



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (3RB0/1D)
Paper 1: Area of Study 1 – Religion and Ethics
Option 1D: 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 1: Religion and Ethics 1D – Buddhism Mark Scheme (Short Course) – 2018

| 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"> • All things are in a state of change (1) • People need to stop wanting what they do not have (1) • Neither good nor bad things last (1) • There is no fixed self (1) • The Marks can help explain suffering (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"> • Panna involves right understanding (1) and this is an important part of the Four Noble Truths (1) • Panna involves having the right intention (1) and the Eightfold Path shows how important intentions are (1) • Wisdom helps a person to fully understand the Buddha’s teachings (1) and this is important in order to achieve enlightenment (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"> • Kamma is the idea that actions have consequences (1) and means that actions will lead to good or bad results (1) so the Buddhist must 'avoid all evil, to cultivate good' (Dhammapada 183) (1) • Kamma means that actions influence future rebirths (1) so bad kamma could make it harder to reach enlightenment (1). 'Those who delight in the calm of renunciation... even the gods hold dear' (Dhammapada 181) (1) • It means it is possible to change the future by actions (1) this can be seen as a way to make life happier (1) so the Buddhist must 'avoid all evil, to cultivate good' (Dhammapada 183) (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>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • A bodhisattva is someone in Mahayana Buddhism who has achieved the six perfections, and so is someone who has escaped from the bonds of suffering, and all Buddhists would want to do that • The aim of Buddhism is to reach enlightenment and a bodhisattva is an enlightened being who has chosen to remain in the world in order to help others achieve enlightenment rather reaching nibbana. All Buddhists would want to do this to help other people • Becoming a bodhisattva would mean that the person who achieves it can see the world as it truly is without the effect of suffering and craving. Escaping from the effects of suffering and craving is central to Buddhism. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Theravada Buddhists would consider the goal of becoming an arahant as more important as this would mean that they would no longer be reborn and so could reach nibbana • Some Buddhists would consider the desire to become a bodhisattva should not be central to their life, rather they should be aiming to cease craving, and wanting to be a bodhisattva could be seen as a form of craving and so would in fact produce bad kamma rather than good • Rather than focussing on becoming a bodhisattva a Buddhist would be better focussing on the six perfections as by doing so they are not only improving their own kamma but also making the world a better place. <p>Accept any other valid response.</p> <p>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 | 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"> • It is a place to show loving kindness (1) • The Buddha had a family so they are following his example (1) • It enables children to be brought up as Buddhists (1) • It makes it easier to avoid sexual misconduct (1) • Having a loving family will produce good kamma (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"> • Sex before marriage is not forbidden in Buddhism (1) as long as the couple are living by the five precepts (1) • Adultery involves lying (1) thus breaking the fourth precept (1) • Casual sex would not be accepted as it can often involve suffering (1) and this would be breaking the third 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 |
|-----------------|---|---|----------|
| 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"> • Buddhism teaches that men and women are equal (1) and in the family both husbands and wives are expected to share equal responsibility (1) by guiding their children 'to good actions, telling you what you ought to know and showing you the path' (Sigalovada Sutta) (1) • The Sigalovada Sutta says that both parents should be compassionate (1) and 'train you in a profession and support the choice of a suitable spouse' (28) (1), this would show parental loving kindness (1) • The Buddha gave women responsibility (1) so women are not limited to roles in the home (1) The Buddha is reported to have said 'Women, Ananda, having gone forth are able to realize the fruit of stream-attainment... or the fruit of arahantship' (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>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • It would be irresponsible and cause bad kamma were a couple to have children who could not be looked after or where they would have a low standard of living. Doing so would seriously damage the parents' chances of reaching nibbana • A large family may become a drain on the parents' wealth making it impossible for them to fulfil their responsibility of looking after children properly and with love and compassion • Non-religious people would also encourage responsible parenthood as they see no divine plan behind the birth of a child so potential parents are free to do as they wish. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Buddhists would argue that having children fulfils a number of needs and the wish to marry also usually involves the intention to have children. It would cause unnecessary suffering if this were to be stopped from happening • Non-religious people would argue that if people stopped having children eventually society would not be able to support itself This has been seen in Communist China where a ban on having more than one child has been found not to have worked • The Buddha did not prescribe an ideal size of family. He left such decisions for the couple in the circumstances they found themselves. Therefore, it would be wrong for Buddhists to be told that they should limit the size of their families. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or from non-religious points of view 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, 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. |

