



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Religious Studies B (1RB0)
Paper 2: Area of Study 2 – Religion, Peace and
Conflict
Option 2D – Buddhism

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General Marking Guidance

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

Paper 2: Religion, peace and conflict 2D – Buddhism Mark Scheme

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"> • Buddhists must show generosity in all things (1) • They should lead a morally good life (1) • They should show patience and tolerance (1) • They should concentrate on meditation (1) • They should work to achieve wisdom (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"> • Tathagatagarbha is important as it refers to the idea of Buddha-nature (1) highlighting the potential within all human beings (1) • It links living beings with the Buddha (1) encouraging Buddhists to attain enlightenment (1) • It is something already present and perfect within each being (1). It is there waiting for a Buddhist to discover (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"> Dependent origination can be said to cause everything therefore it applies to many aspects of life including suffering (1). It also recognises a variety of reasons in a chain of effects (1) as shown by the story of Nagasena and the Chariot in the Milinda Panha (1) The idea of kamma is dependent on it (1) therefore it provides a Buddhist with a correct understanding of reality (1) as shown by the story of Nagasena and the Chariot in the Milinda Panha (1) The conditional arising of rebirth is dependent on it (1). It shows everything might have many consequences, as such a Buddhist is able to understand the nature and effects of concepts like suffering (1). Paticca Samuppada Sutta teaches that everything is dependent upon something else, this must include suffering (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 data-bbox="370 258 764 289">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 338 1333 531">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="370 575 431 606">AO2</p> <p data-bbox="370 615 805 646">Arguments for the statement:</p> <ul data-bbox="370 655 1321 1045" style="list-style-type: none"> <li data-bbox="370 655 1321 804">• The Wheel of Life shows that everything is dependent upon constantly changing circumstances, and so it is important for Buddhists to realise the relationship between what they do and suffering <li data-bbox="370 812 1321 926">• The Wheel of Life teaches that a Buddhist's re-birth is dependent upon the kamma they have built up in previous lives. It shows that suffering in life may be caused by bad kamma <li data-bbox="370 934 1321 1045">• It shows the interdependence of all stages of life and all things. It therefore teaches followers about the causes of suffering and how these link to the repeating cycle of birth, life, death and rebirth. <p data-bbox="370 1092 867 1123">Arguments against the statement:</p> <ul data-bbox="370 1131 1330 1562" style="list-style-type: none"> <li data-bbox="370 1131 1330 1245">• Buddhists may feel that the teachings of the Buddha on dukkha and kamma are more important as they teach more directly about suffering and how to reduce it and avoid evil <li data-bbox="370 1253 1330 1367">• The Wheel of Life comes from Tibetan Buddhism, so Buddhists of other traditions may not consider it to be of any value in explaining the causes of suffering <li data-bbox="370 1375 1330 1562">• The Wheel of Life is simply an illustration of the impact of suffering and how all things are linked. Teachings such as the five precepts, the Noble Eightfold Path and the six perfections are more straightforward and provide clear practical ideas about the nature of suffering. <p data-bbox="370 1608 812 1640">Accept any other valid response.</p> <p data-bbox="370 1686 1265 1799">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 feel justice is important for the victims as it shows compassion (1) • Buddhists feel that justice can help to relieve the suffering of victims (1) • Justice underpins the concept of kamma (1) • Victims will feel safer in a society where justice is administered (1) • It enables Buddhists to distinguish between condemning crime but not criminals (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 an attitude. Award a second mark for development of the attitude. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Buddhists may feel that fear of punishment is needed to deter people from performing illegal actions (1) in order to maintain a peaceful society (1) • Punishment focused on reform is seen as noble in Buddhism (1); changing a person's future actions may benefit both themselves and society (1) • Retribution can be seen as revenge (1); Buddhists would not want to be vengeful (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development • Development that does not relate both to the attitude given and to the question. 	4

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"> • Buddhists teach that criminals should be treated with compassion (1), as those who do wrong will have to accept the negative kamma which comes as a result of choices (1) 'He who does harm with weapons to those who are harmless... will soon come to... evil consequences' (Dhammapada 137) (1) • Buddhists teach that criminals should have the opportunity to reform and learn about the suffering they have caused (1). This means that the criminal can learn to live in a more skillful and loving way (1) as 'for it is growth in the Noble One's Discipline when one sees one's transgression as such and makes amends in accordance with the Dhamma by undertaking restraint for the future' (Bhaddali Sutta) (1) • Buddhists believe that punishing people as a means of revenge is harmful (1). The Buddha showed that by hating others nothing positive is ever achieved (1), he taught in Dhammapada 5: 'By non-hatred alone is hatred appeased' (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="370 258 560 289">AO2 12 marks</p> <p data-bbox="370 338 1372 489">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="370 537 430 569">AO2</p> <p data-bbox="370 579 803 611">Arguments for the statement:</p> <ul data-bbox="370 621 1372 1083" style="list-style-type: none"> <li data-bbox="370 621 1372 772">• The Buddha identified Three Poisons which all human beings are susceptible to. Buddhists see negative actions by human beings which are motivated by greed, anger and ignorance, leading to evil. Human nature means that this will forever be a problem <li data-bbox="370 783 1372 934">• The Buddha taught that there are three things which people can be completely sure of, one of which is suffering. He recognised that although a few may find enlightenment, the majority will not, resulting in suffering <li data-bbox="370 945 1372 1083">• Non-religious people may view religion itself as a cause of evil and suffering. Some view religions as creating divisions and resentment between people. If those who actively trying to bring about the end of evil are themselves a source, it will never end. <p data-bbox="370 1136 868 1167">Arguments against the statement:</p> <ul data-bbox="370 1178 1372 1640" style="list-style-type: none"> <li data-bbox="370 1178 1372 1329">• The Buddha taught that the Eightfold Path could result in people being freed from suffering. This is the basis of Buddhism. Following this path many, like the Buddha himself, have achieved enlightenment, showing an end of suffering is possible <li data-bbox="370 1339 1372 1488">• Kamma suggests a reduction of suffering as a result of evil actions. A Buddhist may believe that re-birth can move a person towards nibhana, an end of suffering. The Buddha explained 'If with a pure mind a person speaks or acts, happiness follows (Dhammapada 1.2) <li data-bbox="370 1499 1372 1640">• Non-religious people may not accept the concept of evil and therefore not link it to suffering. They recognise it as a result of the choices of others, but would challenge the transcendental link associated with evil. <p data-bbox="370 1692 808 1724">Accept any other valid response.</p> <p data-bbox="370 1776 1372 1875">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.

Question number	Answer	Reject	Mark
3(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"> • In Theravada Buddhism funerals are led by a monk (1) • The body is usually cremated (1) • A shrine with an image of the deceased is usually present (1) • Mourners offer charity on behalf of the deceased (1) • Ceremonies of remembrance are held at regular intervals throughout the first year after death (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
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Offerings practised at home means they are ever present (1) and this can provide a focal point for Buddhists to meditate (1) • Worshipping at home can allow the follower not to be distracted (1) and is a time to think deeply about the Buddha's teaching (1) • Practising puja at home will become a routine (1) and this can develop self-discipline (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 way given and to the question. 	4

Question number	Answer	Reject	Mark
3(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"> • Mantra recitation may help Buddhists focus on nibbana (1); they remind themselves of the Buddha's enlightenment as they recite (1) 'Buddha, You are the Blessed One, You are the Exalted One, You are the Fully Enlightened One, Endowed with clear vision, And virtuous conduct' (Buddha Vandana) (1) • Mantra recitation may help Buddhists focus their meditation on the Buddha (1) such as the Namo Buddhaya which aims to prevent negative thinking (1), it says 'May I realize that relative truth is my single present thinking only. May I realize that absolute truth is the nature of my single present thinking only.' (1) • They may remind Buddhists of the teachings of the Buddha (1). He taught that recitation may protect them (1). The Buddha told the monks to recite 'There is a limit to creeping things snakes, scorpions, centipedes, spiders, lizards, & rats. I have made this safeguard, I have made this protection. May the beings depart.' (Ahina Sutta AN 4.67) (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
3(d)	<p data-bbox="370 258 764 289">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 338 1333 531">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="370 575 431 606">AO2</p> <p data-bbox="370 615 805 646">Arguments for the statement:</p> <ul data-bbox="370 655 1339 1083" style="list-style-type: none"> <li data-bbox="370 655 1339 806">• The Buddha valued his experience of retreat, beginning the practice of the rain retreat, stating “I will remain right here at Savatthi [for] the fourth month of the rains.” (Anapanasati Sutta). Buddhist’s may wish to follow this example <li data-bbox="370 814 1339 926">• Retreats may help Buddhists to better focus on the teachings of the Buddha. They provide an opportunity to study in a way not possible when surrounded by the distractions of day to day living <li data-bbox="370 934 1339 1083">• By participating in a retreat, the believer is likely to meet other people who will provide a sense of community and help all gain good merit. This may make it easier for a believer to follow the dhamma. <p data-bbox="370 1129 867 1161">Arguments against the statement:</p> <ul data-bbox="370 1169 1339 1560" style="list-style-type: none"> <li data-bbox="370 1169 1339 1281">• Every meditation session is a form of retreat, as the believer is stepping away from normal activities to be alone with their mind, body and breath, therefore physical retreats are not necessary <li data-bbox="370 1289 1339 1440">• Some Buddhists may feel that helping others is a better use of their time and therefore do not worry about spending long periods of time on retreat away from those that would benefit from their support <li data-bbox="370 1449 1339 1560">• Although useful, retreats are not essential. What is essential is to follow the dhamma which can be achieved in a range of ways and which does not specify set rigid practises. <p data-bbox="370 1606 812 1638">Accept any other valid response.</p> <p data-bbox="370 1684 1266 1795">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.
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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
4(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 may use a minimum force to defend themselves (1) • Buddhists should respond to violence with loving kindness (1) • Buddhists believe it is important to condemn terrorism (1) • Buddhists think it is important to prevent terrorism by understanding its cause (1) • Buddhists may respond to war with pacifism (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
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a response. Award a second mark for development of the response. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Buddhists respond to the idea that weapons of mass destruction could be justified by saying their use is an evil action (1). A decision to use them can follow a person into their next life with bad effect (1) • Buddhists respond to the idea that they act as a deterrent, saying that as long as they exist there is a risk that they may be used (1). This means there is always the risk of full-scale nuclear war (1) • Buddhists respond to the idea that such weapons offer a decisive response to external threats by highlighting that the people who suffer from their use are not generally responsible for the conflict (1). Weapons of mass destruction are indiscriminate so their use cannot be defended (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response given and to the question. 	4

Question number	Answer	Reject	Mark
4(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"> • Buddhism teaches that all violence is wrong (1). The Buddha taught that his followers should never react to violence, no matter what is done to them (1). Even if 'bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding.' (Kakacupama Sutta) (1) • The principle of ahimsa prevents Buddhists from showing violence at any time (1); some would follow this principle when it comes to war (1). The Buddha explained 'One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter'. (Dandavagga 131) • The first of the five precepts states that a Buddhist must not kill (1), leading many Buddhists to be pacifists (1). The Buddha taught 'In times of war give rise in yourself to the mind of compassion, Helping living beings, abandon the will to fight. (Kutadanta Sutta) (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
4(d)	<p data-bbox="277 296 472 327">AO2 12 marks</p> <p data-bbox="277 373 1377 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="277 573 342 604">AO2</p> <p data-bbox="277 611 716 642">Arguments for the statement:</p> <ul data-bbox="277 653 1377 1041" style="list-style-type: none"> <li data-bbox="277 653 1377 768">• Not everyone follows the teaching of the Buddha, and unless that happens, there will be those who bring about war. If so 'they (Buddhists) are duty bound to join in the struggle for peace' (Ven. Dr. K Sri Dhammananda) <li data-bbox="277 768 1377 921">• Many Buddhists work in the military around the world, seeing the role as that of peacekeeper. Regarding this Reverend Dai En Wiley Burch (Zen school) said 'without compassion, war is a criminal activity. Sometimes it is necessary to take life, but we never take life for granted' <li data-bbox="277 921 1377 1041">• The Buddha never claimed he could bring peace to the whole world. He taught a practical path to reduce suffering. He taught from a position within an endless universe where the struggle for peace is also eternal. <p data-bbox="277 1087 781 1119">Arguments against the statement:</p> <ul data-bbox="277 1129 1377 1598" style="list-style-type: none"> <li data-bbox="277 1129 1377 1245">• Most Buddhists try to live as pacifists, believing that fighting in wars is wrong as it breaks the First Precept: do not kill a living being, nor cause it to be killed, nor incite another to kill. (Dhammika Sutta SN2.14) <li data-bbox="277 1245 1377 1440">• The Buddha taught that people should not take up weapons against others. 'And how is one made pure...? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.' (Cunda Kammaraputta Sutta) <li data-bbox="277 1440 1377 1598">• The Dalai Lama has shown Buddhism's commitment to pacifism in the current age by not allowing an armed struggle to liberate Tibet from China, saying 'hatred will not cease by hatred, but by love alone. This is an ancient law'. <p data-bbox="277 1644 724 1675">Accept any other valid response.</p> <p data-bbox="277 1722 1292 1837">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.