



Oxford Cambridge and RSA

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# GCSE (9–1) Religious Studies

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

Sample Question Paper

Version 2.2

### Date – Morning/Afternoon

Time allowed: 2 hours



No extra materials are needed



#### INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the space provided. If you need extra space, use the lined pages at the end of this booklet. The question numbers must be clearly shown.
- Answer **all** the questions.

#### INFORMATION

- The total mark for this paper is **126**.
- The marks for each question are shown in brackets [ ].
- Quality of extended response will be assessed in questions marked with an asterisk (\*).
- Spelling, punctuation and grammar (SPaG) and the use of specialist terminology will be assessed in questions marked with a pencil (✏).
- This document has **20** pages.

Answer **all** the questions.

## 1 Relationships and families

(a) Why might a Buddhist choose to be celibate?

• [3]

(b) Describe Buddhist attitudes towards the concept of family.

.....  
.....  
.....  
.....

(c) Explain why Buddhists might believe equality is important.

You should refer to sources of wisdom and authority in your answer.

[6]

(d) "A woman cannot become a Buddha."

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism
- Explain and evaluate the importance of points of view from the perspective of Buddhism.

[15]

## ✍ Spelling, punctuation and grammar [3]



## 2 The existence of Ultimate Reality

(a) What is meant by kamma?

. [3]

**(b)** Outline why Buddhists believe that the world is cyclical.

.....  
.....  
.....  
.....

(c) Explain why Buddhists might believe meditation is the most important practice.

You should refer to sources of wisdom and authority in your answer.

[6]

(d) "Samsara would **not** exist without bad moral choices."

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism
- Explain and evaluate the importance of points of view from the perspective of Buddhism

[15]



### 3 Religion, peace and conflict

(a) Describe **one** way a Buddhist might work towards social justice.

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. [3]

**(b)** Describe Buddhist beliefs about war.

(c) Explain why Buddhists might think forgiveness is important.

You should refer to sources of wisdom and authority in your answer.

• [6]

**(d)\*** “Buddhists must fight against terrorism.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism
- Explain and evaluate the importance of points of view from the perspective of Buddhism.

[15]



#### 4 Dialogue between religious and non-religious beliefs and attitudes

(a) Describe **one** Buddhist attitude towards euthanasia.

. [3]

**(b)** How do Buddhists contribute to interfaith dialogue in the UK?

In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.

.....  
.....  
.....  
.....

[6]

(c) Explain why Buddhists might have different attitudes to abortion.

You should refer to sources of wisdom and authority in your answer.

[6]

**(d)\*** “It is not possible to live according to Buddhist principles in a secular society.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism
- Explain and evaluate the importance of points of view from the perspective of Buddhism.

[15]

**END OF QUESTION PAPER**

## ADDITIONAL LINES



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Oxford Cambridge and RSA

**...day June 20XX – Morning/Afternoon**

**GCSE (9–1) Religious Studies**

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

**SAMPLE MARK SCHEME**

**Duration:** 2 hours

**MAXIMUM MARK 126**



This document consists of **36** pages.

**MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the RM Assessor messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

**Crossed Out Responses**

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions** (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. (*The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.*)

**Short Answer Questions** (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

**Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
  - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. There is a NR (No Response) option. Award NR (No Response)
  - if there is nothing written at all in the answer space
  - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
  - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question
- Note: Award 0 marks - for an attempt that earns no credit (including copying out the question)
8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**  
If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

10. 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.
<b>SEEN</b>	Noted

**11. 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, 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 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.

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<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>Why might a Buddhist choose to be celibate?</b></p> <p>Responses might include:</p> <p>Buddha taught craving sexual pleasure is a cause of suffering, for which celibacy is a remedy. Celibacy is an important part of life in the monastic sangha, and the goal for both monks and lay people is to overcome this craving.</p>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>
	(b)	<p><b>Describe Buddhist attitudes towards the concept of family.</b></p> <p>Responses might include:</p> <p>References may be made to different cultural traditions.</p> <p>The majority of Buddhists are lay people and how you live your life is important due to doctrine of rebirth. There are discourses on how family life should be conducted. Specifically towards the relationships between parents and children and responses may refer to this.</p> <p>In Mahayana Buddhism, family life is viewed as a way of developing the six paramitas (perfections) and is therefore important.</p> <p>Learners might refer to the Sigalova sutta which outlines various family roles and duties.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></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 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>

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might believe equality is important.</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 Three Marks of existence, a key belief in Buddhism, is anatta. This is the belief that there is no unchanging self. In principle this should mean that things such as gender, race and sexual orientation have no ultimate meaning and so there is no reason to treat people differently.</p> <p>Candidates might suggest that equality is important because it shows understanding of this principle and so would help someone to become enlightened. Candidates might also suggest that not treating people equally causes them to suffer. Suffering (dukkha) is one of the Four Noble Truths and the Buddha said that his teaching was for the alleviation of suffering. Since equality reduces suffering it is important. Candidates might also point to cases where Buddhism has not treated people equally, for example over the ordination of women. They might suggest that the restrictions over the ordination of women follow the teachings of the Buddha and so are more important than equality, or they might suggest that it is important for Buddhism to change over time to reflect new beliefs about equality as the Buddha's teachings were only supposed to be used as a means to an end and have no ultimate unchanging reality.</p>	<p><b>6</b></p> <p>AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 more than one Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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
(d) "A woman cannot become a Buddha."	<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>AO1: Learners might begin by explaining that all of the Buddhas which we have records of seem to be men and that there are very few female bodhisattvas compared to the number of male ones.</p> <p>AO2: Learners might then suggest that it is more difficult for a woman to become a Buddha because there are very few if any historically. They might suggest that in many societies women have lower status and were not able to withdraw from the world to enter a monastery. They might refer to the fact that it is the women in a lay community who cook for the monks. They might also argue that nuns have a greater number of rules to follow than monks, and therefore it is harder for them to become a Buddha.</p> <p>Candidates might consider the patriarchal nature of a number of societies where Buddhism is prevalent, and suggest that this may be a reason which limits women's opportunities to become a Buddha.</p> <p>Learners might counter this view by showing that the Buddha was a woman in a number of his previous lives and that all people will have been both a man and a woman in previous lives.</p>	15 3 AO1 12 AO2 3 SPaG (  )	<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>

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 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>
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
2 (a)	<p><b>What is meant by kamma?</b></p> <p>Responses might include:</p> <p>Learners could say that it is the law of cause and effect or actions and their results or the consequences of volitional behaviour.</p>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p><b>Outline why Buddhists believe that the world is cyclical.</b></p> <p>Responses might include:</p> <p>Learners might explain what samsara is and explain why Buddhists think that this is the best description of the world. Responses may show how everything in the world and the world itself is impermanent. The responses might link this to the three marks of existence which shows this impermanence and links it to both suffering and non-soul.</p> <p>Responses might reference how this links to the six realms of existence.</p> <p>Learners might also show that the Buddha taught about impermanence in the parable of the mustard seed.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might believe meditation is the most important practice.</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>Meditation is the most widespread religious practice for Buddhists and is a key part of the Eightfold Path. It is also the method that the Buddha used in order to reach enlightenment. For this reason, it could be seen as the most important practice.</p> <p>Candidates might suggest that it is more important than other practices such as puja as the Buddha is not seen as a god or divine being by most Buddhists and so is not 'worshipped' as such. The purpose of vipassana meditation is to see the universe as it really is and so achieve enlightenment, which is the main aim of many Buddhists. However, candidates might suggest that meditation is more important for members of the monastic sangha who aim for enlightenment in this lifetime. For lay Buddhists who seek a favourable rebirth practices that gain merit, such as giving alms to monks or living according to the Eightfold Path might be more important. Also Pure Land Buddhists might believe that chanting is the most important practice as this will enable them to be reborn in the Pure Land from where it is possible to be enlightened.</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 more than one Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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)	<p>No response or no response worthy of credit</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>“Samsara would not exist without bad moral choices.”</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>Responses might include:</p> <p>AO1: An opening paragraph might begin with an explanation of the meaning of samsara and link bad moral choices to kamma and perhaps the eightfold path.</p> <p>AO2: Learners might then show how bad kamma brought on by bad moral choices ties a person to the material world and causes a new life to be born when the old life passes way. Learners might link this to samsara and show how this is the cycle of samsara.</p> <p>Other responses might counter this by suggesting that samsara is linked to more than bad moral choices and kamma. They might suggest that samsara is linked to the five aggregates and dependent origination. These show that there is an existing material world which is dependent on the interconnection between all things and not just on bad moral choices and kamma.</p>	15 3 AO1 12 AO2 3 SPaG (  )	<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>

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 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>
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
3 (a)	<p><b>Describe one way a Buddhist might work towards social justice.</b></p> <p>Learners could also show how an individual Buddhist could behave to promote social justice for example, following the eight fold path, treating people equally, not dealing in the arms or sex industry.</p> <p>Learners might suggest that a Buddhist could join an organization which works towards social justice.</p>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p><b>Describe Buddhist beliefs about war.</b></p> <p>Response might include:</p> <p>Learners are likely to describe why Buddhists are not in favour of war. They might show that war goes against key teachings such as ahimsa or the five precepts or how war leads to the three fires particularly hatred.</p> <p>Learner might explore the concept of right action from the eightfold path in relation to beliefs about war.</p> <p>Learners might refer to the Mahayana idea of acting in the most skillful and wise way possible, which could lend itself to either supporting going to war or rejecting it, depending on the circumstances.</p> <p>Other responses might also show examples of when Buddhists have used violence/gone to war and they might give the reasons behind these conflicts. Learners must however, show the Buddhist beliefs about war through this.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might think forgiveness is important.</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>Metta Bhavana meditation, a key religious practice for many Buddhists, develops the virtue of metta or loving kindness. This is one of the key characteristics of a bodhisattva. Becoming a bodhisattva (someone who has achieved enlightenment but stays within samsara out of compassion to help other sentient beings to achieve nibbana) is the ideal for many Mahayana Buddhists. Being able to forgive those who have hurt or wronged you is a way of cultivating the virtues of metta and karuna (compassion) making it very important.</p> <p>Another reason why forgiveness is important is that failing to forgive leads to anger or hatred, one of the Three Poisons that keeps someone trapped in samsara. If someone clings on to anger this is a form of tanha and shows that they do not understand anatta. If there is no 'self' to be hurt or offended there can be no need to hold on to anger or hatred.</p> <p>Finally, anger can lead to violence or revenge which would go against the First Precept which is to cause no harm. Failing to forgive leads to suffering which Buddhism seeks to end.</p>	<p>6</p> <p>AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 more than one Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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)	<p>No response or no response worthy of credit</p>

Question	Indicative content	Marks	Guidance
(d)*	<p><b>"Buddhists must fight against terrorism."</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><b>AO1:</b> Learners might begin by explaining the meaning of terrorism, and also comment that 'fighting' might not necessarily refer to physical aggression.</p> <p><b>AO2:</b> Learners might then discuss the idea of ahimsa as being harmlessness and apply this to the idea that both fighting and terrorism itself are wrong as they contradict this teaching. They might show that this means that Buddhists cannot fight against terrorism but that they would also condemn terrorism. References to support this view might include a discussion about the five precepts; one of which is to not harm living beings.</p> <p>Some Buddhists believe that it is not wrong to kill non-Buddhists because they are not going to achieve a good rebirth anyway (not believing in Buddhism). However it might be argued that some might say that fighting against terrorism might bring good kamma and therefore be a good action.</p> <p>From a different viewpoint, learners might argue that terrorism can be fought by non-violent means, not necessarily physically, practicing ahimsa.</p>	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors found on page 9.  <b>Please refer to the Level of Response grid below when marking this question.</b>

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> <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 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 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 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> <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
4 (a)	<p><b>Describe one Buddhist attitude towards euthanasia.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>Any form of suicide is wrong because all things are impermanent including illness and life itself</li> <li>Other responses might show that euthanasia is an unwholesome act and therefore will gain bad kamma and lead to a negative rebirth</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p><b>How do Buddhists contribute to interfaith dialogue in the UK?</b></p> <p><b>In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Responses might include:</p> <p>Interfaith dialogue refers to the co-operation and positive interaction of different religious groups. Even though the underpinning religious traditions are Christian, since the UK is now such a diverse society of many religions and non-religious groups, interfaith dialogue is seen to be increasingly important for many religious groups. Learners might be aware of different national and local bodies involved in bringing the Buddhist community together and interacting with other religious communities.</p> <p>Some groups exist to give a religious voice in government consultation, and this may entail working with other religions to ensure equity. Others are set up to support the Buddhist community but include building positive relationships with other religious communities in their aims. Some learners might wish to consider the forms interfaith communication might take, for example; major world religions are represented on most local SACREs, enabling them to contribute to the development of Religious Education.</p> <p>Learners might also draw on other examples like visiting schools, contributing to community or national celebrations and events, conducting interfaith marriages, addressing causes of conflict and getting involved in political debate.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might have different attitudes to abortion.</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 are no clear teachings in Buddhism about abortion so Buddhists must interpret the teachings that do exist in order to reach a conclusion about abortion. Tibetan Buddhists believe in a 'bardo' state between death and rebirth. At the end of the bardo period a child chooses the parents that it is to be reborn to. This would suggest that abortion is a bad thing or at least an 'unskilful action' as it takes away the choice that has been made. However, the Buddhist teaching of anatta suggests that there is no unchanging self that is reborn but rather kammic consequences that are played out in a causally related but ultimately different life. This might be seen to contradict Tibetan ideas.</p> <p>The First Precept teaches that a Buddhist should not cause harm, so for many the issue would be whether abortion causes harm or not. It could be said that it destroys the life of an unborn child and that this causes harm. Alternatively it could be argued that forcing a woman to have a baby conceived as a result of rape, or if the baby will cause her physical or mental harm is a bigger cause of harm. Ultimately Buddhists must decide how the principles of Buddhist teaching such as compassion and skilful action can best be applied to the issue of abortion. This is likely to be decided by Buddhists individually, although cultural differences such as between East and West are likely to be important. Buddhists might also consider each case on its own merits rather than feeling that there are 'rules' to be followed in all cases.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <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 more than one Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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
(d)*	<p><b>"It is not possible to live according to Buddhist principles in a secular society."</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism</li> <li>• Explain and evaluate the importance of points of view from the perspective of Buddhism.</li> </ul> <p>Responses might include:</p> <p>AO1: There are a variety of approaches learners may take to this question, depending on which principles they consider to be most important. Learners may describe and explain the Five Precepts or Six Perfections as key moral principles, or the Noble Eightfold Path as central to Buddhist living. Others may outline the central concepts of no-harm, compassion and loving-kindness.</p> <p>AO2: Learners might evaluate the view that living in a secular society is difficult for Buddhists as emphasis is not placed on spiritual matters, whereas Buddhism teaches that we should be making every effort to progress spiritually. They might also argue that it would be difficult as a Buddhist to live in such a society which rejects their worldview, for example denial of the six realms of Samsara or the idea of karma. Learners might also suggest that living in accordance with the Third Precept (avoid sexual misconduct) and the Fifth Precept (avoid intoxicants) becomes difficult or impossible due to the nature of the secular society where things such as drinking alcohol, premarital and extramarital sex are allowed/encouraged. Conversely, they might argue that the core moral principles of no-harm, compassion and loving-kindness are universally accepted, and so living in accordance with these is possible in any society. Further, the lack of a God, such as that of the Abrahamic faiths, makes Buddhism more compatible with a secular society than many other religions.</p>	15 3 12 AO1 AO2	<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>

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> <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 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 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 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> <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

AO grid

Question	AO1	AO2	SPaG	Total
<b>1a</b>	3			<b>3</b>
<b>1b</b>	6			<b>6</b>
<b>1c</b>		6		<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>		6		<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>		6		<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>		6		<b>6</b>
<b>4d</b>	3	12		<b>15</b>
<b>Total</b>	<b>48</b>	<b>72</b>	<b>6</b>	<b>126</b>

## Summary of updates

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Date	Version	Change
August 2019	2	<p>Simplified Indicative Content in the Mark Scheme for Questions 1(c), 2(c), 3(c) and 4(c) and amended Assessment Objectives for those questions.</p> <p>In keeping with these changes to make our assessment more straightforward for assessors we are also changing 'adequate' to 'satisfactory' in the mark scheme, as this is our assessors preferred term.</p>
November 2019	2.1	Insertion of answer lines for each question. Amendment to the wording of level descriptors in 6 mark AO1 questions.
February 2020	2.2	Amendments to the Instructions and Information on the front cover of the question paper to match the current live question paper, and corrections to typographical errors in the question paper and markscheme.