



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Religious Studies B (1RB0)
Paper 3: Area of Study 3 – Religion,
Philosophy and Social Justice
Option 3D – 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 3: Religion, Philosophy and Social Justice 3D – 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"> • Buddhism teaches that everyone has the essence of the Buddha within them (1) • A person's Buddha-nature gives them the potential to achieve enlightenment (1) • Attachments prevent people from discovering their Buddha-nature (1) • Hidden desires prevent people from uncovering their Buddha-nature (1) • Understanding the Buddha's teachings allows people to experience their inner Buddha-nature (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Buddha instructed his followers to cultivate metta (1). 'So with a boundless heart Should one cherish all living beings' (Metta Sutta) (1) • Buddhists cultivate metta in order to avoid negative emotions (1) for these are part of the Three Poisons (1) • Metta is a universal love for all beings (1). Cultivating this quality is the first step to leading a moral life (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 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"> The founding of the Sangha is the time where the Buddha first taught the dhamma (1) enabling people to understand how to attain enlightenment (1). 'Having heard the Buddha's words, their minds were calmed at once' (Buddhavamsa XXVI) (1) It marks the time where the Buddha gained his first followers (1) enabling the message of Buddhism to be spread (1). 'Thus the Buddha established the Sangha, the order of monks and nuns, as the special field for those ready to dedicate their lives to the practice of his path' (The Dhammapada, intro. iii) (1) It marks the time when the Buddha gave his first sermon (1), which focused on the rules and regulations of the monastic order (1). 'Buddha had appeared in the world... he had founded the Sangha to preserve the Dhamma' (Ananda, The Guardian of the Dhamma Ch.9) (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="363 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1349 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="363 596 431 627">AO2</p> <p data-bbox="363 636 805 667">Arguments for the statement:</p> <ul data-bbox="363 676 1360 1108" style="list-style-type: none"> • Buddhists recognise the relationship between what they do and suffering. Therefore, suffering can be ended if they have the right intention; knowing that this is possible is an important part of the search for enlightenment • Buddhism teaches that anyone is capable of achieving nirodha by following the Eightfold Path. The 'Path Leading to the Cessation of Suffering is this: It is the Noble Eightfold Path, and nothing else' (Dhammacakkappavattana Sutta) • The Buddha found an end to suffering through his enlightenment. He understood that everyone creates their own suffering but can release themselves from it by letting go of desire and hatred. <p data-bbox="363 1157 870 1188">Arguments against the statement:</p> <ul data-bbox="363 1197 1357 1629" style="list-style-type: none"> • The Buddha taught that suffering is one of the Three Marks of Existence. The fact that suffering is part of life for everyone means that it cannot be ended. Buddhists can however work to minimise it • The Wheel of Life teaches that a Buddhist's rebirth is dependent upon the kamma they have built up in previous lives. This shows that suffering in this life may be caused by bad kamma, so cannot be overcome • Pleasure and happiness are only temporary, as all things are impermanent. Suffering therefore cannot be ended, but it can be overcome by accepting its existence and understanding its cause, as described in the Second Noble Truth. <p data-bbox="363 1677 808 1709">Accept any other valid response.</p> <p data-bbox="363 1757 1357 1860">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"> Some Buddhists believe religious experience can be brought about through meditation (1) The Buddha's disciples watching him levitate is believed to be an example of religious experience (1) Buddhists believe religious experiences can be a sensory experience of ordinary objects (1) Buddhists believe that following the dhamma of the Buddha will assist enlightenment (1) Buddhist belief is that all are capable of the religious experience of becoming enlightened (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> Devas are believed to inhabit the highest of the six realms (1). Buddhists believe they may be born into this realm as a reward for their good actions (1) Existence as a deva is ultimately unsatisfactory (1); good kamma is inevitably exhausted in this existence (1) Some Buddhist traditions believe the Buddha's mother was reborn as a deva (1), adding that the Buddha was able to visit her in the celestial realm (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> Many Buddhists feel visions have a natural explanation (1). They may be misunderstandings (1). 'Those who by form did see me, And those who followed me by voice, Wrong the efforts they engaged in, Me those people will not see.' (Vajra Sutta) (1) Buddhists may think that visions are not important as they are just illusions (1). They should focus on enlightenment (1). 'From the Dharma one should see Buddha' (Vajra Sutta) (1) Some modern scholars of Buddhism disagree about the details surrounding examples of well-known visions (1). The vision of Maitreya by Asanga is considered to be a human teacher/meditative experience (1) 'ascending into a higher realm of existence, Asanga held an end of Maitreya's robe... In that realm Asanga studied the teachings for 50 years, when he was fully ready... he came back to the earth.' (vision of Maitreya to Asanga) (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
2(d)	<p data-bbox="370 279 565 310">AO2 12 marks</p> <p data-bbox="370 359 1295 552">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="370 596 435 627">AO2</p> <p data-bbox="370 638 808 669">Arguments for the statement:</p> <ul data-bbox="370 680 1307 1066" style="list-style-type: none"> <li data-bbox="370 680 1307 827">• The Buddha taught about miracles ‘having directly known and realised them for myself’, citing ‘the case where a monk... goes... through walls... as if through space... He walks on water without sinking as if it were dry land.’ (Kevatta Sutta) <li data-bbox="370 837 1307 953">• Some Buddhists believe miracles to be a possible result of meditation. Potentially developing extraordinary powers can be a significant source of motivation and support for believers <li data-bbox="370 963 1307 1066">• Many stories of the Buddha include miracles. Mucalinda king of the serpents protecting the Buddha from the rain (Mucalinda Sutta), supports a Buddhist’s understanding of the Dhamma. <p data-bbox="370 1115 873 1146">Arguments against the statement:</p> <ul data-bbox="370 1157 1307 1543" style="list-style-type: none"> <li data-bbox="370 1157 1307 1272">• Scriptural examples of miracles are thought by many to be symbolic techniques to emphasise parts of the Buddha’s teachings. They should not be taken literally <li data-bbox="370 1283 1307 1398">• Some Buddhists do not believe miracles are real, so they do not support their faith. They argue that there is a natural explanation for all accounts of miracles, for example hallucinations <li data-bbox="370 1409 1307 1543">• Some Buddhists look for alternative explanations of accounts of miracles. They reject the idea of a supernatural god, so will not accept miracles as having come about through the intervention of a divine being. <p data-bbox="370 1633 812 1665">Accept any other valid response.</p> <p data-bbox="370 1713 1234 1780">Candidates who do not consider different viewpoints within the religious tradition cannot achieve marks beyond Level 2.</p>	<p data-bbox="1339 1749 1377 1780">12</p>

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, including any relevant philosophical and/or ethical arguments. 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, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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"> • Lit lanterns are carried through the streets (1) • There are processions in towns and cities (1) • Believers make efforts to learn more about the life of the Buddha (1) • Donations are given to Bhikkhus (1) • Lay believers may spend a month living more like a Bhikkhu (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 marks.</p> <ul style="list-style-type: none"> • Buddhists believe that chanting can help believers understand the teachings (1) and so be able to express them more clearly in their lives (1) • Chanting is a way of Buddhists avoiding distraction in their worship (1) which avoids anything that might get in the way of prayer (1) • Buddhists may believe that chanting may help a person gain mental awareness (1); this in turn will lead to positive merit (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 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"> Looking at buddharupas can focus believers on the Buddha's qualities (1). By using these objects it helps believers to develop these qualities themselves (1). 'For a long time, Lord, I have wanted to come and set eyes on the Blessed One, but I had not the strength' (Vakkali Sutta) (1) Buddhists use objects to follow the example of the Buddha (1). The Buddha achieved enlightenment sat beneath a fig tree (1). 'I reached Bodh Gaya. I was deeply moved to be at the very place where the Lord Buddha had attained Enlightenment.' (Tenzin Gyatso, 14th Dalai Lama, 1959) (1) Prayer wheels support Buddhists in their prayer (1). Each turn is like reciting the mantra which is written inside the wheel (1). 'Just touching and turning a prayer wheel brings incredible purification and accumulates unbelievable merit.' (Lama Zopa Rinpoche) (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="370 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 359 1240 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="370 596 431 627">AO2</p> <p data-bbox="370 638 805 669">Arguments for the statement:</p> <ul data-bbox="370 680 1284 1100" style="list-style-type: none"> <li data-bbox="370 680 1284 827">• Buddhists should perform puja in the vihara as it is a space designed for the purpose of worship. By performing puja there, a believer is able to be at peace, separated from the troubles of everyday life <li data-bbox="370 837 1284 953">• A vihara will usually have trained monks and nuns within it. If believers practise puja there, they have the support of others to ensure they are performing it correctly <li data-bbox="370 963 1284 1100">• By practising puja in the vihara, the believer is likely to meet others who will provide a sense of community making a believer feel a part of the Sangha. This may make it easier to follow the dhamma. <p data-bbox="370 1152 870 1184">Arguments against the statement:</p> <ul data-bbox="370 1194 1276 1583" style="list-style-type: none"> <li data-bbox="370 1194 1276 1341">• It doesn't matter where a Buddhist performs puja. Many Buddhists have shrines at home and worship there. It means there is a visual reminder of the believers' requirement to worship <li data-bbox="370 1352 1276 1467">• Some Buddhists may feel that helping others is a better use of their time and therefore do not worry about where they should perform puja <li data-bbox="370 1478 1276 1583">• In western countries believers may not have access to a vihara. Performing puja at home or in nature may help maintain a believer's practice of the Buddha's teachings. <p data-bbox="370 1635 810 1667">Accept any other valid response.</p> <p data-bbox="370 1709 1265 1808">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.
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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"> • Buddhism teaches that wealth should be shared fairly (1) • Buddhism teaches that wealth should be used to ease suffering (1) • Wealth can result in greed (1) • Buddhists can use wealth for their own enjoyment (1) • Wealth can be an obstacle to spiritual growth (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 belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Buddhists believe all religions should be respected (1). The Buddha said people were free to follow his teachings or not (1) • It would be wrong for a Buddhist to criticise others (1); Buddhism is a religion of tolerance (1) • Buddhists believe they should abstain from wrong speech (1). To treat others in a discriminatory way breaks this precept (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
4(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"> • The Buddha taught the importance of showing compassion (1). The giving of loving kindness will result in positive kamma (1). 'The Blessed One said: "Thus by those roots of good in thought...; for them there need be no fear of birth in states of misfortune, but they may look for birth in heaven."' (Sikshasamuccaya 281) (1) • Buddhists try to bring an end to suffering (1) therefore it is important that they work to make the world as fair and just as they can (1). 'There would be Buddhahood due to good actions and aspirations.' (Sikshasamuccaya 281) (1) • Some have developed a movement of Engaged Buddhism to specifically address issues of social justice (1). This movement focuses on giving and loving kindness (1). 'Our most important task, is to develop correct insight. If we see deeply... we will stop blaming, arguing, and killing, and we will become friends with everyone.' (Thich Nhat Hanh) (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
4(d)	<p data-bbox="370 279 560 310">AO2 12 marks</p> <p data-bbox="370 359 1242 552">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="370 600 430 632">AO2</p> <p data-bbox="370 638 797 669">Arguments for the statement</p> <ul data-bbox="370 676 1284 1150" style="list-style-type: none"> <li data-bbox="370 676 1284 827">• Buddhists believe they should be motivated by compassion and understanding for all beings. Working for racial harmony may be considered a skilful action leading to positive kamma for the believer <li data-bbox="370 833 1284 984">• It would result in Buddhists reducing suffering as it may ensure that fewer lives are affected by racial discrimination. This is an expression of the loving kindness that should be shown towards all beings <li data-bbox="370 991 1284 1150">• Buddhists would apply situation ethics and its concept of doing the most loving thing, as it supports ideas in the Vacca Sutta that all statements need to be spoken affectionately and with a mind of good-will. <p data-bbox="370 1192 862 1224">Arguments against the statement</p> <ul data-bbox="370 1230 1274 1665" style="list-style-type: none"> <li data-bbox="370 1230 1274 1381">• A Buddhist's priority should be their own practice of dhamma and personal enlightenment. There is no obligation to work to bring about racial harmony, but only to ensure that they themselves are not contributing to the problem <li data-bbox="370 1388 1274 1539">• A Buddhist may see greater suffering being caused by other problems, such as poverty, and feel relieving this suffering may be a greater priority for active work, leaving others to address the issue of racial harmony <li data-bbox="370 1545 1274 1665">• Buddhists may think problems are built into society and racial harmony can only be brought about through changes in the law, by governments, not by religious actions. <p data-bbox="370 1707 812 1738">Accept any other valid response.</p> <p data-bbox="370 1787 1230 1896">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
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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, with a limited understanding of religion and belief, including any relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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.