



Mark Scheme (Results)

November 2021

Pearson Edexcel GCSE
In Religious Studies B (1RB0)
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

Question number	Answer	Reject	Mark
1 (a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • The origin of all suffering is desire (1) • Suffering is one of the Four Noble Truths (1) • Suffering is a natural part of life (1) • To end suffering Buddhists should follow the Eightfold Path (1) • Nibbana is release from suffering (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
1(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • The Three Marks of Existence describe life (1); they underpin all Buddhist beliefs (1) • Anicca, dukkha and anatta were described by the Buddha (1); he explained they are all interlinked (1) • Buddhists accept that they need to recognise these characteristics (1) to have the wisdom to try and overcome them (1). Accept any other valid response.	• 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)	AO1 5 marks Award one mark for each belief. Award further marks for each development of the belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority. • The Wheel of Suffering illustrates the causes of suffering (1), these need to be overcome to achieve enlightenment (1) 'the middle way realised by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening' (Dhammacakkappavattana Sutta SN 56.11) (1) • The centre of the diagram shows the Three Poisons which are causes of suffering (1) ignorance, anger and desire (1) 'The origin of suffering, as a noble truth, is this: It is the craving that produces renewal...' (Dhammacakkappavattana Sutta SN 56.11) (1) • The illustration shows that life always involves suffering (1); this suffering can be overcome (1) 'The way leading to cessation of suffering, as a noble truth, is this: It is simply the noble eightfold path' (Dhammacakkappavattana Sutta SN 56.11) (1). Accept any other valid response.	• Repeated belief/ development • Development that does not relate both to the belief given and to the question • Reference to a source of wisdom that does not relate to the belief given.	5

Question number	Indicative content	Mark
1(d)	AO2 12 marks, SPaG 3 marks 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. AO2 Arguments for the statement: • Together the Five Precepts form the Buddhist ethical code, if one were removed then the code would be incomplete, thus Buddhists need to apply every part of the code in an equal manner • The Five Precepts need to be followed for a Buddhist to gain good kamma, if they choose not to follow one of them then Buddhists would not come closer to gaining enlightenment • The intention behind keeping the Five Precepts is the same, they all have the aim of doing good, of being selfless and benefitting others, thus they are equally able to prevent a person doing morally bad actions. Arguments against the statement: • Some Buddhists would argue that the First Precept, to avoid harming life, is most important, life is special and all other precepts stem from it • Some Buddhists would argue that if the person's intention is good then the precept to avoid telling falsehoods might not be as important as the other precepts, which all immediately avoid harm • Some Buddhists would argue that the Third Precept about sexual misconduct will be affected by the norms of society and what would be regarded as misconduct at certain points in history might change, thus reducing this precept's importance. Accept any other valid response. 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.	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	- 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	- 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	- 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	- 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	• 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	• 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	• 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	• 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)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Most Buddhists accept the use of contraception (1) • Some Buddhists do not allow it if it is being used to pursue sensual desire only (1) • Many Buddhists do not allow abortifacient contraception (1) • Many Buddhists do not allow IUDs as they act after consciousness has begun (1) • Many Buddhists allow it to protect the woman's health (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
2(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • Raising a family is one of the purposes of Buddhist marriage (1). Children will learn their faith within the family (1) • Within the family children are given the opportunity to develop spiritually (1). Children will be involved in celebrating Buddhist festivals (1) • Buddhists regard family as a stabilising unit in society (1); the members of a family are expected to care for the young and the elderly (1). Accept any other valid response.	• 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)	AO1 5 marks 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. • A Buddhist community may support families because they need the family to support the Sangha (1). They mutually gain help from it (1) 'I go to the Sangha for refuge' (Khuddakapatha 1) (1) • They may support the family in order to teach them the faith (1) showing them the way to live a morally good life (1) 'The man who has evil comrades and friends is given to evil ways' (Sigalovada Sutta DN 31) (1) • The Buddha taught that the Buddhist community should work with the family to ensure the wellbeing of all (1) that all equally have a role to play (1) 'The mother and father are the East, The Teachers are the South, Wife and Children are the West, The friends and associates are the North.' (Sigalovada Sutta DN 31) (1) Accept any other valid response.	• Repeated reason/ development • Development that does not relate both to the reason given 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)	AO2 12 marks 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. AO2 Arguments for the statement: • Most Buddhists regard marriage as the best way to have secure relationship as part of a good life; they may have the marriage blessed at the vihara so that it is recognised by Buddhist society • Most Buddhists regard marriage as the place where the couple can be supported and grow spiritually. Within marriage there is equability and the relationships needed for personal growth • Some Buddhists regard marriage as the right place for sexual activity as it reflects the requirements of society and thus does not go against the precept to avoid sexual misconduct. Arguments against the statement: • Some Buddhists would not regard marriage as important as it is a social construct, as long as the family are well cared for they do not need a certificate to authenticate it • Some non-religious people would argue that marriage is an outdated idea and that with the frequent breakdown of the family unit it is more realistic not to marry • Some Buddhists would argue that it is up to a person's own conscience as to whether they wish to marry or not, a person's faith is individual and they know what is best for them and this may not mean marriage. Accept any other valid response. 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.	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	- 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	- 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	- 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	- 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)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Buddhist Monks may chant verses over the body (1) • Relatives will wash the body (1) • There may be a sermon about impermanence (1) • The family will pray for a positive rebirth (1) • The body is usually cremated (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
3(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • Chanting mantras brings good merit (1) as it may help a Buddhist focus on non-attachment (1) • They may help a Buddhist focus on essential teachings (1) they hope the teachings will enter the subconscious mind (1) • They recite them to reduce suffering (1) they feel they help a person relieve the stresses of life (1). Accept any other valid response.	• 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)	AO1 5 marks 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. • Buddhists may wish to follow the example of the Buddha (1) who spent time in retreat during festivals (1) 'I am content at heart with this practice. So arouse even more intense persistence for the attaining of the as-yet-unattained.' (Anapansati Sutta MN1) (1) • Retreats may help Buddhists focus on the teachings of the Buddha (1) they give them opportunities to study in a way not possible at other times (1) 'The new monks, being taught & instructed by the elder monks, were discerning grand, successive distinctions' (Vakkali Sutta SN 22.87) (1) • They bring the community together (1) which will help all gain good merit (1) 'the disciple of the noble ones has gone to the Sangha for refuge. This is the third reward of merit.' (Abhisanda Sutta AN8.39) (1). Accept any other valid response.	• Repeated reason/ development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given.	5

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3(d)	AO2 12 marks, SPaG 3 marks 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. AO2 Arguments for this statement: • Some Buddhists feel that they should perform puja in a temple because they will be able to worship alongside other Buddhists, which may strengthen their feelings of non-attachment • Some Buddhists may feel it is more appropriate to worship in a temple, they can listen to scriptures being recited by Monks which enhances their devotion • Buddhists should worship in a temple as they believe that they will receive good kamma from doing so, this will aid their release from samsara which is the main aim of Buddhist life. Arguments against the statement: • Most Buddhists would argue that it is not important where worship is performed, it is possible to set up shrines in the home or even outside, all of which will allow Buddhist devotion • Most Buddhists would say that whilst merit can be gained from interaction with the monastic sangha, it does not mean that they should practise in a temple, they can do this individually anywhere • The purpose of worship is personal, to gain enlightenment by a release from suffering, one way all Buddhists would do this is by meditation and many would argue that this is best done on a solitary basis. Accept any other valid response. 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.	15

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Question number	Answer	Reject	Mark
4(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. - The use of abortion goes against the First Precept (1) - Abortion may have negative kammic consequences on the mother (1) - Abortion prevents a possible rebirth (1) - It may be used if it is to reduce overall suffering (1) - It may be used if it is the most compassionate action (1). Accept any other valid response.	Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
4(b)	AO1 4 marks Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks. - Using the universe as a commodity may be wrong if caused by tanha (1) wasting essential resources (1) - Using it as a commodity may lead to less suffering (1) as it may provide for people's needs (1) - It is wrong because it concentrates on the acquisition of impermanent materials (1) Buddhists should focus on that which is not material (1). Accept any other valid response.	- Repeated teaching/ development - Development that does not relate both to the teaching given and to the question.	4

Question number	Answer	Reject	Mark
4(c)	AO1 5 marks 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. • Buddhist teachings show that life is cyclical (1) that after this life they will be reborn into another (1) The Sahasodgata avadana describes how the Buddha wanted the Wheel of Life created to show this (1) • There must be life after death in order to reward those who have gained good kamma in this life (1) The Buddha explained that a person's actions have an impact of their future rebirth (1) 'If, on the break-up of the body, after death—instead of reappearing in a good destination, a heavenly world—he/she comes to the human state, then he/she is discerning wherever reborn' (Cūḷa Kamma-vibhaṅga Sutta MN 135) (1) • Some Buddhists base belief in life after death on the teachings on impermanence (1) when the physical body dies the kammic energy moves on (1) 'I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir' (Upajjhatthana Sutta AN5.57) (1). Accept any other valid response.	• Repeated teaching/ development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given.	5

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4(d)	AO2 12 marks 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. AO2 Arguments for the statement: • Most Buddhists would teach that the First Precept means that all life should be treated as special, and that as using animals as food causes harm, then they must not be eaten • Buddhist teachings show that the Buddha taught against killing another living being even if it were for food, the Dandavagga records him saying 'neither kill nor get others to kill' • Some Buddhists say that because all living beings have the possibility of achieving enlightenment it is immoral to eat them, 'All with consciousness, form, and mind are encompassed by the precepts of the Buddha Nature' (Brahmajala Sutra). Arguments against the statement: • Some Buddhists say that it is acceptable to eat meat if it is normal to eat it in the society they live in, some monks will eat meat if it is offered as long as they feel the animal was not slaughtered just for them • For some Buddhists it is necessary to eat meat as there would be insufficient vegetarian food for them to eat, in this case it would cause the least suffering to eat meat • Those applying utilitarian ethics might suggest that the greatest happiness and contentment would be achieved by people eating meat, and thus find it acceptable. Accept any other valid response. 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.	12

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