



**GCSE (9–1)**

## **Religious Studies**

**J625/09:** Religion, philosophy and ethics in the modern world  
from Religion, philosophy and ethics in the modern world from  
a Buddhist perspective

General Certificate of Secondary Education

## **Mark Scheme for June 2019**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

<b>BP</b>	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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## Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
- ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
- iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.

d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

### Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Some, Adequate but under-developed, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of

response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

#### **Written communication, Spelling, Punctuation and Grammar**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

## INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

## Assessment objectives (AO)

Assessment Objectives	
AO1	<p>Demonstrate knowledge and understanding of religion and belief including</p> <ul style="list-style-type: none"><li>• beliefs, practices and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
AO2	Analyse and evaluate aspects of religion, including their significance and

	influence.
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Question	Indicative content	Marks	Guidance
1 (a)	<p><b>Describe one purpose of marriage according to Buddhism.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To avoid breaking the Third Precept by committing sexual misconduct such as pre-marital sex</li> <li>• To provide a stable family as described by the Sigolovada sutta, where the needs of all are catered for</li> <li>• To provide a secure environment to raise children, and, in some cultures, provide for parents</li> <li>• To channel sexual desire positively so that it does not lead to craving (<i>tanha</i>) and so become an obstacle to enlightenment.</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit</p>

<b>(b)</b>	<p><b>Describe how Buddhist teachings could be applied to the issue of contraception.</b></p> <p>Learners might consider some of the following:</p> <p>The Five Precepts prohibit sexual misconduct, and some might suggest that easy access to contraception encourages sexual promiscuity. The Bardo Thodol suggests that rebirth takes place at the moment of conception and for this reason some Buddhists might object to forms of contraception that occur after contraception has taken place, such as the coil or the 'morning after' pill. Some may consider teachings concerning skillful action and might consider that there are some occasions when contraception might be considered to be skillful action, particularly if it puts compassion (<i>karuna</i>) or loving kindness (<i>metta</i>) into action, for example if a family is not in a position to be able to raise a child or if pregnancy might harm the health of the woman. The First Precept requires that Buddhists cause no harm to living beings. This might be interpreted differently by different Buddhists, some suggesting that as unplanned pregnancy can cause harm and suffering, contraception is acceptable. Others may argue that preventing a birth, particularly after conception has taken place, is causing harm by preventing the <i>karma</i> of the child from working itself out, and so contraception is not acceptable. Teachings might be interpreted in different ways by Buddhists according to the cultural background they live in. For example, Buddhists in India or Tibet might have different cultural attitudes to contraception to those in the UK and so might interpret Buddhist teachings in different ways.</p>	<b>6</b> AO1	Examiners should mark according to AO1 descriptors found on page 9.  <b>Please refer to the Level of Response grid above when marking this question.</b>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might have different attitudes towards questions of sexual conduct.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: There are a number of different teachings that Buddhists could draw on in order to make decisions relating to sexual morality. Candidates might refer to the Third Precept, which refers to the avoidance of sexual misconduct and which is the teaching that most directly relates to sexual behavior. Other possible teachings include the First Precept, which rules against causing harm; the Noble Eightfold Path, particularly with regard to Right Action and possibly Right Speech; as well as teachings concerning skillful action, compassion (<i>metta</i>) and loving kindness (<i>karuna</i>), mentioned throughout Buddhist teaching, but particularly in the Six Perfections. Another major teaching is the Sigalovada sutta, which describes adultery as a great evil and teaches that husbands and wives should be faithful to each other. The different teachings have different importance in the various Buddhist traditions. No school of Buddhism has specific teachings on homosexuality and the Dalai Lama has made contradictory statements on the issue. There is widespread agreement that forms of sexual activity that cause harm or suffering (such as rape, abuse or adultery) are forms of sexual misconduct.</p> <p>AO2: Buddhists might have different opinions about sexual ethics because with the exception of adultery (about which all Buddhists would agree), the teachings do not give specific instructions. Different Buddhist traditions will follow different sets of teachings, with Theravada Buddhism emphasising the Noble Eightfold Path, while Mahayana Buddhism also gives great importance to the Six Perfections. However, all Buddhist teachings agree that compassion is a central Buddhist quality. The ruling against sexual misconduct may be difficult to interpret as no specific definition of sexual misconduct is given. Some might suggest that all sexual desire causes <i>tanha</i> and so leads to <i>dukkha</i> and entrapment in <i>samsara</i>. For this reason, only an ascetic and celibate lifestyle can be seen as skillful action. Cultural expectations can also shape different understandings of 'sexual misconduct'. In traditional societies, this could be seen as anything other than sexual relationships within traditional heterosexual marriage. For Buddhists living in Western societies, homosexual relationships or relationships outside of marriage might be seen as acceptable provided that the other person is not used as a means to an end and virtues such as compassion remain central.</p>	<p>6</p> <p>2 AO1</p> <p>4 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>'Marriage is nothing to do with religion for Buddhists.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Buddhism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: In some areas where Buddhism is the main religion Buddhist monks may bless a marriage but do not conduct the marriage ceremony itself. There is no scriptural formula for a marriage ceremony within Buddhism. Marriage is a legal ceremony and the form that it takes will depend on the culture and laws of the country where the Buddhist resides. There are Buddhist teachings that relate to marriage, such as the Sigilovada sutta, which gives teachings on how husbands and wives should treat each other. There are teachings which seem to support the institution of marriage, for example the Dhammananda Maha Nayaka Thera states that 'If a man can find a suitable and understanding wife and a woman can find a suitable and understanding husband, both are fortunate indeed.' Other teachings seem to suggest that marriage is best avoided.</p> <p>AO2: Some might argue that since there is no religious wedding ceremony within Buddhism, and weddings are conducted by civil, rather than religious authorities, marriage is not a religious affair for Buddhists. The form that a wedding takes will be determined by the tradition and culture of the Buddhists concerned and in the UK, might be carried out by a civil celebrant. The Four Noble Truths teach that in order to overcome suffering (<i>dukkha</i>) and reach enlightenment it is necessary to overcome craving (<i>tanha</i>) including sexual desire. For this reason, they might suggest that the core of Buddhism is the monastic <i>sangha</i>, and so marriage is a practice that is tolerated rather than encouraged by the religion. Marriage encourages attachment, whereas enlightenment is reached through detachment from concerns of the material world. For this reason marriage is unhelpful.</p> <p>Conversely, it could be argued that without a lay community the monastic <i>sangha</i> would not be able to survive, and so the institution of marriage and family life is a vital part of the way Buddhism functions in society. There are plenty of teachings within Buddhism that support marriage and view it as an acceptable and honourable practice. Some might argue that for a Buddhist, every aspect of life is religious as there is no true separation between the secular and the religious and married and family life is one place where religious beliefs and practices are played out.</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Describe the role of ‘skillful action’ in deciding what is good.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Skillful actions are those with good intentions, even if they relate to behaviour that might not usually be seen as ‘good’</li> <li>• The term relates to actions or practices that may not be in accordance with strict Buddhist teaching, but are the best way of bringing about a good result, and especially of bringing someone closer to enlightenment</li> <li>• The principle of ‘skillful action’ might be applied where there are difficult circumstances and no obviously ‘right’ or ‘good’ thing to do. The skillful action will be motivated by compassion (karuna) or loving kindness (metta) and/or wisdom.</li> </ul>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Learners must demonstrate a correct understanding of the term in a Buddhist context and so a simple equation of ‘skillful action’ with ‘moral action’ should not be credited.</p>

Level (Mark)	<u>AO1</u>

**TURN OVER**

3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit</p>

	<p><b>(b) Describe how dependent origination causes samsara.</b></p> <p>Learners might consider some of the following:</p> <p>Dependent origination is the means by which a person, driven by craving (<i>tanha</i>) chooses to be reborn into samsara and as such, it is the driving force of samsara. The doctrine of dependent origination is based on the premise that everything is contingent (has a cause) except <i>nibbana</i>. It describes the 12 steps through which rebirth is caused. By breaking the chain, it is possible to escape from <i>samsara</i> and so reach <i>nibbana</i>. The 12 links are: ignorance, mental formations (or volitional actions), status consciousness, name and form, the six senses, contact, feelings or sensations, cravings, clinging, <i>kammic</i> formations for rebirth, birth, and so old age and death, all of which are causes of suffering. Responses should focus on the connection between dependent origination and the cycles of the material world (particularly the nidanas of ignorance and craving) rather than describing the process of birth / rebirth and its relationship to kamma.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain what Buddhism teaches about the reasons for human suffering.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: The main Buddhist teaching that relates to suffering is the Four Noble Truths, which states both that suffering or 'dis-ease' (<i>dukkha</i>, literally a broken wheel) is a fundamental part of the human condition and that it is possible to escape suffering (which the Buddha's teachings provide a way to do). The teaching goes on to suggest that there is a cause of <i>dukkha</i>, which is craving or <i>tanha</i>, the attempt to cling on to what cannot be held since everything is contingent and impermanent (<i>anicca</i>) and there is no unchanging self (<i>anatta</i>). Once this is realised, it is possible to find a way out of <i>dukkha</i> through following the Noble Eightfold Path, which leads to <i>nibbana</i>, a state in which there is no suffering.</p> <p>AO2: In its most basic form it could be said that the cause of suffering is ignorance (<i>avidya</i>) since once one has realised the truth of <i>anicca</i> and <i>anatta</i> they are no longer bound in samsara, which leads inevitably to suffering. However, some Buddhists, particularly those who are involved in the 'Engaged Buddhism' movement might also take a more practical approach by suggesting that much suffering is caused by people failing to act with compassion (<i>karuna</i>) and kindness (<i>metta</i>); and is a consequence of unskillful action. They might suggest that practices such as <i>metta bhavana</i> meditation could increase compassion and so decrease suffering in the world. Candidates might explain that most Buddhists do not believe in a supernatural source of evil, although some might make reference to the demon Mara. Others might examine the role of <i>kamma</i> in human suffering, suggesting that people are responsible for their own suffering due to their past actions.</p>	<p><b>6</b></p> <p><b>2</b> AO1</p> <p><b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>'Discussions about Ultimate Reality are pointless'.</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Buddhism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: The Buddha refused to provide answers to certain questions concerning the nature of Ultimate Reality. These are known as the Fourteen Unanswerable questions, and are concerned with the place of the world in time and space, the identification of the self with the body and the nature of life after death. The Buddha's refusal to answer these questions is known as the Noble Silence. The Buddha used the analogy of a man shot by an arrow asking questions about the wood that the arrow was made from or the type of bow that shot it, rather than attempting to remove the arrow. Grasping the nature of Ultimate Reality is the same thing as enlightenment the example of the Buddha shows this being achieved through experience, for example through meditation.</p> <p>AO2: The Noble Silence of the Buddha on certain metaphysical questions might lead to the conclusion that discussions about the nature of Ultimate Reality are, indeed pointless. The Buddha suggested that such questions could not lead to the cessation of <i>samsara</i> or <i>dukkha</i> and so are not helpful. This is, of course, not to say that there are no answers to such questions. The core of Buddhist teaching is that the only important thing is to find a 'cure' for suffering which, he suggests, can be achieved through following the Noble Eightfold Path. This will lead to the end of ignorance which is the true understanding of the Three Marks of Existence and the Four Noble Truths rather than any philosophical or metaphysical knowledge.</p> <p>One the other hand, it could be argued that from a Buddhist perspective understanding nibbana and the Four Noble Truths is to understand Ultimate Reality in so far as everything else is contingent and has no absolute reality. Hence discussion of the <i>Dhamma</i> is discussion of Ultimate Reality and is not pointless. The Buddha's teaching on dependent origination might be understood as an alternative understanding of philosophy, based not on contingent conditions that might or might not be, but on a different type of understanding of Ultimate Reality. Candidates might also use arguments based on different religious traditions that might have different teachings concerning the nature of Ultimate</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	Reality. Candidates might suggest that practices such as meditation and satori can lead to a direct experience of Ultimate Reality and so enlightenment and as such are more useful than philosophical discussion.		

Question	Indicative content	Marks	Guidance
3 (a)	<p><b>Outline what is meant by the phrase 'Conditional Pacifism.'</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A commitment to pacifism except in extreme circumstances where the use of force or violence would reduce the amount of suffering caused</li> <li>• A refusal to use war except where not doing so would cause more violence and suffering</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Level (Mark)	<u>AO1</u>

TURN OVER

3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit</p>

<b>(b)</b>	<p><b>Describe how Buddhist communities might try to bring about peace.</b></p> <p>Learners might consider some of the following:</p> <p>Some might describe movements such as ethically engaged Buddhism that work to reduce suffering in the world through practical means, and these projects may be described in some detail, for example participation in peaceful protests; voting for political candidates who support peaceful solutions to problems and raising awareness through petitions or campaigning. Reference might also be made to religious practices such as <i>metta bhavana</i> mediation as a means of spreading compassion (<i>karuna</i>) and loving kindness (<i>metta</i>) in the world and so bringing about peace within people that would then spread to the outside world. Some might describe the non-violent methods used by the Dalai Lama and his followers to attempt to bring about peace in Tibet. Learners might also describe more local or secular projects and groups that Buddhists might choose to work with, such as Amnesty International or campaigns against armed combat. Candidates might give specific examples of Buddhist charities such as the Buddhist Peace Fellowship and Buddhist Global Relief.</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might be opposed to terrorism.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Terrorism is the use of violence to attempt to impose particular political or religious ideologies. It aims to spread terror by targeting civilians and causing as much disruption as possible. The First Precept teaches Buddhists to cause no harm and the principle of <i>ahimsa</i> is central to Buddhist ethics. The Six Perfections urge those on the Bodhisattva path to cultivate generosity, compassion and morality (<i>dana</i>, <i>karuna</i> and <i>sila</i>). Right Action is also seen to include the concept of <i>ahimsa</i>. Modern authority figures such as the Dalai Lama also condemn the use of violence, even to attain a just political cause, claiming that violence cannot be reconciled with a true understanding of religion.</p> <p>AO2: Buddhist teachings seem to be thoroughly opposed to the use of any violence, let alone that directed at innocent civilians as terrorism seems to be. Buddhists have used other methods to get their message across that do not target the innocent, including extreme forms of protest such as self-immolation. Buddhists would be opposed to terrorism as it harms the terrorists, increasing their ignorance and making it harder for them to attain enlightenment. It also increases the amount of pain and suffering in the world. Terrorism, from a Buddhist viewpoint, is based on ignorance; a fundamental misunderstanding of the nature of reality in which political situations of any kind have any non-contingent or absolute reality. Since nothing in the apparent world is 'real' in an absolute sense, it cannot be worth the use of terrorist activities.</p>	<p><b>6</b></p> <p><b>2</b> AO1</p> <p><b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>'Religion should have nothing to do with politics.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Buddhism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Buddhism teaches that the apparent world has no absolute reality as it is contingent. It might exist or it might not and if the things it depends upon cease to exist, so will the world and everything in it. No political system or situation therefore has any absolute reality. The Buddha taught kings as well as others and always taught that nibbana was more important than the affairs of their kingdoms. He himself left the life of a prince and political leader to become an ascetic and encouraged his son to do the same. Some Buddhist teachings, such as Right Action and the First Precept may be applied to politics. Candidates might give examples of direct Buddhist involvement in politics such as through the Dalai Lama, King Ashoka or engaged Buddhism.</p> <p>AO2: There is no specific Buddhist teaching about this. The Buddha himself abandoned a life of political influence and so it could be argued that he saw no connection between Buddhism and politics. On the other hand, Buddhist figures such as the Dalai Lama have been very involved in politics, as have movements such as engaged Buddhism. It could be argued that teachings such as compassion and detachment have no place in politics, but equally it could be argued that they are central and indispensable to a political system that makes the world better. Politics has the capacity to greatly increase or decrease the amount of suffering in the world and as such should be a central concern for Buddhists. Buddhists have taken both viewpoints. Learners may discuss particular situations such as Buddhist involvement in nationalist politics in Sri Lanka and Myanmar. Candidates may also contrast Buddhist ideas about detachment with the ideas of other religious traditions concerning political engagement.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
4 (a)	<p><b>Outline one attitude that Buddhists might have towards abortion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The First Precept encourages Buddhists not to cause harm and abortion might be interpreted as causing harm to both the foetus and the mother so parents may be opposed</li> <li>• Buddhists may see abortion as skillful action in that it might not be ideal and might not be a close following of Buddhist teachings, but might, in the right circumstances, be the best and most compassionate cause of action</li> <li>• Abortion might be seen as interfering with the working out of <i>kamma</i> for an individual</li> <li>• Others might feel that the abortion itself is a working out of <i>kamma</i> and the fetus will be reborn so there will be no interruption with the kammic journey</li> <li>• A Buddhist's attitude to abortion may be determined by the culture and laws in the country they come from</li> <li>• Some might suggest that abortion is sometimes necessary in order to show compassion (karuna) towards the mother, if her physical or mental wellbeing would be harmed by continuing the pregnancy.</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

Level (Mark)	<u>AO1</u>

TURN OVER

3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit</p>

	<p><b>(b) Describe the attitudes some Buddhists might have towards the role of the Church of England in public life.</b></p> <p><b>In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might consider some of the following:</p> <p>As the established church since the 16<sup>th</sup> Century, the C of E, whose supreme governor is also the Head of State, has been closely linked with all aspects of public life. For example, six bishops have seats in the House of Lords and in the armed forces the senior chaplains are C of E. Since its establishment however, other Buddhist denominations have been formed, many of which have disagreed with the authority of the C of E. Britain has also become a multicultural society with diverse religious and non-religious traditions. Some people would question whether it is still right for one denomination continue to be the established religion for all people and for it to maintain its place in public life.</p> <p>Buddhist attitudes towards this vary. For example, some Buddhists would not wish to become involved in politics or state religion as they see such things as irrelevant to the core message and purpose of Buddhism. Others may feel excluded and may wish for other religions, including, Buddhism, to be involved in state occasions such as coronations and royal weddings as a way of showing their involvement in the life of the state. They may also think that Buddhist teachings have a contribution to make in the governing of the state and so would wish for Buddhist leaders to have a place in the House of Lords.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why some Buddhists might object to laws about genetic manipulation.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: There are very few Buddhist teachings that are directly applicable to this issue. The most obviously relevant teaching is the First Precept requirement to do no harm, although learners may also refer to various aspects of the Noble Eightfold Path, most obviously Right Action, but also Right Intention, and Right Understanding. The Six Perfections include wisdom and compassion, which can also be seen as relevant to this issue. Genetic manipulation may be used as a means of reducing suffering, which is the main goal of Buddhism.</p> <p>AO2: Buddhists are likely to have different opinions about this. For some genetic manipulation such as cloning or genetically modified crops and animals, as well as gene therapy and stem cell research may show a lack of wisdom or a lack of Right Understanding, since the long-term consequences of such actions cannot always be anticipated, and they may lead to a causing of harm. Examples of this may be suggested. Others might argue that these scientific processes are acceptable as long as they are done with Right Intention and out of compassion. Gene therapy and stem cell research aim to eradicate the suffering caused by disease; and genetically modified crops have the potential to vastly reduce hunger. Candidates may differentiate between different forms of genetic manipulation, arguing that some are acceptable to Buddhists while others are not.</p>	<p><b>6</b></p> <p><b>2</b> AO1</p> <p><b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>'There is no need for Buddhist faith schools'.</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Buddhism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: There are no specific Buddhist teachings that would refer directly to this issue. Traditionally in Buddhist countries viharas have been places of education for both adults and children. In some areas it is common for boys to join the monastic <i>sangha</i> on a temporary basis in order to receive an education. Right Knowledge and Right Understanding are to be understood primarily in religious terms, but intellectual knowledge is also included within this idea.</p> <p>AO2: Many Buddhists would agree with this statement, particularly in the UK, where Buddhism is a minority religion and Buddhist faith schools might not be a logistical possibility in many areas. Buddhism does not seek to convert others and often sees its views as compatible with other religions and belief systems. For many, the values taught in a Christian faith school would be compatible with Buddhist values and ideas so there would be no need for separate schools. In the UK there is no strong single Buddhist culture that might be seen as being in need of preservation since Buddhists are drawn from many different traditions and ethnic and cultural backgrounds. Some Buddhists might suggest that Buddhist faith schools would lead to unnecessary segregation and a lack of understanding that could lead to discrimination in the future.</p> <p>Conversely, some might feel that Buddhist children might feel marginalised or excluded in state schools or Christian faith schools. In a Christian school the dogmatic and theological differences might be too great, even if the ethical teachings are compatible. Parents might be concerned about bullying in Buddhist children are celebrating different festivals or carrying out different practices. The tradition of monasteries serving the function of schools in some Buddhist countries might also lead some to suggest that there is a role for the specialist education of Buddhist children, particularly in areas of religion.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

AO Grid

Question	AO1	AO2	SPaG	Total
<b>1a</b>	3			<b>3</b>
<b>1b</b>	6			<b>6</b>
<b>1c</b>	2	4		<b>6</b>
<b>1d</b>	3	12	3	<b>18</b>
<b>2a</b>	3			<b>3</b>
<b>2b</b>	6			<b>6</b>
<b>2c</b>	2	4		<b>6</b>
<b>2d</b>	3	12	3	<b>18</b>
<b>3a</b>	3			<b>3</b>
<b>3b</b>	6			<b>6</b>
<b>3c</b>	2	4		<b>6</b>
<b>3d</b>	3	12		<b>15</b>
<b>4a</b>	3			<b>3</b>
<b>4b</b>	6			<b>6</b>
<b>4c</b>	2	4		<b>6</b>
<b>4d</b>	3	12		<b>15</b>
<b>Total</b>	<b>56</b>	<b>64</b>	<b>6</b>	<b>126</b>

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