



Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (1RA0/2D)

Paper 2: Area of Study 2 – Study of Second Religion

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: Study of Second Religion 2D – Buddhism Mark Scheme - 2018

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point up to a maximum of three.</p> <ul style="list-style-type: none"> • Siddhartha Gautama saw an old person (1) • He saw illness for the first time (1) • He saw a dead person (1) • He saw a holy man (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"> • It shows a Buddhist how to live their life (1) and this can lead to enlightenment (1) • By following the path they will not be harming anyone (1) and this can lead to good kamma (1) • It can help them overcome ignorance (1) and achieve wisdom (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/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Buddhists cultivate loving-kindness in order to avoid negative emotions (1) for these are part of the Three Poisons and can lead to suffering (1) 'to avoid all evil, to cultivate good, and to cleanse one's mind' (Dhammapada 183) (1) • A person is far less likely to fall victim to anger (1) 'not by resorting to such a refuge is one released from all suffering' (Dhammapada 189) (1) and so is far more likely to be able to love others unconditionally (1) • The Buddha instructed his followers to cultivate loving-kindness in the Metta Sutta (1). They discovered how much easier this made meditation and care for others (1) 'Just as a mother would protect her only child with her life even so let one cultivate a boundless love towards all beings' (Khuddakapatha) (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="444 279 824 304">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="444 338 1333 485">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="444 520 505 546">AO2</p> <p data-bbox="444 552 862 577">Arguments for the statement:</p> <ul data-bbox="444 583 1341 909" style="list-style-type: none"> <li data-bbox="444 583 1341 695">• The Buddha taught that enlightenment is important and an arahant is one who is worthy and who is far advanced upon the path to enlightenment, and therefore this is what all Buddhists will aim to achieve <li data-bbox="444 701 1341 812">• It is someone who has overcome the major causes of suffering and is no longer troubled by ignorance, greed or hatred. These are called the Three Poisons, so conquering them would be something that all Buddhists would want to do <li data-bbox="444 819 1341 909">• When someone becomes an arahant, they are freed from the cycle of rebirth and attain nibbana. As reaching nibbana is the goal for Buddhists, all Buddhists would wish to become an arahant. <p data-bbox="444 945 927 970">Arguments against the statement:</p> <ul data-bbox="444 976 1341 1335" style="list-style-type: none"> <li data-bbox="444 976 1341 1087">• While most Buddhists would agree that their goal is nibbana there are some Buddhists, particularly Mahayana Buddhists, who would consider this to be selfish and so would wish to return as a bodhisattva to help others reach enlightenment <li data-bbox="444 1094 1341 1205">• Some Buddhists would feel that setting yourself such a goal was, in fact, a form of greed, and so would have the opposite effect than the one intended. They would say a Buddhist's aim in life should only be to live as good a life as possible <li data-bbox="444 1211 1341 1335">• Some Buddhists would argue that all Buddhists should be concerned with is to follow the dhamma. It is only by following the dhamma that good kamma can result and it should be that that guides you towards nibbana, not your own selfish wish or desire. <p data-bbox="444 1371 857 1396">Accept any other valid response.</p> <p data-bbox="444 1432 1240 1486">Candidates who do not consider different viewpoints within the religious tradition 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 marks	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	Indicative content	Reject	Mark
2(a)	<p>AO1 – 3 marks</p> <p>Award one mark for each point up to a maximum of 3.</p> <ul style="list-style-type: none"> • Buddhists may chant mantras (1) • Buddhists may meditate (1) • Incense can be offered (1) • Repeating 'om mani padme hum' (1) • Prayer beads can be used (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> <ul style="list-style-type: none"> • The focus of vipassana is to see things as they really are (1) this should help to gain insight into the true nature of reality (1) • There is a focus on reflecting upon the three marks of existence (1) showing that attachment leads to suffering (1) • The purpose of vipassana meditation is to focus quietly and calmly (1) this helps the follower not to be distracted by worldly things (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Chanting is a way of helping the Buddhist not to be distracted (1) which helps in the cultivation of mindfulness (1). 'If with a pure mind a person speaks or acts happiness follows him' (Dhammapada 2) (1) • It may enable the Buddhist to be more receptive towards understanding the Buddha's teaching (1) this will enable them to avoid suffering in their life (1) 'if with an impure mind a person speaks or acts suffering follows him' (Dhammapada 1) (1) • Before books, memorising teaching was the only way to pass it on (1) This was more easily achieved by chanting them repeatedly (1) The chants are therefore always from the teachings of the Buddha – such as the mantra of Chenrezi (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="443 279 630 306">AO2 12 marks</p> <p data-bbox="443 338 1354 485">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="443 520 505 548">AO2</p> <p data-bbox="443 552 862 579">Arguments for the statement:</p> <ul data-bbox="492 583 1354 911" style="list-style-type: none"> <li data-bbox="492 583 1354 667">• All rituals should be the same because all Buddhists believe that at the point of death there is rebirth and this should underpin all activities <li data-bbox="492 672 1354 789">• Whilst it will only be human to grieve for the deceased person, all Buddhists will hope that the deceased person gained good kamma in their life and so there will also be a positive expectation in all funeral rites <li data-bbox="492 793 1354 911">• Death is also seen by all Buddhists as a reminder of the Buddha's teaching of the impermanence of all things. All rites should remind them of the need to accept their own impermanence and the need to gain good kamma for rebirth. <p data-bbox="443 947 927 974">Arguments against the statement:</p> <ul data-bbox="492 978 1354 1335" style="list-style-type: none"> <li data-bbox="492 978 1354 1096">• In Theravada Buddhism funeral rituals reflect the belief that it is possible to transfer the kamma of your own good deeds to another person. They would feel that this would help the dead person to a better rebirth. <li data-bbox="492 1100 1354 1218">• Japanese Buddhists might suggest that rituals should be more elaborate to show the deceased person is a valued teacher: cremation has become increasingly practised at funerals and the remains may then become a place of worship, buried in a stupa. <li data-bbox="492 1222 1354 1335">• The death rituals of the Pure Land tradition helps followers remember the impermanence of life and the hope of a favourable rebirth. Those present chant 'I call to mind the awakened Buddha'. <p data-bbox="443 1371 857 1398">Accept any other valid response.</p> <p data-bbox="443 1434 1354 1482">Candidates who do not consider different viewpoints within the religious tradition cannot achieve marks beyond Level 2.</p>	12

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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.