

## **GCSE (9–1)**

### **Religious Studies**

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

General Certificate of Secondary Education

### **2021 Mark Scheme (DRAFT)**

This is a DRAFT mark scheme. It has not been used for marking as this paper did not receive any entries in the series it was scheduled for. It is therefore possible that not all valid approaches to a question may be captured in this version. You should give credit to such responses when marking learner's work.

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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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## 1. Annotations

	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.
	Noted

## 2. 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:
- 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.
  - 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.
  - 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

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- 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, Satisfactory, 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 part d) of the third and fourth questions. 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	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <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>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.



Question		Indicative content	Marks	Guidance
1	(a)	<p><b>Outline one Buddhist belief about contraception.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The First Precept (to avoid harm) might lead Buddhists to use contraception if a child would cause physical or mental harm to the mother or her family.</li> <li>• The same precept might lead Buddhists to avoid forms of contraception that destroy a fertilized egg.</li> <li>• Teachings about loving kindness (metta) and compassion (karuna) might lead Buddhists to allow contraception if this will cause less suffering to a woman or to a family.</li> <li>• Buddhists might suggest that the Third Precept (to avoid sexual misconduct) might mean that contraception should be unnecessary since sex would only take place between a married couple intending to conceive. There are different interpretations of the Third Precept.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>

Level (Mark)	<u>AO1</u>
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 description</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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 and understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

	(b)	<p><b>Describe why Buddhists might believe discrimination on the basis of gender is wrong.</b></p> <p>Learners might consider some of the following:</p> <p>Buddhists might believe that any difference between men and women is purely contingent and has no absolute reality, since gender is attached to form, which is one of the five khandas that is in constant flux. A person may be reborn as a man or a woman and this has nothing to do with the ultimate realization of nibbana. They might point to instances where the Buddha showed respect for women and acknowledged their potential for enlightenment as with Kisagotami who became the first nun. They may also refer to stories such as the Dragon King's daughter, and the stories of Queen Mallika. If women are capable of enlightenment then they are worthy of respect, even if they often have different roles in society in traditional Buddhist cultures.</p> <p>Buddhists might suggest that any form of discrimination is wrong since it causes suffering and fails to show loving kindness (metta) and compassion (karuna), both qualities that are important in making progress towards nibbana. Discriminatory behaviour also causes suffering (dukkha) and encourages hatred and ignorance, two of the three fires/poisons that prevent a person from achieving nibbana.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</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>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Buddhists</li> <li>• Weak or no support from sources of wisdom and authority</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 the importance of marriage.</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>There is very little direct teaching in Buddhism about marriage, although there are texts, such as the Sigolavada Sutta, that deal with family life and the relationship between husbands and wives. This means that Buddhists may interpret Buddhist principles in different ways when considering marriage.</p> <p>In many traditional Buddhist cultures, marriage is expected to be between a man and a woman and may often be arranged by the family. It might be suggested that any other approach breaks the Third Precept which forbids sexual misconduct. However, other Buddhists, particularly those from a Western background, might believe that 'sexual misconduct' refers to sexual encounters that are not consensual or honest, or that cause suffering. For these Buddhists, same sex marriages would be completely acceptable as long as they fulfilled these criteria. Re-marriage after divorce would also be acceptable to these Buddhists, while it might be frowned on by Buddhists in the East. For some, marriage is important as an institution and therefore whether same sex marriage is acceptable or not will depend on the legal status of same sex marriage in the country they are in. Some might say it is important for a couple to be married as it is a social and legal institution that legitimises the relationship. For others the relationship itself is more important than the marriage and if a same sex couple are in a loving relationship but cannot marry because of legal restrictions then this is not a breach of the Third Precept.</p> <p>For many Buddhists, from many different backgrounds, the belief might be that while marriage is acceptable, it is not the best life choice as celibacy and entry into the monastic sangha is the best, if not the only way, to achieve nibbana. The Buddha left his wife and family to pursue a celibate life and this is seen by many as evidence that marriage is not the Buddhist ideal.</p> <p>Some Buddhists might believe that for Buddhists who are not members of the monastic sangha marriage is important as it upholds the system of the lay community which uphold the monastic system and moral society. It also offers protection and security to women in some societies. Marriage also reduces the risk of sexual immorality in society.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<b><u>AO1</u></b>	Level (Mark)	<b><u>AO2</u></b>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the stimulus: <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)	A <b>good</b> attempt to respond to the stimulus, 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 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)	A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	A <b>satisfactory</b> attempt to respond to the stimulus, 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>• Satisfactory 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)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	A <b>limited</b> attempt to respond to the stimulus, 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>• 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)	A <b>weak</b> attempt to respond to the stimulus, 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 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>‘Family life is the most important part of Buddhism.’</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 While monastic life may be the Buddhist ideal, the majority of adult Buddhist practitioners around the world are married and have families. Buddhism does not offer a great deal of teaching about family life, although the Sigolava Sutta could be said to give guidance to a Buddhist man as to how he should treat his wife and children and what he should expect from them in return. Lay Buddhists are the major support mechanism for the monastic sangha and the two have a reciprocal relationship with the lay community providing alms in various forms and the viharas providing spiritual teaching and support and to families and well as presiding over ceremonies such as marriage and often providing schooling for lay children.</p> <p>AO2</p> <p>In defence of the statement, it could be argued that family is where most children are initially raised, including those who ultimately choose to join the monastic sangha. It is here, in traditional Buddhist cultures, that they first encounter the Buddha and his teachings and so develop an interest in Buddhism. It could be argued that without this basis the monastic sangha could not persist. The majority of Buddhists around the world live in families and this is a major way in which Buddhism has been transmitted and practiced. For most Buddhists, nibbana is not an immediate concern in this life time and they may be more concerned with accumulating positive kamma in order to be reborn as someone who is better placed to pursue nibbana. For most Mahayana Buddhists there is the possibility of nibbana, or at least very significant progress towards it, through a life lived in a family in accordance with the Noble Eightfold Path and the Five Precepts as well as developing the virtues of the Six Paramitas, such as generosity and compassion. Indeed, it could be argued that the challenges of family life are an excellent training ground for developing these qualities.</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.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Against the statement it could be argued that the monastic life is the ideal of Buddhism and that family life provides distractions and, almost by definition, forges bonds and connections to others and to the apparent world that make it almost impossible to live with detachment in the way required in order to achieve nibbana. The Buddha renounced family life and encouraged his son to do likewise, arguably showing that family life should be avoided by those seeking to escape samsara. The fact that he continued to engage with and offer teaching to lay kings and nobles could be seen as a counterargument to this, however. The lay and monastic communities have supported each other since the very beginning of Buddhism and the Buddha never suggested that this should not be maintained. Certainly, for the majority of Buddhists around the world, applying the principles and teachings of Buddhism in their family lives and in the raising of their children could be seen as the most important part of being a Buddhist</p> <p>Some might also argue that regardless of the debate about the status of the monastic and lay sanghas, there are elements of Buddhist practice that are more important than family life. One obvious example is meditation, which is key to almost all forms of Buddhism. It could be argued that regardless of whether one has a family, developing the skills to perform meditation effectively is the most important part of Buddhism. For many Western Buddhists, in particular, who may not be part of a wider Buddhist community or have easy access to a place of worship, maintaining a home shrine for personal puja and meditation may be the definitive aspect of their Buddhist identity.</p>	<p><b>3</b> SPaG (11/20)</p>	



Question		Indicative content	Marks	Guidance
2	(a)	<p><b>Outline one Buddhist belief about bodhisattvas.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Bodhisattvas may be supernatural beings that inhabit different planes of the cosmos.</li> <li>• They may also be human beings who have reached an enlightened state but have taken the vow to delay nibbana until all beings have been enlightened</li> <li>• The term is sometimes applied to past lives of the Buddha before he achieved full Buddhahood. These are recounted in texts such as the Jataka Tales.</li> <li>• Bodhisattvas embody qualities such as generosity, morality and compassion.</li> <li>• They seek to aid people in overcoming dukkha and attaining nibbana. They can be turned to for help.</li> <li>• Buddhists may seek to meditate on a particular bodhisattva in order to develop their qualities.</li> <li>• Certain living Buddhists, such as the Dali Lama, are believed by many Buddhists to be bodhisattvas.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>

Level (Mark)	<u>AO1</u>
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 description</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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 and understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

	<p><b>(b) Describe how a Buddhist might apply skillful action in their life.</b></p> <p>Learners might consider some of the following:</p> <p>Many Buddhists consider skillful action (upaya) to be the application of Buddhist virtues and teachings to complex real-life situations, rather than following particular rules set out in scripture. For example, a key Buddhist quality, and one of the six paramitas, is compassion. In a difficult moral situation, where there does not seem to be a clearly defined 'right thing' to do, a Buddhist might ask themselves what is the most compassionate thing to do in that situation. An example might be over abortion or euthanasia.</p> <p>A more precise understanding of skillful action is that it is something that is effective in leading a person towards enlightenment even if it breaks the conventional moral rules. The example in Buddhist texts is the Parable of the Burning House, where a man lies to his children in order to save them from their house, which is on fire. Candidates might therefore consider circumstances where lying might be considered acceptable in order to prevent a greater evil (although simply shielding someone from a painful but necessary truth would not be an application of skillful means).</p> <p>Buddhism emphasises personal responsibility, and rather than telling people what to do in any situation, they are expected to apply what they know about Buddhism to make their own informed decision.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Candidates may use any relevant example in their response as long as they have clearly demonstrated that they understand the concept.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Buddhists</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might disagree about the importance of scripture for revealing ultimate reality.</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>Buddhism does not generally acknowledge the existence of a God in the way that many other religions do. For this reason, scripture does not have the status of divine revelation that it has elsewhere. The Buddha himself said that his teachings were of contingent importance only. They were important as long as they helped people to reach nibbana and so long as what they said was consistent with the experience of Buddhists who put them into practice; otherwise they should be discarded. They have no Ultimate authority. For some Buddhist groups, such as Zen, lived spiritual experience is far more important than scripture. They aim to attain an instant flash of enlightenment (satori) through practices such as koans and meditation, and this is far more important than scripture in revealing ultimate reality.</p> <p>For Pure Land Buddhists also, scripture may have very little importance since they do not believe that nibbana can be attained from this plain of existence and so most scriptures are of little relevance in this age. Ultimate reality is attained from the Pure Land and this is attained through chanting and ritual action. Scriptures then, can point to Ultimate Reality, but in this world, are of little use in getting there.</p> <p>However, the teachings of the Buddha (Dhamma) are one of the three main parts of Buddhism (the Three Refuges) along with the Buddha himself and the monastic community (the sangha). For many Buddhists, this makes them of central importance, not least because they describe the way in which nibbana, which could be described as Ultimate Reality may be achieved. Monastic communities are based around the chanting, study and teaching of the scriptures, which makes them of central importance.</p> <p>Buddhism has many scriptures, and these have different importance to different Buddhists. The Pali Canon is of central importance to most forms of Buddhism; however, the Mahayana Suttas, which may be of greater importance to Mahayana Buddhists than the Pali Canon (since they are thought to contain the secret teachings of the Buddha for which the world was not ready at the time, and which provide a more direct route to nibbana and Ultimate Reality), may be dismissed by Theravada Buddhists.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</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>• Satisfactory 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>‘Only good people can achieve nibbana.’</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><b>AO1</b></p> <p>Nibbana is the state that is achieved when one becomes enlightened. It is the extinguishing of the ego, and the three poisons/fires of hatred, greed and ignorance. It is also the means of ending the cycle of samsara, since one who has achieved nibbana is not reborn. Nibbana cannot be described to those who have not experienced it.</p> <p>Buddhism is not generally concerned with issues of ultimate good and evil, although it does contain various sets of moral guidelines such as the Five Precepts, the six paramitas and the first section of the Noble Eightfold Path, which is concerned with sila (morality).</p> <p><b>AO2</b></p> <p>It could be argued that the Buddha attained nibbana through the practice of meditation and that this is the main Buddhist practice aimed at the achievement of nibbana. This is a mental discipline and ‘goodness’ is therefore irrelevant to it. Furthermore, actions that are generally considered to be ‘good’ in society, such as working or campaigning for peace or social justice; or taking part in environmental activism, create attachment and bonds, and perhaps even craving or tanha. Activists might become angry about the injustices they see, and anger is one of the three poisons. While these activities may be genuinely ‘good’ therefore, they could nonetheless make it difficult, if not impossible, for someone to achieve nibbana. To be completely detached from the apparent world, regardless of the good or the evil that is going on around you, might be the only way to achieve nibbana.</p> <p>However, in order to meditate it is necessary to have a calm and peaceful mind and for Buddhists this is usually understood as a mind that is free from the three poisons of greed, hate and ignorance. Many Buddhists will therefore try to cultivate the opposite of these states, namely love, generosity and wisdom. It could be argued that these qualities are the definition of ‘goodness’ and</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.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>that if one is consumed by hatred, greed or ignorance it is impossible to attain nibbana and so the statement is true.</p> <p>Buddhism offers extensive guidance on moral conduct. The Noble Eightfold Path speaks of Right Action, Right Speech and Right Livelihood. It could be debated how far these relate to 'goodness' rather than to those actions that are conducive to nibbana. In fact, candidates may debate what is actually meant by 'goodness'. Being rid of the three poisons could be equated with being free of 'ego' or a sense of 'I' as having ultimate existence. This could be very different to acting in a way that is generally seen as 'good'.</p> <p>However, virtues that are clearly identified in Buddhism are generosity, kindness and compassion, and it could be argued that by virtually any definition, these qualities make one 'good',</p> <p>Engaged Buddhism sees action in the world as the natural manifestation of the Buddhist ideal of compassion and so would see acting in a 'good' way, to actively help others or to reduce suffering in the world as being intrinsic to the process of becoming enlightened. In this sense, they would say that the statement is true.</p>	<p><b>3</b> SPaG (40)</p>	



Question		Indicative content	Marks	Guidance
3	(a)	<p><b>Describe what is meant by conventional warfare.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Warfare in which two armies are engaged against each other in a particular place.</li><li>• Warfare that does not involve nuclear, or biological weapons.</li><li>• Warfare in which civilians are not generally directly involved</li></ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.

Level (Mark)	<u>AO1</u>
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 description</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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 and understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

	<p><b>(b) Outline what Buddhists might believe about reconciliation.</b></p> <p>Learners might consider some of the following:</p> <p>Buddhists believe that two of the major obstacles to enlightenment are anger/hatred and ignorance, which are two of the three poisons/fires. If one holds on to these things, they cannot develop the equanimity or detachment required to achieve nibbana. For this reason, Buddhists may seek to forgive those they feel have wronged them, and to understand their point of view leading to a true reconciliation in which the parties can then work together. Reconciliation is when two parties, who have been in disagreement, can come together again in a productive way, and continue to be in a relationship. Buddhists may feel that forgiveness is hollow unless reconciliation can be achieved. The virtues of kindness (metta) and compassion (karuna) are central to Buddhism and seeking reconciliation is a key way of putting these virtues into practice.</p> <p>Candidates might also suggest that while forgiveness may be necessary in order not to be overcome by anger, there may be times when reconciliation is neither possible nor desirable. An example might be when a couple is seeking divorce. It may be possible for them to forgive each other and not be consumed by anger, but reconciliation, in which the marriage continues, might cause suffering to one or both parties and so not be the most compassionate course of action.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</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>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Buddhists</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare different Buddhist attitudes to using violence to achieve social justice.</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>One of the most important Buddhist teachings is concerned with ahimsa or ‘no harm’. The idea that one’s actions should not cause harm or suffering to another sentient being. This is the meaning of the First Precept. However, Buddhism does not give a single clear set of rules, but recommends upaya or skillful action, meaning that Buddhists might interpret the idea of ahimsa in different ways. Since social injustice causes harm to people, or to particular groups of people, it can be seen as a breach of the First Precept and so as something Buddhists would seek to address.</p> <p>For some Buddhists, using violence will be wrong in all circumstances, since it necessarily involves anger or hatred and, by its very nature is designed to cause harm and suffering. They would say that it is better to tolerate injustice in the world, however great, since suffering is part of what it means to be in samsara. It is better to seek to escape samsara altogether through nibbana. It is not possible for a violent person to achieve nibbana. They might say that since the world has no absolute or lasting reality the suffering and injustices in it should not be a cause of concern.</p> <p>Other Buddhists might believe that the idea of ahimsa includes preventing harm and suffering when it is possible to do so, and that this might include the use of violence. They might believe that it is possible to use force to resist social injustice without being overcome by anger or hatred, so long as only the minimum force necessary is used, and if one acts out of compassion for the aggressor, seeking to show them the error of their ways and so lead them to nibbana. This could be considered skillful means.</p> <p>Tibetan monks, protesting against the Chinese occupation of Tibet have been known to use self-immolation as a means of resistance. This is a use of violence, but only against themselves, which they may argue does not cause harm to others.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</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 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> </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> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</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>• Satisfactory 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> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<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>	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> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		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> </ul>

			<ul style="list-style-type: none"><li>• No attempt to offer judgement on the issue in the stimulus</li></ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
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>'It is wrong for a Buddhist to join the army.'</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</p> <p>Buddhism contains a number of teachings and precepts that suggest the use of violence and warfare is wrong. These include ahimsa (the First Precept) the need to develop loving kindness (metta) and compassion (karuna) and the need to overcome the three poisons/fires which include anger and hatred- the root of violence.</p> <p>The Noble Eightfold Path includes the teaching (Right Livelihood) that Buddhists should have an occupation that is in accordance with Buddhist teachings.</p> <p>Several Buddhist countries, including, for example, Sri Lanka, have standing armies, and some Zen monasteries have warrior monks trained in martial arts.</p> <p>AO2</p> <p>Candidates might argue that the statement is true since Right Livelihood includes the idea of not having a job that breaks any of the Five Precepts and being in the army necessitates causing harm to others. However, it could be argued that fighting in a war could be done without harbouring hatred or anger, if one were simply following the commands of the officers. This defence is not acceptable in war crimes trials and would probably not be acceptable to most Buddhists since skillful action includes the idea of taking responsibility for one's own actions. It is true, however, that a soldier engaged in a war he believed to be just could do so without harbouring anger or hatred towards the enemy soldiers.</p> <p>Candidates might suggest that war is not the only role of an army and that most armies are at peace for most of the time. Their roles in peacetime might include building projects in war-torn or disaster hit countries, peace keeping duties and delivering medical and other essential supplies. These could all be seen as useful and ethical occupations that would be entirely in keeping with</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.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>



Question	Indicative content	Marks	Guidance
	<p>Buddhist ethics. However, anyone who joined the army does so in the knowledge that they may, at some point, be called upon to go to war.</p> <p>In a sutta addressing upaya (skillful means) the story is told of a past life of the Buddha in which he, as the captain of a ship, killed a sleeping passenger whom he knew to be a thief intending to kill and rob all 500 passengers on the ship. In doing so he accepted that he and his victim would be karmically bound until both had exhausted the kamma generated by the killing. He willingly accepted the negative kamma in order to protect the lives of the passengers and also to protect the victim from the bad kamma he would have incurred through the murder of 500 good men. This story can be applied to the situation to show that soldiers who kill in war, even in a rightful cause, cannot escape the bad kamma this brings. But if they carry out their duties mindfully; if they do not kill civilians, if they do not kill indiscriminately or joyfully and if they protect others from the harm that would be caused if they were not fighting then they can also incur positive kamma. The other tasks an army fulfils can also bring good kamma. It could be argued then that joining the army can be classed as Right Livelihood.</p> <p>Candidates might suggest that whether joining the army is wrong or not depends on the Buddhist. The Buddha's advice to kings included maintaining peace and justice in their kingdoms which could, arguably, include maintaining an army. However, he forbade monks from joining the army. For most monks (excluding martial orders) ahimsa is an absolute requirement. It could be argued though, that for the laity, protecting the civilian population from an aggressor should be seen as an act of compassion.</p> <p>Ultimately this is an issue that each Buddhist must decide for themselves.</p>		

Question		Indicative content	Marks	Guidance
4	(a)	<p><b>Outline what is meant by exclusivism.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Exclusivism is the belief that there is only one religion or belief that is ultimately correct.</li><li>• It is also the idea that there is only one way to gain salvation or enlightenment, however that is understood.</li><li>• This means that all other religions must be wrong.</li><li>• Exclusivism means that it is right to try to convert others as this is the only way to 'save' them.</li></ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.

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Level (Mark)	<u>AO1</u>
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 description</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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 and understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

	<p><b>(b) Outline the importance of Christian traditions to Buddhists in Britain.</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>Although religiously diverse today, Christian traditions continue to be important for many people and for a number of aspects of British society. For example, the two most important public holidays of Christmas and Easter are based on the celebration of the two great Christian festivals. These celebrate the birth and death and resurrection of Jesus. Although many people may only celebrate the secular aspects of these festivals, they owe their existence to the underlying Christian traditions. So, it can be argued that despite the variety of religious expressions in British society today, many religious traditions that are observed are Christian in origin or character.</p> <p>Another example of this is that religious traditions are also important at key points on many people's lives and despite the fall in traditional church attendance, marriage in church, baptism / christening and of course Christian funerals continue to be important. Christian religious traditions therefore are important in the celebration of rites of passage.</p> <p>Christian religious traditions in the sense of worship and belief are important partly because of the historical aspect of Christianity in British history but also because of the role played by the churches in institutions and events.</p> <p>Also, the moral framework of many areas of society and some peoples' behaviour can be thought to stem from the teaching of Jesus his example and Christian traditions. For example, charities whilst not all Christian by any means often rely on the Christian ethical teaching of the church about helping others. The most obvious example is the Salvation Army, which makes a huge contribution to the welfare of some of the most deprived and destitute people as a result of Christian teaching found in the parable of the sheep and the goats in Matthew chapter 25.</p> <p>New ways of worship outside the established denominations mean that there are Christian influences on people. For example, New Life churches, house churches, messy church services are often very informal in their worship, but the people involved are also socially active for example in food banks, making a major impact in the communities where they exist.</p> <p>In other ways Christian traditions are important as they influence and contribute to moral and even</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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	<p>political debates. The debates about assisted dying and abortion are affected by the contribution of groups of Christians who support certain aspects of Christian traditional morality.</p> <p>These considerations may have limited impact on Buddhists in Britain as they tend not to have an exclusivist approach to Buddhism and will appreciate and even co-operate with Buddhist charitable efforts quite happily, although many Buddhist communities support charitable endeavors of their own including food banks and environmental concerns. Many Buddhists in Britain are themselves of British descent and may have relatives who are Christians. For this reason, Christian traditions might be important in their everyday lives as they may attend Christmas or Easter services with family members and will certainly be affected by national celebrations of these times. Buddhists may feel that other religions, including Buddhism, should have a greater direct impact on political debate in the UK through consultation with government or through representation in the House of Lords.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Buddhists</li> <li>• Weak or no support from sources of wisdom and authority</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 views about proselytization.</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>Proselytization is the deliberate attempt to bring others into one's religion through preaching. It is most traditionally associated with Christianity and Islam, where it is often a fundamental part of the world view. Eastern dharmic religions, including Buddhism, are often seen as non-proselytizing but this can be an over-simplification.</p> <p>Buddhism is not, generally, an exclusivist tradition. The Buddha taught that his own teachings were important only if people found them to be valuable and relevant, otherwise they should be discarded. Many Buddhists believe that it is possible, without dishonouring the Buddha's teachings, to combine Buddhism with another religious tradition, such as Christianity or Judaism. This is because Buddhism does not tend to offer teachings on issues such as God, and these may therefore be added into a Buddhist world view without any inherent contradiction (although of course there are fairly significant discrepancies on issues such as life after death). In this case, it does not seem that there is a need for proselytizing. If Buddhism is not the only possible way to salvation (however this is understood) then it does not matter if people are not Buddhists.</p> <p>Other Buddhists may refer to the teaching that great merit and kamma is to be gained by spreading the Dhamma. They may feel that the Buddha's teachings are useful to everyone and reveal a world view and a way of understanding the human condition that is accurate and so important to everyone. Whilst the Buddha did not speculate on the nature of the divine, he did see his teachings as a medical prescription that could alleviate suffering (dukkha), which is the fundamental human condition.</p> <p>In practice, most Buddhist monasteries and similar communities in non Buddhist countries do not engage in proselytization, although they may engage in outreach to local communities, for example by offering meditation classes and teaching days. Others, such as the Kadampa movement, take a slightly more proactive approach to proselytization as they feel that it is important to bring Buddhism to new people who may not previously have had the chance to engage with it.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>A01</u>	Level (Mark)	<u>A02</u>
3 (3)	<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> </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> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</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>• Satisfactory 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> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<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>	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> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>



		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> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
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>'Buddhists should only use religious teachings when making decisions about matters of medical ethics.'</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 Medical ethics covers a wide range of issues, wherever there needs to be a consideration of 'right and wrong' in issues with a medical dimension. Examples might include abortion, euthanasia and assisted suicide, genetical modification, animal testing and decisions about palliative care. Buddhism contains few teachings that directly address these issues, since many of them did not exist at the time of the Buddha's writing. However, there are teachings on moral conduct and virtues that should be developed that can be applied to many modern medical issues, although interpretations of them may vary. The key teachings that are usually considered are the Five Precepts (particularly the First Precept to avoid harming other beings), the Noble Eightfold Path and the six paramitas.</p> <p>AO2 In Britain, many issues of medical ethics are covered by legal guidance that often has its ultimate roots in Christian teachings, particularly concerning the idea of the sanctity of life. For Buddhists, these ideas may or may not fit well with their own ideas, which are likely to be based primarily on the idea of compassion. Despite this, Buddhists might argue that if everybody were to make all of their own decisions all of the time about medical ethics the result would be chaotic and unfair. They might therefore argue that where there is a clear law in place, that law should be followed by all Buddhists who live in that country. This would follow the principle of raja dharma where a king (or, in the modern world, a government) has a duty to maintain law and justice in the kingdom.</p> <p>Other Buddhists, however, might believe that the Christian basis of much medical ethics in the UK is not consistent with Buddhist religious teachings. For example, the law forbids euthanasia because there is an underlying assumption that human life has a special status that must be</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.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>protected. Some Buddhists may feel that this does not give sufficient weight to the idea of acting compassionately as expressed in the six paramitas or ideas of skilful action. They may therefore campaign for changes in the law.</p> <p>Buddhists might interpret teachings in different ways. For example, the First Precept says that sentient beings should not be harmed. In the case of abortion this could be interpreted to say that abortion is wrong since it destroys a foetus, but it could equally be argued that it is harmful to force a woman to have a child that is the result of rape, or that has a serious disability, or that will cause poverty or suffering in the family. For this reason, a Buddhist might argue that, at least within the confines of the law, medical ethics must be a matter for individual conscience since there are different valid interpretations of the teachings and no clear pronouncements.</p> <p>In Buddhism the idea of skillful means (upaya) is important. This suggests that it is the responsibility of the individual to act in the best way that they can in a given situation, given the underlying values of Buddhism. This allows a way for making moral decisions in complicated situations where there may be no obvious 'right thing' to do, as it often the case with medical issues. A Buddhist is likely to weigh the different karmas that would result from different courses of action and to make a decision based on this. There may be no solution that does not result in some degree of negative karma, but it may be possible to decide which approach results in the best possible karmic outcome given the situation, and the intentions of the person making the decision will be a part of this equation, since many Buddhists believe that karma attaches only to conscious intentional action. For this reason, Buddhists may feel that each person must make their own decisions about issues of medical ethics so far as this is possible under the law.</p> <p>Buddhists may suggest that decisions on medical issues should be based on a number of factors including religious teachings (including the teachings of prominent Buddhist leaders). However other factors such as the law of the country and individual circumstances should also be taken into account. The Buddhist has a responsibility to interpret religious teachings in a way that can be seen to reduce suffering and encourage compassion.</p>		

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