

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 2024

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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:
- 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

Annotation	Meaning
	Blank Page – this annotation must 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
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

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 (e.g. grammar only)	Mark if candidate eligible for two thirds (e.g. 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.

13. Subject Specific Marking Instructions

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

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

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

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

Specific points

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

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

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

Weak, Limited, Satisfactory, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

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

SPaG is now assessed in part d) of the first and second questions. Please refer to the grid overleaf when awarding the SPaG marks.

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
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
<i>Intermediate performance 2 marks</i>
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
<i>Threshold performance 1 mark</i>
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
<i>0 marks</i>
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 part d) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

Assessment objectives (AO)

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

Question		Indicative content	Marks	Guidance
1	(a)	<p>Outline <u>one</u> Buddhist belief about equality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There are no essential/fundamental differences between people; everyone should be valued the same and has the same rights • All human beings are subject to dukkha (suffering) and will experience sickness, old age and death and also desire or craving (tanha); therefore, everyone has the same need for the teachings of Buddha • Anyone can become a Buddhist and qualities such as race, ethnicity, gender, sexuality etc do not affect their ability to practice Buddhism or to achieve enlightenment. 	<p>3 AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>

Level (Mark)	<u>A01</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.


Question		Indicative content	Marks	Guidance
1	(b)	<p>Describe how Buddhist teachings could be applied to the issue of divorce.</p> <p>Learners might consider some of the following:</p> <p>Buddhism regards marriage as a personal and essentially secular concern; there is no religious requirement for Buddhists to get married and no particular form of vows or ceremony is required. Similarly, divorce is not prohibited, and the end of a marriage is also likely to be regarded as a private matter between the couple.</p> <p>Since one of the Three Jewels is anicca, or impermanence, Buddhists are aware that nothing is fixed and unchanging and that wanting or trying to keep things in a particular state leads to suffering. This is as applicable to human relationships as it is to everything else, so Buddhists might regard divorce as creating less suffering than trying to maintain a marriage that no longer satisfies the parties to it.</p> <p>Although marriage is not in itself a duty that Buddhists must fulfil there are other responsibilities that Buddhist teachings would require them to take seriously, and the reasons for seeking a divorce might therefore be important. Some Buddhists believe that if both people are following the teachings of Buddha the sorts of issue that lead to divorce are very unlikely to arise since qualities such as tolerance, compassion and honesty would be being practised on both sides.</p>	<p>6</p> <p>AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>A02</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Buddhists • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
1 (c)	<p>Explain how culture might influence Buddhist views about equality.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Buddhism both identifies ethical principles and teaches that it is important to both act and think 'rightly'; the Noble Eightfold Path includes right thought, speech and action, which are all relevant to the ways people treat one another. Similarly, the paramitas (perfections) include virtues such as generosity, compassion and patience. However, knowing that these are important qualities to cultivate is not the same thing as knowing exactly what form they might take in practice. For example, an individual must judge for themselves what is a compassionate action in any given situation. Knowledge of Buddhist teachings is one thing that might contribute to such a judgement, but so too are the cultural norms and values of the society in which a person is practising Buddhism.</p> <p>The Buddha gave guidance on matters relating to equality; in particular he rejected the idea of caste status being determined by birth, because this was a relevant concern in the society that he lived in. Buddhists living in societies without a caste system need to identify and apply the principle to their own context.</p> <p>The attitude of the Buddha to women is perhaps more ambiguous and the influence of culture on Buddhist practices can be more clearly seen as a result. The Buddha did allow women to participate fully in his Sangha and taught that they could achieve enlightenment. However, while they were allowed to become nuns they were given different rules to follow and additional vows to make as well as being subordinate to monks. There are also scriptural sources that say that wives should be obedient or subservient to their husbands. Therefore, where culture and tradition values women and men differently it might not be seen as wrong for Buddhists to hold those same values, while in cultures where gender equality is the norm Buddhists are more likely to consider that perspective to be inherently Buddhist.</p>	<p>6</p> <p>AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

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

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	<ul style="list-style-type: none"> Weak knowledge and understanding of the influence on individuals, communities and societies 		
		1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> A single viewpoint may be stated with little or no support or justification or views may be stated as a list Response may be simplistic, purely descriptive and/or very brief No attempt to offer judgement on the issue in the stimulus
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
1 (d)	<p>'It is best for children to learn their religion from their parents.'</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism Explain and evaluate the importance of points of view from the perspective of Buddhism. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>The Buddha did not lay out specific rules about family life, perhaps because there is no assumption or requirement for a Buddhist to have a family. However, the same moral principles that guide all human interactions also apply to family relationships and so family members should all respect and trust one another and act according to principles such as metta (loving-kindness) and karuna (compassion). It is likely that teaching children about Buddhism and how to practice it would be in accordance with the principle of metta.</p> <p>Parenthood certainly carries responsibilities and Buddhist parents might consider that this entails more than practical matters such as food, shelter and clothing. Buddhism is concerned with ending suffering, and parents are likely to regard this as a valuable gift they can give to their child.</p> <p>The Ambalatthikarahulovada Sutta contains one of the only examples of the Buddha teaching a child, his son Rahula. The lesson is not to lie and the Buddha imparts it by using everyday items like a pot of water and a mirror to illustrate the connection between actions and consequences.</p> <p>The Sigalovada sutta sets out some expectations about the responsibilities that parents have towards their children.</p> <p>AO2</p> <p>Providing a moral and/or religious framework for a child is considered by many to be a fundamental responsibility of parent. Buddhist parents have the advantage of a clear and practical framework to share and, because they live it in their own lives, it might be considered the best teachers of such</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p> <p>3</p> <p>SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 9.</p>

Question	Indicative content	Marks	Guidance
	<p>things. It would certainly be challenging for a teacher outside the family to impart messages as strongly as those the child sees in their home life.</p> <p>Parents can certainly model their religious values and practices for their child but it could be argued that it is better for explicit teaching about the philosophy or underlying principles of the religion to be done by someone who has been educated in that themselves. However, it could also be argued that such understanding is not an essential part of practising the religion and that giving the child tools such as meditation is sufficient for them to find their own path.</p> <p>The Ambalatthikarahulovada Sutta demonstrates that parents should teach their children, but it also shows that teaching a child about religion does not need to address the abstract concepts or foundational principles in depth; instead the practical applications are the focus. Parents are arguably best suited to do this as they are familiar with their child's world and also the most likely to be aware of occasions when such teaching is necessary.</p>		

Question		Indicative content	Marks	Guidance
2	(a)	<p>Outline what is meant by the phrase 'Buddha's Noble Silence.'</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Gautama Buddha is believed to have responded to some questions about the nature of reality with a refusal to answer them – this is called the Noble Silence • While the Buddha would have been able to answer these questions he also knew that the questioner was not ready or able to fully grasp the answer • The silence communicated more meaning than an answer could, either because the questions were wrongly worded and therefore meaningless or because discourse on the issue would not contribute to reducing dukkha (suffering) • The silence is described as noble because it is indicative of the Buddha's enlightened state, from which he was fully aware, and making a conscious decision that silence was a better course of action than speech. 	<p>3</p> <p>AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.


Question		Indicative content	Marks	Guidance
2	(b)	<p>Describe Buddhist beliefs about the balance of pleasure and pain.</p> <p>Learners might consider some of the following:</p> <p>Dukkha, or suffering is the first of the Four Noble Truths which are the foundation of Buddhism; it states that suffering is unavoidable. The other three Truths identify the cause of suffering and how it can be ended.</p> <p>While Buddhist teaching is based on the idea that living beings wish to reduce and ultimately escape suffering, the Buddha's own experiences taught that this not best achieved by extremes of renunciation and asceticism. Extremes of hedonism are similarly rejected. Instead the Noble Eightfold Path is believed to delineate a Middle Way between these extremes.</p> <p>In Buddhism it is not considered inherently virtuous to reject or avoid material pleasures, but it is also not helpful to be too attached to them. Attachment leads to craving and craving to an increase of dukkha. The aim of the Middle Way is therefore to experience both as they happen, not to either pursue pleasure and avoid pain or to embrace pain and reject pleasure but to accept each and be fully aware of it, knowing that both states are impermanent.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Buddhists • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question		Indicative content	Marks	Guidance
2	(c)	<p>Explain why puja might be considered an important religious practice for Buddhists.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Puja refers to the offering of prayers and items such as flowers, food or water, which are made before an image, usually of Gautama Buddha but sometimes of other buddhas or bodhisattvas. Although the word itself can be translated as 'worship' this does not mean that Buddhists are worshipping Buddha as a god or divine being. Other possible translations of the word are 'reverence' or 'adoration' and these perhaps better communicate the importance of the practice: it demonstrates the honour in which the Buddha and the Dhamma (his teachings) are held and shows that Buddhists are grateful for this guidance.</p> <p>The main concern of the Dhamma is to provide a guide to how suffering can be overcome. For many Buddhists, performing puja makes a contribution to this process, by bringing them to the Buddha. This is one of the Three Refuges. By coming to the Buddha answers can be found. The offerings themselves may be a part of this, providing a symbolic focus on a specific area of concern. For example, flowers might be a symbol of growth or flourishing and candles could represent the light of the Buddhas teachings overcoming the ignorance that binds someone to suffering.</p> <p>Any act of worship of this kind enables a person to take some time out of their busy everyday lives, to reflect on their spiritual life and wellbeing, as well as how they are living and whether this is in accord with the requirements of their religion. This might be considered particularly important in the context of Buddhism because mental attitudes are inherent in the Noble Eightfold Path.</p>	<p>6</p> <p>AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

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

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	individuals, communities and societies		
		1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	<ul style="list-style-type: none"> • No response or no response worthy of credit 	0 (0)	<ul style="list-style-type: none"> • No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
2 (d)	<p>'Human suffering proves that evil exists in the world.'</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism Explain and evaluate the importance of points of view from the perspective of Buddhism. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Suffering is central to the teachings of Buddha and overcoming it is the fundamental aim of Buddhist practice. However, because Buddhism does not teach a monotheist view of God, the classic construction of the problem of evil does not really apply. The Four Noble Truths of the Buddha regard the central problem as being the existence of suffering rather than of evil.</p> <p>In Buddhism, evil is not seen as either an external force acting the world to cause harm, neither is it an inherent characteristic of some people. Most Buddhists would agree that evil exists in the world, but Buddhist teachings attribute it to human actions, choices and, ultimately, mental poisons.</p> <p>Suffering is also understood broadly by Buddhists; it does not only arise from overtly negative things but is a result of wanting things to be different than they are, or to remain unchanged when this is impossible. Therefore, an attachment to pleasant things causes suffering due to a failure to realise the true nature of the world.</p> <p>AO2</p> <p>The centrality of suffering to Buddhist teaching is hard to deny – the existence of suffering is the First Noble Truth – and it is certainly connected to evil in that the mental states that cause evil actions are also those that cause suffering. However, many Buddhists might find the statement overly simplistic and therefore as unlikely to solve the problem of suffering. Becoming overly attached to incorrect explanations supports deluded or untrue ideas about reality and therefore continues rather than overcomes suffering.</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p> <p>3</p> <p>SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 9.</p>

Question	Indicative content	Marks	Guidance
	<p>It could be argued that the statement implies evil is the cause of suffering whereas from a Buddhist perspective it might be the other way around: without the suffering caused by craving and attachment evil would not exist because the mental poisons would be rejected and could not then cause harm.</p> <p>The connection between suffering and evil is also complicated by the inherent assumption that suffering can have no benefits. While Buddhism rejects deliberately seeking suffering through austerities as a means of reaching enlightenment, it could certainly be argued that a life without any suffering in it at all would not lead a person to seek the teachings of the Buddha and they would therefore continue to be reborn.</p>		

Question		Indicative content	Marks	Guidance
3	(a)	<p>Outline the concept of Holy War.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A war that is fought for a religious or sacred purpose, such as protecting a sacred site • A war that is believed to be commanded to happen by God • Holy wars might be fought to defend religious populations or to spread a religion to new places • Fighting in a war that is holy is believed to bring spiritual rewards to those involved in it 	<p>3 AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

Level (Mark)	<u>A01</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question		Indicative content	Marks	Guidance
3	(b)	<p>Describe the role the Buddhist community might take during a violent conflict.</p> <p>Learners might consider some of the following:</p> <p>Most Buddhists are pacifists and so would not choose to take an active role in violent conflict, although conditional pacifists might fight in self-defence. However, civilian communities can be and are active during violent conflict.</p> <p>Buddhists might offer support to those who are fighting, in the form of medical care or organising food supplies. They might also seek to help people harmed and displaced by conflict, collecting clothing, toys and household items and helping them find out what has happened to relatives. They might also take on jobs that would otherwise need to be done by people who are wanting to fight.</p> <p>The Buddhist community might also protest the conflict and work for peace through political campaigning and outreach to other communities, including those on the other side of the conflict. Some Buddhists might seek to be mediators or facilitators to a peace process, bringing the different sides together to talk through their differences.</p>	<p>6</p> <p>AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Buddhists • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question		Indicative content	Marks	Guidance
3	(c)	<p>Explain why a Buddhist might be an absolute pacifist.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>The first of the Five Precepts is to avoid killing, and the virtue of ahimsa (harmlessness) that the Precept encapsulates extends, in its broadest interpretations, to causing harm to any living thing. While not everyone agrees with this scope, there is a general acceptance that violence towards other human beings is an unskilful action that carries karmic consequences and it is therefore avoided by Buddhists who strive to act skilfully.</p> <p>Buddhist scriptures encourage virtues such as forgiveness, generosity and compassion; Buddhist teachings emphasise the importance of a person's mental state and support practices that keep the mind calm and balanced and are therefore less likely to be incited to violence. This is certainly a support for conditional pacifism but it might be extended to support a more absolutist view, since emotions like hatred and jealousy are considered poisons that can only lead to unskilful action.</p> <p>An absolute pacifist rejects the possibility of violence even in self-defence and many Buddhists do believe that they should be prepared to die rather than kill another person. Buddhist monks are explicitly prohibited from killing in their own defence, other Buddhists are not but might still judge it to be unjustifiable on the basis of Buddhist values more generally, and a desire to keep their own conscience clear. Buddhism encourages non-attachment to things of this world, as that is the primary means through which suffering can be avoided, and this could certainly extend in principle to one's own life.</p>	<p>6</p> <p>AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	<ul style="list-style-type: none"> Weak knowledge understanding of different viewpoints within Buddhism Weak knowledge and understanding of the influence on individuals, communities and societies 		<ul style="list-style-type: none"> Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
		1 (1–3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> A single viewpoint may be stated with little or no support or justification or views may be stated as a list Response may be simplistic, purely descriptive and/or very brief No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	<ul style="list-style-type: none"> No response or no response worthy of credit 	0 (0)	<ul style="list-style-type: none"> No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
3 (d)*	<p>‘Some wrongs can never be forgiven.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism Explain and evaluate the importance of points of view from the perspective of Buddhism. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Forgiveness is usually understood to mean choosing to let go of anger and/or resentment against someone who has caused harm. It is not a moral commandment in Buddhism as it is in some other religions. It is however regarded in a positive light, as a means to end suffering.</p> <p>In Buddhism, harmful thoughts are believed to create lasting damage. Hatred and anger are both harmful in themselves and cause a person to keep dwelling on the original wrong that was done, which is a form of attachment. Forgiveness allows that attachment to be released.</p> <p>Buddhism also emphasises the virtues of metta (loving kindness) and karuna (compassion). These are applicable both to the self and to others. Practising them can help avoid becoming resentful in the first place as well as with letting go of resentment once it has occurred.</p> <p>The Dhammapada includes a pair of verses that clearly support forgiveness as a practice for overcoming the poison of hatred:</p> <p>“He abused me, he beat me, he defeated me, he robbed me; in those who harbour such thoughts hatred will never cease.</p> <p>He abused me, he beat me, he defeated me, he robbed me; in those who do not harbour such thoughts hatred will cease.”</p> <p>There are also stories that demonstrate the ideal of forgiveness, such as that of Angulimala, a serial murderer who was accepted as a disciple by Buddha. However, all actions carry karmic</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>consequences that cannot be avoided, and some sources suggest some actions are so seriously wrong that they will have immediate and disastrous consequences.</p> <p>AO2</p> <p>Most Buddhists are likely to consider forgiveness is a human quality; there is not a divine judge who ultimately decides or who can absolve someone of their sins. For some Buddhists the story of Angulimala would be better understood as demonstrating the Buddha's compassion in that he allowed Angulimala the opportunity to learn the truth and, perhaps, to forgive himself but it would not be within the Buddha's power to remove the consequences of the wrongs Anguilmala committed before he became a Buddhist.</p> <p>Karma means that all actions have consequences, but they are not permanent ones; there is no eternal damnation in Buddhism. Although there might be periods of great suffering as a result of particularly damaging actions, this is not the same as not being forgiven. The ability to forgive might well be understood as having more to do with the qualities and spiritual development of the person who was wronged than any inherent quality in the action they suffered.</p>		

Question		Indicative content	Marks	Guidance
4	(a)	<p>Outline what an agnostic world view is.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The name comes from an ancient Greek term meaning ‘unknowable’; agnostic worldviews are therefore based on the idea that some things cannot be known • A view that believes it is not possible to know about the existence of the divine, spiritual or supernatural things, one way or the other; the existence of such things cannot be either proved or disproved • A view that is strongly associated with science and the need for objective, testable evidence to be present as part of making a truth claim. 	<p>3 AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Agnosticism is not a synonym for atheism, and many agnostics do believe in some aspects of the supernatural; the centre of the concept is the possibility of proof or the differentiation of knowledge (which can be tested and proved) and belief (which cannot).</p>

Level (Mark)	<u>A01</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
4 (b)	<p>Outline some of the challenges for Christian religious traditions in Britain today.</p> <p>In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Learners might consider some of the following:</p> <p>Britain today is a country of diverse religious traditions compared to the wholly Christian society of 400 years ago. Many Christian traditions no longer fit with this diverse society and there is much more need for different religious communities to interact with one another.</p> <p>Increasing secularism results in traditional Christian activities such as church attendance, worship, prayer and even belief not being considered important by people. Traditional festivals or events in the calendar have arguably been stripped of their Christian significance and are maintained now by emphasising the secular side. Practitioners of other religious traditions, including Buddhism, might observe common religious festivals in some way, for example a family meal at Christmas, because it demonstrates an involvement in British culture. Christians might find this an inappropriate encroachment on what they consider to be a religious festival.</p> <p>Despite the requirement for schools to provide RE and acts of worship, many people don't know basic Christian stories, such as the outline of the story of Jesus. There are also serious misconceptions about what it is to be a Christian.</p> <p>The media in all its forms seems to promote criticism of Christianity and many Christians consider that it actively seeks to undermine the religion. Traditional Christian attitudes to sexuality, marriage, divorce, the sanctity of life and medical ethics generally are often challenged from various points of view. The church is portrayed as slow to catch up with the progress of human rights and equality, but it might also be criticised for changing its traditional stances on these and other issues; this might lead Christians to feel persecuted and like they cannot win.</p> <p>The increase in populations in Britain that adhere to non-Christian religion is a challenge; different religions have different beliefs, different traditions and, sometimes, different value systems,</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>particularly in terms of how they regard other religions. In general terms, more religious traditions means that Christianity has to face the challenge of competing to be heard.</p> <p>Challenges come from within Christianity as well. Many Christians would like to see church and state separated, as sometimes it is a challenge for the established church to be critical of Government, e.g., Margaret Thatcher and the celebration of victory in the Falklands war, or the conclusions of the report 'Faith in the City'.</p> <p>Recent scandals concerning perceived or actual corruption in the Church and abuse by priests, have affected attitudes to Christianity as a whole and present a challenge to the moral authority of the churches.</p>		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Buddhist group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Buddhists • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
4 (c)	<p>Explain why a Buddhist might want to be involved in inter-faith dialogue.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Inter-faith dialogue means constructive communication between different religious communities, based on mutual respect and intending to support understanding rather than to proselytise.</p> <p>From a Buddhist perspective anything that contributes to recognising the common ground between people is likely to be considered important; overcoming differences and sharing knowledge also involves overcoming the poisons of greed (or attachment) hatred and ignorance. These poisons are the primary reasons people remain trapped in samsara, creating suffering and preventing enlightenment.</p> <p>Interfaith dialogue can also promote peace, which is greatly valued by Buddhists. By enabling communication between different religious groups, tensions can be aired and relieved without needing to spill over into violence.</p> <p>Buddhism is not generally an evangelical or an exclusivist religion. From a Buddhist perspective there is not even necessarily an expectation that one will reject or set aside another religion when one becomes a Buddhist. This might make Buddhists more open to and interested in inter-faith dialogue, as the existence of other religions is not seen as inherently threatening.</p> <p>Buddhists might wish to engage in inter-faith dialogue as this gives them a voice and makes it more likely that they will be involved in consultations about legal and governmental issues.</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	<ul style="list-style-type: none"> Weak knowledge understanding of different viewpoints within Buddhism Weak knowledge and understanding of the influence on individuals, communities and societies 		<ul style="list-style-type: none"> Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
		1 (1–3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> A single viewpoint may be stated with little or no support or justification or views may be stated as a list Response may be simplistic, purely descriptive and/or very brief No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	<ul style="list-style-type: none"> No response or no response worthy of credit 	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
4 (d)*	<p>‘Marriage is a matter for secular law.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Buddhism. Explain and evaluate the importance of points of view from the perspective of Buddhism. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Marriage is not a religious obligation in Buddhism. It is not even a requirement for people who wish to have children or a pre-requisite for sexual activity.</p> <p>Marriage in Buddhist thought is a human concept, created by society rather than ordained by a divine being. Because of this the nature of marriage is subject to constant change as the values and expectations of society change. Secular law is intended to deal with such changes, while Buddhism is more concerned with accepting impermanence as an unavoidable truth and not being attached to any particular state of affairs.</p> <p>Gautama Buddha was married as a young man but left his wife and child when he began his quest for enlightenment. He gave limited teachings on marriage after this was achieved, but he did point out that marriage could be a means of letting the poisons of envy and attachment into the mind.</p> <p>AO2</p> <p>On the face of it most Buddhists are likely to agree that marriage is a secular matter, since there is no sacrament of marriage within Buddhism and no additional spiritual worth/value is associated with remaining single.</p> <p>However, marriage generally encompasses more than a legal agreement because it involves human relationships and the emotions that these give rise to. While marriage might not have any particular spiritual value it might be considered worth taking seriously because of its potential to cause suffering.</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>The Third Precept is a prohibition on sexual misconduct and what exactly constitutes misconduct is open to differing interpretations. In some cultures, any sex outside of a marriage relationship would be considered wrong, and Buddhists living within those cultures might well agree with that. Even if it is not a cultural value in that sense some Buddhists might agree that marriage and sexual morality are strongly connected, with marriage being a means of ensuring sexual relationships are taken seriously and the parties involved are appropriately treated. This kind of consideration makes marriage an ethical concern as well as a legal one.</p> <p>Gautama Buddha's life story supports the view that marriage is a worldly concern rather than a religious one; his leaving his wife and child is not regarded as any kind of stain on his character and it was certainly not an obstacle to his enlightenment. This supports the view that marriage is a personal choice for Buddhists, if they believe it will not impede their spiritual journey.</p>		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	6			6
1c		6		6
1d	3	12	3	18
2a	3			3
2b	6			6
2c		6		6
2d	3	12	3	18
3a	3			3
3b	6			6
3c		6		6
3d	3	12		15
4a	3			3
4b	6			6
4c		6		6
4d	3	12		15
Total	48	72	6	126

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