



Oxford Cambridge and RSA

**GCSE**

**Religious Studies**

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

General Certificate of Secondary Education

**Mark Scheme for June 2022**

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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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**MARKING INSTRUCTIONS****PREPARATION FOR MARKING****RM ASSESSOR**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

**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% (traditional 40% Batch 1 and 100% Batch 2) 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 the RM Assessor messaging system, or by email.
5. **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. Enter a mark for each question answered into RM assessor, which

will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

### Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

*When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.*

### 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 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.

7. Award No Response (NR) if:
- there is nothing written in the answer space
- Award Zero '0' if:
- anything is written in the answer space and is not worthy of credit (this includes text and symbols).
- Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.
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. *Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.*
10. For answers marked by levels of response: Not applicable in F501
- 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

## 11. Annotations

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted

## 12. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

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

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

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

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

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

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

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

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

### Specific points

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

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

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

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

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



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

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

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

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

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

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

The following points should be remembered:

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

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

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

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

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

**INFORMATION AND INSTRUCTIONS**

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

**Assessment objectives (AO)**

<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 decide not to have pre-marital sex?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They consider it to be sexual misconduct and so against the Third Precept</li> <li>• They see it as treating someone as an object or means to an end</li> <li>• They see it as potentially causing harm and so against the First Precept</li> <li>• It goes against their culture or tradition</li> <li>• They consider it to be wrong or harmful</li> <li>• It is the result of tanha (craving) and shows lack of self-control</li> <li>• Only relationships between husbands and wives are dealt with by the Sigalovada Sutra and so only these relationships may be seen to be acceptable.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

TURN OVER

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

	(b) Describe Buddhist attitudes towards same-sex marriage.	6 AO1	Examiners should
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	<p>Learners might consider some of the following:</p> <p>There are no teachings or scriptures that directly address the issue of same-sex marriage, however, there are teachings that are likely to influence the thinking or attitudes of Buddhists. Different Buddhists might understand or interpret these teachings in different ways.</p> <p>Buddhism tends not to contain 'rules' about ethical behaviour in the same way that some other religions do, rather it is concerned with 'skillful action' and applying the principles of karuna (compassion) and metta (loving kindness). For many this would suggest that allowing same-sex marriage for those that feel drawn to it is a compassionate and loving thing to do and so is 'good'.</p> <p>Buddhism teaches anatta (that there is no an 'unchanging self') and so that things we perceive as a part of our identity such as gender or sexuality are actually maya (illusion) and have no real existence. As such they are irrelevant and should not prevent people from getting married if they wish to. Other Buddhists might interpret this differently and suggest that sexual desire is tanha (craving) and that it contributes to people being trapped in samsara. Rather than allowing same-sex marriage they might suggest that marriage itself prevents Enlightenment and that it is better to remain celibate.</p> <p>Other Buddhists might argue that same-sex marriage goes against the Third Precept (Sexual misconduct) and so that it is wrong. For some, there might be cultural objections to same-sex marriage as this goes against traditional values. The Vinaya Pitaka specifically condemns homosexual relationships within the monastic sangha; but this is within the context of monastic life and the requirement for celibacy. There is no direct condemnation of homosexuality per se in Buddhist writings.</p>	<p>mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Buddhism</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might believe that men and women should be treated equally.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Buddhism teaches the principle of anatta (no unchanging self), which means that the difference between men and women is maya (illusion) and has only contingent, not absolute reality.</p> <p>Key virtues for Buddhists include karuna (compassion) and metta (loving kindness) and the duty to uphold the First Precept which is to cause no harm. Women as well as men can join the monastic sangha, although women must take an extra eight vows and must defer to male bhikkhus.</p> <p>The teachings within Buddhism concerning men and women can be applied in various ways. It could be said that men and women are treated equally but this does not mean that they should be treated in the same way. The Sigolavada Sutra gives some guidance on the roles of men and women within a family and this implies strongly that men have a dominant role, although women should be treated with fairness and kindness. It does, however, require a husband to share authority with his wife. However, the fact that the Buddha allowed bhikkhunis shows that women are capable of enlightenment (a fact reinforced by the story of the Dragon King's Daughter) and that for this reason they should be treated equally. It could be argued that not treating men and women equally causes harm and so is against the First Precept. The principle of anatta (no unchanging self) would suggest that attributes such as gender have no real existence and are irrelevant to the process of Enlightenment and so should not be considered in day to day life.</p> <p>Theravada Buddhists tend to argue that for reasons to do with lineage it is no longer possible for women to be ordained into the monastic sangha meaning that they arguably do not treat women with the same degree of equality as Mahayana Buddhists. There are also differences between the expected roles of Buddhist women in the West and in India and Asia.</p>	<b>6</b>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>



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

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
	<p>or separation is sought in order to pursue a monastic life, (as the Buddha left his home and family) this might be seen as acceptable as long as the family is well provided for.</p> <p>For Buddhists living in the West, Buddhism might be seen as more acceptable than in traditionally Buddhist countries due to differences in culture and tradition. Some Buddhists might see divorce as a form of sexual misconduct and so against the Third Precept.</p>	<p>3 SPaG (<del>AP</del>)</p>	

Question		Indicative content	Marks	Guidance
2	(a)	<p><b>Outline what Buddhists mean by the term 'samsara'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Literally 'wandering'</li><li>• People become trapped in samsara by their kamma and ignorance often explained through the idea of dependent origination</li><li>• The cycle of birth, death and rebirth</li><li>• Samsara is a condition that needs to be escaped through Buddhist teaching, resulting in enlightenment/nibbana.</li></ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.

TURN OVER

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

	<p><b>(b) Describe what Buddhists mean by ‘Ultimate Reality’.</b></p> <p>Learners might consider some of the following:</p> <p>For Buddhists ‘Ultimate Reality’ is usually concerned with understanding the world as it ‘really is’; freed from maya (illusion) and ignorance. The most common illusion is considering oneself to be ‘I’, an unchanging self, rather than as something formed by the coming together of the five Skandas (five aggregates) Once you stop thinking of ‘Me’ then ideas such as ‘mine’ become meaningless and so the three fires/poisons of anger, greed and ignorance can be overcome. The Buddha did not generally consider questions of metaphysics, such as the existence or otherwise of God or the gods, considering such questions to be ‘unhelpful’ as they did not lead to a way out of dukkha (suffering). A clear understanding of samsara and the means to escape it through the Middle Way and the Noble Eightfold Path would be the essence of Ultimate Reality for some Buddhists. Others would also be concerned with the Six Realms and the Bardo. Understanding of Ultimate Reality is generally reached through meditation, particularly vipassana meditation, although Zen Buddhists might also use Zazen and koans in order to ‘shock’ their minds out of the usual way of seeing the world.</p> <p>Some candidates may suggest that Ultimate Reality is contained within the Dhamma and a correct understanding of it, which will lead to enlightenment. For Mahayana Buddhists Ultimate Reality may be understood in terms of sunyata (emptiness), the idea that nothing has absolute existence or reality as everything is interdependent. Candidates may also refer to the Buddha Nature within everyone, meaning that understanding of Ultimate Reality is already inherent in everyone, requiring only to be awakened.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Buddhism</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why some Buddhists believe bodhisattvas can help them achieve enlightenment.</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>Bodhisattvas are usually connected with Mahayana Buddhism, although in the Theravada tradition the word can also be applied to previous incarnations of the Buddha. Bodhisattvas are beings who have reached nibbana but have chosen to delay their Enlightenment out of compassion until all beings have reached Enlightenment. They are often reborn as teachers (such as the Dalai Lama in the Tibetan tradition) in order to share their wisdom. Some bodhisattvas, particularly in the Tibetan tradition are semi-divine supernatural beings that represent particular virtues.</p> <p>Bodhisattvas may be beings actually living in the world. Many Tibetan Buddhists believe the Dalai Lama to be a bodhisattva. For these Buddhists the Dalai Lama is a source of great wisdom and authority and listening to or reading his teachings can lead them to deeper understanding that can open the way to enlightenment. The same is true for the writings and teachings of others considered to be, or to have been bodhisattvas. There are also the Jataka tales, concerning the previous lives of the Buddha, (which Theravadan Buddhists may call bodhisattvas). These may give teachings to Buddhists about how to behave or how to reach an understanding that can lead to Enlightenment.</p> <p>In Tibetan Buddhism there are thankas (visual depictions) of supernatural bodhisattvas representing virtues such as wisdom or compassion. Many Buddhists use these images as objects for contemplation or meditation as a way to develop those qualities in themselves and so progress towards Enlightenment. Some Buddhists, particularly in Tibetan traditions, believe that bodhisattvas may have supernatural powers and can intervene directly in order to help someone to Enlightenment; for example Pure Land Buddhists believe that Enlightenment can only be achieved from the Pure Land and that birth in this realm is through the direct merciful intervention of Amida Buddha.</p>	6	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

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

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question		Indicative content	Marks	Guidance
3	(a)	<p><b>Outline one Buddhist teaching about forgiveness.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The First Precept...to avoid causing harm to a living being. Being angry or wishing for revenge could be seen as harm</li> <li>• The Six Paramitas (Virtues) and particularly the virtues of dana (generosity) and kshanti (patience and forbearance)</li> <li>• The need for karuna (compassion) and metta (loving kindness)</li> <li>• The practice of metta-bhavana as a way of cultivating forgiveness</li> <li>• The Dhammapada 1:3-4 about not harbouring angry or resentful thoughts</li> <li>• The need to overcome the three poisons/fires including anger</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>Any teaching that could reasonably be applied to forgiveness should be credited.</p>

TURN OVER

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

	<p><b>(b) Describe what is meant by 'terrorism'.</b></p> <p>Learners might consider some of the following:</p> <p>Terrorism is usually defined as the use of violence or violent action in support of a political agenda. Terrorism is often directed against civilians and is sometimes aimed at causing maximum death and injury to ordinary populations. Its objective, as the name suggests, is to cause terror, panic and confusion and to cause as much disruption to ordinary life as possible. Terrorism may be carried out in support of a religious or quasi-religious agenda. Candidates may give examples of terrorist groups or activities.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>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 one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<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 Buddhism</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhists might have different views about the importance of working against social injustice.</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>‘Social injustice’ is a term that refers to a state of affairs within a state or society where certain groups are marginalised or disadvantaged by the controlling system. Disadvantaged groups might include particular genders, ethnicities, religions or sexualities.</p> <p>Buddhists would, in general, be deeply opposed to social injustice since the First Precept is to ‘do no harm’ and the main aim of Buddhism is to reduce suffering in the world. Since social injustice causes both harm and suffering it stands to reason that Buddhists would oppose it. The situation, however, is not quite so straightforward. For example, while many Buddhists, particularly in the West, would oppose discrimination against homosexuals, other Buddhists in more traditional societies, might perceive this as ‘sexual misconduct’ (the Third Precept) and so while they would not actively seek to harm homosexual individuals, they may not wish to give them the same civil or religious privileges as others. The same could apply to the position of women in domestic or religious life; what might be seen as social injustice in one society could be viewed as the natural order in another.</p> <p>Some Buddhists might agree that all people are equal but might think that working against social injustice is not as important and working through meditation to achieve enlightenment and that a Buddhist should aim to be detached from social and political life.</p>	<b>6</b>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

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

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question		Indicative content	Marks	Guidance
4	(a)	<p><b>What is meant by ‘inter-faith dialogue’?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Different religious communities talking to each other</li><li>• Religious leaders of different religions talking to each other</li><li>• This might include educating different groups about religious beliefs/practices</li><li>• It could also include religious communities joining together to oppose social injustice or to campaign on moral or religious issues</li><li>• It is not the same as trying to gain converts to a religion</li></ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.

TURN OVER

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

	<p><b>(b) Describe the role of church schools in British Society.</b></p> <p><b>In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might consider some of the following:</p> <p>Religious traditions in Great Britain are historically and, at the present time, mainly Christian, with the first schools in England being founded by the Church of England. The state did not become involved in education until the 1830s. At that time church schools, which were affiliated to the Church of England, saw a major part of their role as reinforcing and encouraging Christianity within the nation.</p> <p>Today there are many schools in the UK that are run by Christian denominations, including many Roman Catholic schools: 1 in 4 primary schools and 1 in 16 secondary schools are church schools. These schools are publicly funded, but they maintain a religious ethos, and some receive additional funding from their affiliated Church. 98% of the religious schools in the UK have a Christian character, reflecting the religious traditions of Great Britain.</p> <p>However, religious traditions in Great Britain are now more diverse and church schools have adapted their role to take account of this diversity. Faith schools must comply with the same admissions' codes as other state schools, and so should be accessible and welcoming to children from any religious background. Many church schools see their role as delivering good education within a faith context which is broad enough to include children of all faiths and none, working within a clear framework of strong moral values and promoting respect for all.</p> <p>However, they are allowed to give priority to applicants from within the faith of the school, and they may often have strong links with the congregation, activities and faith formation of a particular local Church. Many church schools see it as their role to develop faith in their pupils, for example, by preparing them for confirmation. This may be written into their mission statement as is the case with many RC schools. They may be involved in services at local churches which mark Christian festivals such as Christmas or Easter and connect the school with the Christian community in which it is located, whilst respecting the attitudes and beliefs of pupils who do not adhere to the faith stance of the school.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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	<p>In common with all state schools in Britain, church schools have the role of providing Religious Education covering world religions and not just Christianity. There is also a requirement for a daily act of worship, with more than half of these being Christian, but the rest being more diverse, so other religious and non-religious attitudes can be represented and respected, reflecting life in 21st Century Britain.</p> <p>More generally, Church schools see their role as promoting a Christian world view. This helps their pupils whatever their faith, to integrate into British society and to understand and, if they wish, to participate in the religious aspects of British life. The world view and moral attitudes promoted by church schools resonate well with many parents who adhere to non-Christian religions as well as with some of those who have no faith at all. They may be happier that their children attend a church school with strong moral values where spiritual matters are respected and promoted than a secular state school.</p> <p>In adapting their role, church schools can be seen as an example and role model to other faith schools in following the same ethos of supporting their own faith whilst ensuring the diverse character of British religious life is understood, accepted and tolerated</p> <p>The existence and role of church schools is not without controversy, even amongst Christians. Some critics see church schools as divisive rather than unifying influences within the community. The National Secular Society is against the confessional teaching of Christianity or other religions in state funded schools, so objects to the state funding of church schools. Its members also believe that non-religious and humanist views should be taught alongside religions within Religious Education, to reflect the increasingly diverse religious traditions in Great Britain.</p> <p>Buddhists in Britain do not generally have their own faith schools and so Buddhist parents send their children either to non-denominational state schools or to church schools; while specific religious and cultural education from a confessional standpoint will be covered by the family, or the local Buddhist community, temple or Buddhist Centre.</p> <p>Buddhists may prefer to send their children to a church school as this may share many of their own ethical values and will teach a worldview that is not purely materialist or reductive. Others may prefer state schools that are not affiliated to a religion, as they may feel that they do not wish their children to be immersed in a Christian ethos or culture as this may lead them away from their own traditions. There are significant differences between Buddhist and Christian world views,</p>		
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	<p>particularly in the areas of belief in the Divine and in soteriology, although ethically they are much more closely aligned.</p> <p>Ultimately, church schools make little difference to the British society as it is experienced by Buddhists, other than that there is generally no option to send their children to a Buddhist school. Buddhists may, either through SACREs or independently, lend their expertise to schools in order to enable them to deliver education on Buddhism more successfully.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Buddhism</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Buddhism might be described as an inclusivist religion.</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>Inclusivism is the stance that all religions have teachings and beliefs that are at least partially true. For Buddhists, inclusivism might be the belief that other religions' teachings are right in so far as they do not disagree with or contradict Buddhism; or it might be the belief that the teachings of Buddhism are partially true whilst other religions are also partially correct, and that it is not possible to be sure of the degree of accuracy in a particular religion.</p> <p>Buddhism makes no claims about the existence of God or gods. Likewise, in most of its forms it does not explicitly deny the existence of such beings either. This silence makes it possible for people to hold beliefs about God while simultaneously following Buddhist teachings such as the Four Noble Truths and the Eightfold Path. Alternatively, people who follow a particular religion such as Christianity or Judaism may also adopt Buddhist religious practices such as meditation as a part of their religious life. The Buddha said that his teachings should be used as a raft, and adopted only as long as, and to the extent that they work, and are consistent with a person's own experience of life. This means that a person is free to utilize Buddhist teachings and practices to the degree that suits them. There is no Buddhist teaching that prevents people from also holding other religious views, or from taking a completely secular or atheist stance, and indeed many do this. Having said this there are particular ideas within Buddhism that might be incompatible with certain other religious beliefs, for example belief in heaven or hell that is eternal. Some might suggest that Buddhism might be more accurately described as pluralist.</p> <p>Candidates might suggest that inclusivism means that Buddhists accept that followers of other religions who display Buddhist values such as compassion are able to be enlightened. They might also suggest that enlightenment can be achieved through following other religions sincerely and with devotion.</p>	<b>6</b>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

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

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
	<p>Candidates might discuss areas of potential conflict between secular and religious values (for example over arranged marriage) and how these might be negotiated or resolved.</p> <p>For Buddhists there are unlikely to be major conflicts between secular values and religious values since fundamental Buddhist values such as morality (sila) compassion (karuna) and loving kindness (metta) are broadly in agreement with secular values of kindness and tolerance. There is nothing in Buddhist teaching that would fundamentally oppose homosexuality or trans-gender issues which have sometimes brought religions into conflict with secular values, although particular Buddhists might have concerns about these issues that arise from their particular heritage or tradition.</p>		

AO Grid

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



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