revenge
and justice. and to get
them back for what
they did because it isn't
a crime because they did
it first.



ResultsPlus
Examiner Comments

The candidate gives two ways, but the second way is not credited. They do not offer a source of wisdom and authority.

Way One – A Buddhist should treat criminals with respect. (1)

Development One – because they believe Karma. (1)

Unfortunately their attempt at a second way is not widely recognised as a Buddhist view and it therefore cannot be credited.



ResultsPlus
Examiner Tip

Candidates may find it helpful to present their answers in separate paragraphs.

Question 2 (d)

The focus of the marking changes from AO1 to AO2 on the d items. As explained in the specification this means:

Analyse and evaluate aspects of religion and belief, including their significance and influence.

AO2 constitutes 50% of the overall mark.

The 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. Many candidates used words that implied appraisal, such as strong/weak argument, but were unable to follow this up with genuine evaluation.

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

The statement was designed to evaluate different understandings about good and evil and suffering. Candidates who did well recognised that this question was about different views about why people suffer. The question required candidates to also consider non-religious points of view. Some were able to expand answers with appraisal.

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

The candidate gains 6 marks.

(d) "Because human beings perform evil actions, people will always suffer." *dukkha*

Evaluate this statement considering arguments for and against.

In your response you should:

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

create karma *causing down the life* *→ feel more to learn.* *the parable of the saw* *fight*

(12)

Some Buddhists may argue for this statement as in every evil action, there is suffering always either within the perpetrator (if they receive a bad *unpleasant*) or within the victim as they will inevitably suffer. Furthermore, the root of all suffering is the three poisons which are always caused by unskillful actions.

This is a ~~weak~~ weak argument as in the parable of the saw, a person was attacked by a group of people and they chopped all his arms off but he didn't fight back as he didn't want anyone to suffer. Furthermore, the *carda karamaputa* states that 'laying the knife down' will allow people to overcome the three poisons and help them to ~~stop~~ learn from their unskillful actions and do good ~~not~~ skillful actions instead.

Humanists may disagree with his statement as they believe that ~~there~~ ~~that~~ ~~because~~ all of humanity can live with joy and without suffering and they further believe mankind can better themselves in order to not commit sin, but live happily with one another. ~~Furthermore, humanists~~ Furthermore, humanists believe that ~~the human~~ ~~species~~ race ~~can~~ is all humans are kind or have the potential to be kind and so they will try and work towards a ~~happy~~ happier, ~~a~~ ~~suffering~~ ~~free~~ society where there is minimal suffering.

In conclusion, human beings can learn from their mistakes due to them following the dhamma which follows teachings of ahimsa and non violence and Dhammapada stating 'All tremble at violence' states that ~~practising~~ Buddhists can free violence and its consequences (karma). ~~Therefore~~ Furthermore humanists would work towards a society with less suffering and ultimately a ~~utopian~~ ~~state~~ ~~where~~ ~~suffering~~ ~~doesn't~~ ~~exist~~ as they believe strongly that man kind can live happily.



The candidate has reached level 2 and was awarded 6 marks which is the top of the mark range for Level 2.

The candidate gained level 2 because....

The candidate's response offers superficial connections made among many, but not all, of the elements in the question – it is able to use knowledge from a Buddhist perspective and shows a limited understanding of religion and belief.

A conclusion was given with a superficial attempt to appraise the evidence.

The candidate is awarded 6 marks in the top of the mark range for level 2 because all the demands of the level descriptor are met.



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.

The candidate gains 4 marks

The candidate reached level 2 and was awarded 4 marks which is the lower end of Level 2.

(d) "Because human beings perform evil actions, people will always suffer."

Evaluate this statement considering arguments for and against.

In your response you should:

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

(12)

A Buddhist would always look for a positive answer and therefore

Some Buddhists may disagree with this statement and they would argue that through reformation people can better themselves and stop performing evil actions that will lead to suffering. Reformation will place someone who is causing negative actions in a positive area surrounded by kindness and compassion, which should lead to them becoming a better person eventually.

This is a weak argument as in order for this to occur, every single person in the world would have to go through reformation to help better themselves, even

if they don't seem to be causing bad actions, which is simply impossible.

~~But~~

Other Buddhists would agree that people will always suffer as a result of evil actions. They would overlook the argument that reformation would stop evil actions as a small percentage of the people that undergo reformation do not become reformed and will still go on to make evil actions in their life and they may even feel encouraged to cause more ~~of~~ suffering.

This is a strong argument as it is physically impossible for ~~the~~ suffering to cease to exist that is a cause of evil actions as some people could have mental issues which will make them always do evil, no matter how much reformation they undergo.



The candidate gained level 2 because....

The candidate's response makes superficial connections among many, but not all, of the elements in the question – it is able to use limited knowledge from a Buddhist perspective to build simple chains of thinking.

They showed a limited understanding of religion and belief.

They begin to form a conclusion but offer no significant appraisal of the evidence.



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

Question 3 (a)

Most candidates were able to correctly identify information about the use of sky burials in Tibet. Many candidates were able to offer other rituals in addition to this. Some candidates struggled to stay focused on rituals, offering more general comments.

a) items are point marked – Outline requires three outlined points.

This candidate is awarded 3 marks.

3 (a) Outline three Buddhist rituals related to death and mourning.

(3)

One is a Tibetan sky burial.

Another is reading from the book of the dead.

Another is chanting to transfer good karma to the deceased.



ResultsPlus
Examiner Comments

One mark awarded for each point identified.

One is a Tibetan sky burial (1)

Another is reading from the book of the dead (1)

Another is chanting to transfer good karma to the deceased (1)

Starting each point on a separate line can be helpful to candidates.



ResultsPlus
Examiner Tip

Centres should be familiar with and prepare candidates for all parts of the specification. Centres are advised to refer to the specification, SAMs materials and online support given by the senior examination team.

Question 3 (b)

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 of the reason given and to the question asked.

Candidates were generally able to access marks on this question, describing reasons why Buddhists perform puja in the home. Where content was relevant to the question, but did not specifically mention the setting of home, credit was given. Credit was not given for content about puja that was not true for the home setting.

b) items are point marked – Two reasons are required.

The candidate is awarded 4 marks.

(b) Explain **two** reasons why Buddhists should perform puja in the home.

(4)

One reason that Buddhists should ~~also~~ perform puja at home is that it enables them to build strong and personal connection with the Buddha or other figures of worship, as ~~they~~^{they} are in a comfortable environment, this may be easier. Another reason is that it allows for convenience: if they worship in their own home, it'll be easier to perform puja more frequently, therefore showing more dedication to their faith.



(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 – it enables them to build a strong personal connection with the Buddha (1)

Development One – as they are in a comfortable environment, this may be easier (1)

Reason Two – ... it allows for convenience (1)

Development Two – If they worship in their own home, it'll be easier to perform puja more frequently (1)



Candidates should be encouraged to carefully pay attention to the wording of the question to ensure they cover the breadth of what is being asked.

(a) items are point marked – Two reasons are required.

The candidate is awarded 4 marks.

(b) Explain **two** reasons why Buddhists should perform puja in the home.

(4)

One reason is that it helps show devotion to the Dhamma. Taking time out of your day to worship at home shows that you are dedicated to following the Eightfold Path.

Another reason is that it can help cultivate positive mental states. Chanting or meditating can help to calm and focus the mind.



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Examiner Comments

(b) items provide marks for four points, 2 marks for reasons and 2 marks for the development of each reason.

The candidate gives two reasons, both of which are developed.

Reason One – ... it helps show their devotion to the Dhamma (1)

Development One – Taking time out of your day to worship at home shows that you are dedicated to following the Eightfold Path.

Reason Two – ... it can help cultivate positive mental states (1)

Development Two – Chanting or meditating can help to calm and focus the mind (1)



ResultsPlus
Examiner Tip

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

Question 3 (c)

Candidates are asked to 'Explain two' on c) items. Therefore, two reasons are required, and both need 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 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 as a source.

Many candidates accessed marks on this question, describing why mantra recitation may be used by Buddhists. Most candidates who tried to access the mark for a source of wisdom and authority, did so by offering examples of common mantras.

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

The candidate is awarded 5 marks.

(c) Explain two reasons why Buddhists may recite mantras.

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

(5)

Chanting mantras are a form of meditation and Buddhists will repeat phrases often about the 5 precepts and the 3 refuges. It also allows them to gain focus and concentration, showing their devotion to the Buddha. A source of wisdom that supports this is 'the man who has conquered himself is a far greater hero than he who has defeated a thousand men a thousand times'. This shows that conquering your thoughts through meditation makes you a hero in the eyes of the Buddha. Another reason is that through chanting mantras, a Buddhist often remembers Buddhist teachings. This allows them to communicate them to other people, helping them understand the teachings of the Buddha. This also supports one of the 4 sublime states - loving kindness (metta) - as it ~~shows~~ shares kindness and help with others.



The candidate gives two reasons, which are developed and they provide an accurate source of wisdom.

Reason One (reversed) – It allows them to gain focus and concentration (1)

Development One (reversed) – Buddhists will repeat phrases often about the 5 precepts and the 3 refuges (1)

Source – ‘the man who has conquered himself is a far greater hero who has defeated a thousand men a thousand times’ (1) is supported by an explanation of the link to the reason given.

Reason Two – through chanting mantras a Buddhist often memories Buddhist teachings (1)

Development Two – ... helping them understand the teachings of the Buddha (1)



Sources can be paraphrased, however they must be recognisable.

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

The candidate is awarded 3 marks.

(c) Explain **two** reasons why Buddhists may recite mantras.

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

(5)

Mantras are set chants that allow Buddhists in a group to be able to celebrate the Buddha's life.

Mantras are away for Buddhists to show their gratitude and love for the Buddha so they will recite them to show their dedication to him and their religion.



The candidate gives two reasons, one of which is developed.

Reason One – Set chants that allow Buddhists in a group to be able to celebrate the Buddha's life (1)

No development is offered of this point.

Reason Two – Mantras are a way for Buddhists to show their gratitude and love for the Buddha (1)

Development Two – ... so they will recite them to show their dedication to him (1)



GENERIC advice for centres as to what constitutes a source of wisdom.

The candidates do not have to reference a quote or quote it word for word. The source of wisdom can be given as a recognisable paraphrase.

If examiners are unsure they will use a search engine. Enter the gist of the paraphrase and the source.

If the source is attributed to the wrong person/source/ numerical reference it cannot be credited e.g. a Dali Lama quote attributed to the Buddha and the quote is not accredited to them, it is not awarded.

Numerical or generic references on their own are not awarded. The candidate must use the reference correctly ie not just state the name of a sutta.

Question 3 (d)

This question worked well. Students across the ability range gave confident answers. However, d) questions are good discriminators of achievement in RS and this was no exception. Candidates who did well knew a range of information about retreats, notably the rains retreat, and were able to expand answers with evaluation. Many other candidates focused their responses purely around more general examples with mixed success.

(d) items are LEVEL marked they are NOT point marked.

The candidate gains 9 marks in total – The candidate reached level 2 and was awarded 6 marks + 3 marks for SPaG.

* (d) "Spending time on retreat is essential for Buddhists."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

A Theravada Buddhist would agree with this statement as Vassa is the main retreat these Buddhists visit in order to remember the passing of Buddha into parinibbana. This is a strong argument as it shows Buddhists how important nirvana is and how sacred the journey to enlightenment is. Another Theravada Buddhist would agree with this as another retreat these Buddhists go to is Kathina which gives Buddhists time to increase and have a greater quantity of concentration. This is another strong argument as Buddhists have time to reflect and calm the mind which is extremely important as it helps them release feelings of hate and anger that cause suffering.

Another Buddhist would disagree as a retreat isn't needed to become mindful and have greater concentration as this can be done at home. This is a strong argument as Samatha meditation helps increase concentration which isn't done at a retreat.

Another Buddhist would disagree with this as we can reflect upon Buddhist teachings in a Gampa or Sangha and a ~~retreat~~ retreat isn't needed. This is a weak argument as a retreat can help believers come together and meditate together.

In conclusion I disagree with this statement as I think that a true Buddhist can have time to reflect upon key teachings and meditate to increase concentration in the ~~camp~~ comfort of their home.



The candidate is reached level 2 and was awarded 6 marks which is the top of the mark range for Level 2.

The candidate gained level 2 because...

The candidate's response offers superficial connections made among many, but not all, of the elements in the question – it is able to use knowledge from a Buddhist perspective and shows a limited understanding of religion and belief.

A conclusion was given with a superficial attempt to appraise the evidence.

The candidate is awarded 6 marks in the top of the mark range for level 2 because all the demands of the level descriptor are met.

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 who understand the diversity within the religious tradition, and the arguments for and against different practices are those best placed to evaluate.

(d) items are LEVEL marked they are NOT point marked.

The candidate gains 11 marks in total - The candidate reached level 3 and was awarded 8 marks + 3 marks for SPaG.

* (d) "Spending time on retreat is essential for Buddhists." - ~~marks~~

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

A reason to agree is that a time of retreat is a moment of solitude for buddhists and they can reach their own flows and concentrations and can meditate accordingly for example ~~to~~ Vipassana meditation when it is quiet meditation so they can keep track about their life events they find here. This is a strong argument as the buddha himself spent many years in solitude after seeing an oxcart wheel and he was only after he had done this that he needed to follow the middle way) so it is ~~crucial~~ ^{essential} for buddhists to have a period of ~~retreat~~ ^{retreation} as well.

Another reason is important is retreat is a ritual in buddhism called Vassa that is a rain retreat which often happens in monsoon months and buddhists can be alone and ~~meditate~~ ~~and~~ (use mental) retreat with main goals to be pay homage to the buddha and meditate. This is a strong argument as the end of the retreat is equally important for buddhists. It is called Kathina where people offer monks cloth for their robes in a way that can help generate good karma as well next life.

However a reason to disagree would be to become a retreat is not essential to meditation as they should do it every day in their homes or outside. Practising for some meditation will may equally and from an inner peace and journey to enlightenment as a retreat would. However this is a weak argument as the Buddha a change of scenery and surroundings may influence new ideas into a Buddha's head as the Buddha was sitting under the Bodhi tree when he was enlightened in perhaps different places on a retreat in such places leads to different thoughts.

Another reason to disagree is that nothing should be essential for Buddha as the idea of a retreat ~~from~~ retreat could be considered a form of attachment as this should only be a spiritual journey but if they are craving this retreat it could hinder their enlightenment. This is a strong argument because retreats should only be for the most experienced Buddha who wouldn't be attached like monks who follow 10 strict precepts differently that it is only essential for some Buddha's.

In conclusion I agree that it is essential as relaxing the mind with different forms of meditation could be achieved as a retreat as in the dharmapada it says 'mind precedes all mental states' ^{precedes} ~~precedes~~ ^{essentially} it may be imperative a Buddha to go in order to release a certain mental state. As well as there being a retreat to escape not all monks there is a strong argument as in Mahayana Buddhism they believe anyone has the seed of Buddhahood within.



The candidate gained level 3 because....

The candidate deconstructs religious information at many points.

They write coherent and logical chains of reasoning that consider different viewpoints.

They have made connections among many, but not all, of the elements in the question.

Within each paragraph the candidate constructs coherent and reasoned judgements.

The candidate begins to appraise evidence in each paragraph.

They write a partially justified conclusion.

The candidate is awarded 8 marks, the middle of the mark range for level 3 because most, but not all of the demands of the level descriptors for Level 3 are met. To move to Level 4 the candidate's first step would be to further develop their conclusion as an opportunity to offer further appraisal.

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.



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

Question 4 (a)

The candidates needed to provide ways Buddhists may respond to issues surrounding or arising from conflict. This elicited a wide range of correct responses.

a) items are point marked – Outline requires three outlined points.

This candidate is awarded 3 marks.

4 (a) Outline **three** ways Buddhists may respond to issues surrounding conflict.

(3)

Buddhists may advocate for non violence
as it violates the first noble precept
Buddhists may take part in passive resistance
to the conflict and its effects.
~~Buddhists may enter into peace negotiations to
help end conflict.~~
Buddhists may also offer aid to those who are
caught up in the conflict.



Candidate was awarded one mark for each point identified:

Buddhists may advocate for non-violence (1)

Buddhists may take part in passive resistance to the conflict (1)

Buddhists may also offer aid to those who are caught up in the conflict (1)



Candidates should write three sentences containing one piece of information in each. There is no need for development: it will not receive credit.

(a) items are point marked – Outline requires three outlined points.

This candidate is awarded 2 marks.

4 (a) Outline **three** ways Buddhists may respond to issues surrounding conflict.

(3)

Some Buddhists may pray with the hope that all conflict will be resolved. Other Buddhists may donate to charities to help ~~to~~ victims of conflict. Some Buddhists may feel that conflict is wrong due to it possibly violating the ~~the~~ First Precept and ~~also~~ ahimsa, (meaning non-violence).



Candidate has offered two points that respond to the question. Their third point however does not address the question. As such the candidate does not receive any credit for their third point.



Candidates should pay careful attention to the wording of the question to ensure they provide content which will receive credit.

Question 4 (b)

Candidates are asked to 'Explain two' on (b) items. Therefore, two responses 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 response given and to the question asked.

The candidates needed to provide ways Buddhists may respond to non-religious attitudes to weapons of mass destruction. Any responses which suggested that Buddhism accepted the existence of weapons of mass destruction, for example as a deterrent were not credited, as this view is not a widely held Buddhist position.

The candidate is awarded 4 marks.

The candidate gives two different responses that a Buddhist may respond to non-religious attitudes to weapons of mass destruction and develops both of these points.

(b) Explain **two** Buddhist responses to non-religious attitudes to weapons of mass destruction.

(4)

Buddhists may advocate ~~for~~ against weapons of mass destruction used as deterrents. Buddhists would argue that the concept of mutually assured destruction regarding weapons of mass destruction being used as deterrents (a non religious point of attitude) is wrong as it violates ahimsa if a nuclear weapon ^{were} ever to be fired.

Buddhists may advocate against weapons of mass destruction being used for protection. Buddhists would argue that the concept of using a W.M.D in order to take out an enemy army and keep ~~peop~~ citizens of that country safe is wrong as the defeated would dwell in pain and this would only lead to more suffering and hatred between countries.



Response One – Buddhists may advocate against weapons of mass destruction used as deterrents. (1)

Development One – Buddhists would argue that the concept of Mutually Assured Destruction regarding weapons of mass destruction being used as a deterrents is wrong. (1)

Response Two – Buddhists may advocate against weapons of mass destruction being used for protection. (1)

Development Two – ... the defeated would dwell in pain and this would only lead to more suffering and hatred between countries. (1)



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

(b) items are point marked – Two responses are required.

The candidate is awarded 2 marks.

(b) Explain **two** Buddhist responses to non-religious attitudes to weapons of mass destruction.

(4)

One non-religious view to weapons of mass destruction is that they are bad as they kill at a mass scale. Some Buddhists could argue for, and state that no killing is one of the five precepts and should ~~not~~ be followed. However, some Buddhists could argue that such weapons are the greatest advancement as they force peace upon the world as the consequences of weapons of mass destruction are known and therefore must be used, thus supporting the idea that weapons of mass destruction are good.



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Response One (reversed) – Some Buddhists could argue that no killing is one of the five precepts and should be followed. (1)

Development One – One not religious view to weapons of mass destruction is that they are bad as they kill at a mass scale. (1)

The candidate does offer a further response suggesting the deterrent nature of WMD but this does not reflect widely held Buddhist views.



ResultsPlus
Examiner Tip

(b) questions do not require the use of a source of wisdom, but they can be a useful method of offering development.

Question 4 (c)

Candidates are asked to 'Explain two' on (c) items. Therefore, two teachings are required, and both need 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 be of the teaching given and to the question asked.

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

This item was straight off the specification almost using the exact wording. Most candidates were able to access marks on this question, describing Buddhist teachings about war. Many candidates offered a range of potential sources of wisdom and authority.

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

The candidate is awarded 5 marks.

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

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

(5)

~~One Buddhist teaching~~ One Buddhist teaching related to war are the five moral precepts. The most relevant being 'refrain from killing others' which shows that Buddhists should not kill others since it is an unskillful action that generates suffering and negative kamma.

However, sometimes Buddhists may say there are exceptions to these rules and in some cases war is permissible following the example of the Buddha who killed one man to save the lives of hundreds in the Upaya Kausala Sutta. This shows there can be some exceptions and if war can be justified it can be permissible by Buddhists.



The candidate gives two teachings which are developed. Their first teaching is also further developed by the inclusion of an accurate source of wisdom.

Teaching One – One Buddhist teaching related to war are the five moral precepts. (1)

Source – ‘Refrain from killing others.’ (1)

Development One – Buddhists should not kill others since it is an unskillful action that generates suffering.(1)

Teaching Two (reverse) – There can be some exceptions, and if war can be justified, it can be permissible by Buddhists. (1)

Development Two – The Buddha killed one man to save the lives of hundreds in the Upaya Kausala Sutta. (1)



GENERIC advice for centres as to what constitutes a source of wisdom.

The candidates do not have to reference a quote or quote it word for word. The source of wisdom can be given as a recognisable paraphrase.

If examiners are unsure they will use a search engine. Enter the gist of the paraphrase and the source.

If the source is attributed to the wrong person/source/ numerical reference it cannot be credited e.g. a Dali Lama quote attributed to the Buddha and the quote is not accredited to them, it is not awarded.

Numerical or generic references on their own are not awarded. The candidate must use the reference correctly ie not just state the name of a sutta.

The candidate is awarded 4 marks.

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

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

(5)

Buddhists do not agree with war one reason they disagree is that they are taught not to kill anybody. As it will not help them reach enlightenment and they will continue to be reborn into the cycle of suffering. A second teaching is to avoid it a famous Buddhist the dalai lama ran away from war as he didn't want to suffer or cause suffering for someone else



The candidate gives two developed teachings. They make reference to the example of the Dalai Lama, but not as a source of wisdom and authority.

Teaching One – They are taught not to kill anybody. (1)

Development One – It will not help them reach enlightenment and they will continue to be reborn into the cycle of suffering. (1)

Teaching Two – A second teaching is to avoid it. (1)

Development Two – The Dalai Lama ran away from war as he didn't want to suffer or cause suffering for someone else. (1)



Teachings should ideally be supported with a 'reference to a source of wisdom', this must support the teaching given and cannot be awarded twice.

Question 4 (d)

The focus of the marking changes from AO1 to AO2 on the d items. As explained in the specification this means:

Analyse and evaluate aspects of religion and belief, including their significance and influence.

AO2 constitutes 50% of the overall mark.

The 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. Many candidates used words that implied appraisal, such as strong/weak argument, but were unable to follow this up with genuine evaluation.

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

Candidates were able to give knowledge and understanding of the differing views on pacifism. Many candidates responded to individuals' engagement in war, whereas others approached this question with reference to violence more generally, some even referring to violence towards non-human animals. Some were able to expand answers with appraisal, but many were not analytical in their approach and limited themselves to level 2 as a best fit.

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

The candidate reached level 3 and was awarded 7 marks.

(d) "Being a pacifist is not possible."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(12)

A Mahayana Buddhist might argue that being a pacifist is possible as violence is not necessarily the answer always. The Buddha refrained from violence, and suggests all Buddhists do too in order to achieve nirvana, as stated in the first moral precept. Buddhists should show metta (loving kindness) and karuna (compassion) instead so that people can be reformed and changed to become better ~~and kinder~~ people. The Buddha taught that 'one should not will or cause another to kill', and this means that Buddhists should follow pacifism to reduce harm and suffering. This would also enable them to develop better karma, which leads to enlightenment, which is the end goal of all Buddhists. ^{*(see pg 17)} The Buddha refrained from any violence and attained nirvana, so Buddhists would follow this example to achieve enlightenment themselves.

This is a strong argument because it follows the teachings and principles of Buddhism, which was founded by the enlightened being himself, who is a highly authoritative and reliable source for all Buddhists. Buddhists would aim to follow the example of the Buddha so that they can become purified and better people.

However, some Buddhists may agree that being a pacifist is not always possible. Sometimes, in the given situation, war may be the only

answer and resolution to resolve an issue. War would only be accepted if it brings out a greater deal of benefit than suffering, but sometimes even this is hard. Being a pacifist may not be possible if there is a desperate situation where one must fight for themselves. In this modern world, pacifism may sometimes not be appropriate.

This is a weak argument because the Buddha showed metta and loving to Angulimala, who threatened to kill Buddha. However, it was the Buddha's compassion which made him devoted to Buddha and gave up killing. Here the Buddha showed him violence for the better good. ~~It also shows that only the most loving actions can be done.~~ This shows that pacifism is possible.

In conclusion, I think that being a pacifist is possible as it means that Buddhists can refrain from violence and perform more skillful actions to build up a good kamma, hereby able to achieve nirvana. Buddhists would follow the example of the Buddha, who showed that it was possible. Even though sometimes violence has to be the answer or a last resort, Buddhists would argue that showing love has the power to change anything, if they do it with a pure heart. Therefore, being a pacifist is actually possible.

* (from eq 16 cont -) : The Buddha also taught that 'hatred is never appeased by hatred', meaning that ~~by~~ pacifism helps reduce hatred and show love, making change possible. **(Total for Question 4 = 24 marks)**



The candidate gained level 3 because...

The candidate deconstructed in a simple way religious information, leading to coherent and logical chains of reasoning that consider different viewpoints.

They showed an accurate understanding of religion and belief. They referred to different Buddhist points of view. They made limited judgements leading to a partially justified conclusion.

The candidate is awarded 7 marks at the bottom of the mark range for level 3 because only some of the demands of the level descriptor are met.



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 5 marks.

(d) "Being a pacifist is not possible."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(12)

Mahayana Buddhists might argue for the statement and argue that in some cases violence might be an answer. ~~to some~~ For example, they might support the Just War Theory which is when war is allowed under certain conditions where: victory is guaranteed, allowed by a higher organisation, it is for a just cause, no innocent people are hurt. ~~and~~

However this is still a weak argument since even if innocent people aren't hurt, people in the armies are going to be harmed therefore it goes against the statement and you're not being a pacifist as a pacifist is someone who does not partake in any kind of violence and war is considered violent.

Theravada Buddhists might argue against the statement and argue that pacifism is possible. This is because there are many teachings that go against violence. For example, ~~the~~ ahimsa forbids Buddhists from harming others, the mental poison of hatred shows that violence breeds hatred therefore that person is suffering and

Buddhists like Thich Quang Duc do peaceful protests rather than violent protests.

This is a strong argument, ^{as} following these teachings of non-violence can help Buddhists become better people and reach enlightenment which makes them more peaceful since they don't have the mental pain of hatred which causes violence and so no longer suffers.

In conclusion, I think that pacifism is possible for Buddhists since they believe in ahimsa which means no harm.



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Examiner Comments

The candidate is reached level 2 and was awarded 5 marks which is the middle of Level 2.

The candidate gained level 2 because...

The candidate's response offers superficial connections made among many, but not all, of the elements in the question – it is able to use knowledge from a Buddhist perspective and shows a limited understanding of religion and belief.

A conclusion was given with a superficial attempt to appraise the evidence.

The candidate is awarded 5 marks in the middle of the mark range for level 2 because most but not all the demands of the level descriptor are met.



There are many different ways to answer (d) items and gain marks, however a key skill is to be able to identify and explain the relative significance of the arguments being made.

Paper Summary

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

- ◆ Centres must teach to the specification, making sure candidates are prepared for all parts of the bullet points, including subject specific vocabulary, in preparation for the questions
- ◆ When tackling a) questions, candidates should write three sentences containing one piece of information in each. There is no need for development: it will not receive credit.
- ◆ The explain questions require two developed points, however, students should also be prepared to describe where indicated on the specification.
- ◆ The (d) items need an understanding of religion and belief, as well as the ability to evaluate the arguments in order to reach a conclusion. Centres may wish to consider the differentiation of teaching to enable some students of different abilities to concentrate on learning the information needed before embarking on the evaluation.
- ◆ Candidates should be directed to read the bullet points in the (d) question and understand that they guide them to which viewpoints they should be providing. Centres may wish to consider identifying on the specification the different traditions/viewpoints identified that could be used to answer these questions. The diversity of views is a key factor in appraising arguments.

Grade boundaries

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

<https://qualifications.pearson.com/en/support/support-topics/results-certification/grade-boundaries.html>

