

**GCSE (9-1)**

**Religious Studies**

**J625/04: Buddhism**  
Beliefs and teachings & Practices

General Certificate of Secondary Education

**Mark Scheme for June 2019**

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

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

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

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Annotations

 The symbol consists of the letters 'BP' in a bold, black, sans-serif font, enclosed within a red square border.	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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### Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
- 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, Some, Adequate but under-developed, Good

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

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

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

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

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

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

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

The following points should be remembered:

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

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

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

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

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

**INFORMATION AND INSTRUCTIONS**

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

**Assessment objectives (AO)**

<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	<p><b>(a) Describe one important event in the early life of the Buddha.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Born in Lumbini gardens. When he was born he took 7 steps and said that this was his last rebirth.</li> <li>• A prophecy was made about his life that if he saw suffering he would be a holy man, if not he would be a greater ruler.</li> <li>• During a Ploughing festival he achieved the first jhana through meditative contemplation</li> <li>• He rescued an injured swan, shot by his cousin, and nursed it back to health.</li> <li>• On a trip to see the beauty of the countryside, Siddhartha noticed the realities of the world. Such as peasants exhausted by their work and frogs eating insects</li> <li>• The Four Sights where the Buddha becomes aware of suffering and begins his quest for enlightenment.</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>
	<p><b>(b) Describe one Buddhist belief about nibbana.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Nibbana cannot be understood by anyone unless they are enlightened.</li> <li>• The word nibbana means extinguishing or blowing out and for many this refers to overcoming the three fires</li> <li>• The Udana suggests that nibbana is beyond life and death</li> <li>• Nibbana is enlightenment with remainder whereas paranibbana is enlightenment without remainder</li> <li>• Nibbana cannot be achieved without an understanding of impermanence and not self</li> <li>• Nibbana is reached by following the Buddha's teaching (dhamma).</li> <li>• Nibbana can be attained by following the Noble Eightfold Path.</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>
	<p><b>(c) State three of the five aggregates (khandas).</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Form or matter (rupa)</li> <li>• Feelings or sensations (vedana)</li> <li>• Perception (sanna)</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each response.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li data-bbox="392 220 831 252">• Mental Formations (sankhara)</li><li data-bbox="392 256 770 288">• Consciousness (vinnana)</li></ul>		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<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>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
3 (3)	<p>A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Buddhism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</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> <li>• Points may be listed and/or lacking in relevant detail related to the issues</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>Explain the importance of Bodhisattvas.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: After the Buddha they are the most important beings in Buddhism. The Bodhisattva path involves either developing the six paramitas (virtues) or the 10 Bhumis (foundations or stages). Once a Bodhisattva has reached enlightenment they put off final nibbana until they have helped all other sentient beings to gain enlightenment. They remain in the world and actively help beings and ending all suffering in the world. Bodhisattvas represent many of the characteristics of the Buddha. For example, Avalokiteshvara is the Bodhisattva of compassion.</p> <p>AO2: Bodhisattvas are important because of the virtues they develop such as: generosity, virtue, patience, diligence, one-pointed concentration and wisdom. They not only use these virtues to help all sentient beings to attain enlightenment but they also personify one or more of these virtues giving Buddhists an object of prayer or devotion. Mahayana Buddhists use the word arahant to describe someone who is close to attaining enlightenment rather than an enlightened being, therefore they might see a Bodhisattva as being more important.</p>	<p><b>6</b></p> <p><b>4</b> AO1</p> <p><b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the 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>
2 (2)	<p>An <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the 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>
		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	No response or no response worthy of credit	0	No response or no response worthy of credit

(0)		(0)	
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Question	Indicative content	Marks	Guidance
	<p>The qualities of compassion are sharing, giving comfort, sympathy, concern and caring. These qualities are more important than wisdom which can see the realities of a situations but does not motivate someone to do anything about it.</p> <p>Care and love towards others has its origins in care and love for oneself. Therefore compassion is more important than wisdom.</p> <p>The Buddha taught that wisdom without compassion is cold knowledge; and that compassion without wisdom often is misguided sympathy. Therefore, they were equally important.</p> <p>Many Buddhist teachings stress the importance of pairing of the two concepts. For example, they are the essential qualities of a Bodhisattva.</p> <p>The Buddhist charity ROKPA put these two qualities into action by helping families out of poverty through education.</p>		



Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Describe one feature of a Buddhist temple.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Meditation Hall is a quiet place where monks and nuns meditate. It often has a statue of the Buddha. Some have meditation cushions for monks and nuns. Some have musical instruments used during chanting.</li> <li>• The Assembly hall where sermons are given and scriptures are read. This is the main meeting place for monks and nuns. They are on an east west axis.</li> <li>• The Shrine has a rupa of the Buddha and maybe other arhats/ bodhisattvas. There is often room for monks/ nuns and lay Buddhists to worship. Offerings are made in the shrine room. Buddha rupas show the Buddha meditating, teaching or lying at the end of his life.</li> <li>• In some temples there is an ordination hall in which ceremonies such as ordination and rites concerning monastic discipline (such as pattimokka ceremonies on Uposatha days) are held.</li> <li>• Bell Towers contain a large bell which is rung at ceremonies or to mark occasions such as New Year. They are rung 108 times for the Buddhist idea of 108 worldly desires.</li> <li>• Bodhi Tree as a reminder of the tree that the Buddha sat under to gain enlightenment.</li> <li>• Stupas are solid buildings that contain a sacred Buddhist relic. They are buried at the centre of the Stupa</li> <li>• The rupa, which is often a prominent feature of a temple, or the reason for its existence.</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
(b)	<p><b>State three offerings that might be made at a Buddhist shrine.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Flowers</li> <li>• Candles</li> <li>• Incense</li> <li>• Fruit</li> <li>• Food</li> <li>• Water</li> <li>• Scarves</li> </ul>	3 AO1	1 mark for each response.

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Music/chanting</li> </ul>		
(c)	<p><b>Describe the role of the monastic sangha.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The monastic sangha keeps and passes on the Buddha’s teachings</li> <li>• Members show the teachings of the Buddha by the way they live and the example they set</li> <li>• It provides a refuge for those who want to dedicate themselves to attaining nibbana/purifying their minds/ gaining good kamma</li> <li>• The monastic sangha provides spiritual guidance for the lay community</li> <li>• The monastic sangha provides a moral example for the lay sangha</li> <li>• The monastic sangha educates children</li> <li>• The lay sangha and the monastic sangha form the four-fold sangha which is the Buddha’s model for society</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Responses which refer to the monastic sangha as a place and make no reference to the role of the people of the monastic sangha will not be credited.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<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>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
3 (3)	<p>A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Buddhism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</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> <li>• Points may be listed and/or lacking in relevant detail related to the issues</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>Explain the importance of the main customs practised at Vassa/Rain Retreat.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: The month of Asalha marks the beginning of Vassa. On the full moon in Asalha, Buddhists celebrate Dhamma day where Monks chant/recite the first teachings of the Buddha ‘the dhammacakka sutta’. During the three months of the Rains Retreat monks/ nuns take the opportunity to reflect, study and to meditate. This is important because it was initiated by the Buddha. Some Buddhists see this as an important time to re-energise their commitment to the Dhamma. Lay people often use this time to focus on their spiritual progress. They might try to give up old habits and some may become ordained as monks/ nuns for the rainy season. The end of Vassa is marked by Pavarana Day. Monks and nuns invite the rest of the sangha to reflect on their behaviour and tell them their wrongs so that they can make amends. This is important because it strengthens the relationships within the Sangha. The lay community are not involved in this.</p> <p>AO2: Some lay Buddhists see the customs at this time as being important because they encourage them to re-energise their commitment to the Dhamma or to focus on their spiritual progress. However, most Mahayana Buddhists do not observe Vassa and therefore the customs are not important. Some Zen Buddhist monasteries in Vietnam and Korean do observe a period of three months of intensive practice in one location. This is also observed in Tibetan Buddhism. However, this is not always at the same time of year as Vassa. For some this is an important time to concentrate on meditation and on the Dhamma. It may be a valuable opportunity to take time out of normal life for this. Also, teaching received from the monastic sangha at this time can be important for the spiritual journey of lay Buddhists.</p>	<p><b>6</b></p> <p><b>4</b> AO1</p> <p><b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the 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>
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>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the 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>
		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	No response or no response worthy of credit	0	No response or no response worthy of credit

(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p><b>“Wesak is the most important Buddhist festival.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Buddhism</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: It celebrates the Buddha's birthday. For some Buddhists Wesak also celebrates the Buddha's enlightenment and death. Before Wesak starts, homes may be cleaned and decorated. In many countries during Wesak, Buddhists will visit their local temple for prayer, meditation and teaching. Lay people will give offerings to the monks of new robes, food, candles and flowers.</p> <p>AO2: For some Buddhists Wesak is the most important of the Buddhist festivals and is celebrated on the full moon in May. Learners might suggest that Wesak is significant today because it reminds Buddhists of the importance of the life of the Buddha. While it is a time of celebration, it is also a time for reflection. Wesak gives Buddhists the opportunity to think about what they can learn from the Buddha's life. They remember his teachings, and spend time celebrating with other Buddhists. Gifts are offered to the Buddha statues. This shows respect and gratitude to the Buddha for his life and teachings.</p> <p>Learners might suggest that Dharma Day, which is celebrated in Theravada countries on the full moon day of July, is more important because it marks the beginning of the Buddha's teaching. This event is usually seen as the beginning of Buddhism and is what Dharma Day celebrates. Dharma Day is now seen as a chance to express gratitude that the Buddha and other enlightened teachers have shared their knowledge with others. Dharma Day is celebrated with readings from the Buddhist scriptures (the Dhamma), and is an opportunity to reflect deeply on the content of the Dhamma.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>Alternatively, learners might suggest that Parinirvana Day is more important. This is an annual festival, observed in some Mahayana countries, that remembers the death of the Buddha when he reached the age of 80.</p> <p>When the Buddha died, Buddhists believe that he entered Parinirvana which means Nirvana without end.</p> <p>Parinirvana Day is usually celebrated on 15th February.</p> <p>Parinirvana Day is significant to Buddhists today as they think about their lives and how they can work towards gaining Nirvana. They remember friends or relations who have recently died and reflect on the fact that death is a part of life for everyone.</p>		



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