
GCSE
RELIGIOUS STUDIES A
8062/11

Paper 1: Buddhism

Mark scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from [aqa.org.uk](https://www.aqa.org.uk)

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being creditworthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- the question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- the total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- the typical answer(s) or content which are expected
- generic instructions related to the question target of how to award marks (ie levels of response grid).

Themes papers guidance (Specification A and Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The mark scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../... means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- example or evidence
- reference to different views
- detailed information.

1-mark multiple-choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2-mark short-answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances:

- **award for the first two answers only, wherever they appear**
- if a student gives more than one answer on the first line and another answer/other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored
- if on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer
- if the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it
- however, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark.

4 and 5-mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12-mark answer questions

The 12-mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

| Level | Performance descriptor | Marks awarded |
|--------------------------|--|---------------|
| High performance | <ul style="list-style-type: none"> 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. | 3 |
| Intermediate performance | <ul style="list-style-type: none"> 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. | 2 |
| Threshold performance | <ul style="list-style-type: none"> Learners spell and punctuate with reasonable accuracy. Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. Learners use a limited range of specialist terms as appropriate. | 1 |
| No marks awarded | <ul style="list-style-type: none"> 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. | 0 |

Buddhism: Beliefs

0 1 . 1 Which one of the following gives the meaning of anatta?

[1 mark]

- A Impermanence
- B No fixed self
- C Suffering
- D Teaching

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: B No fixed self

0 1 . 2 Give two of the Five Aggregates (skandhas).

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

Form or body (rupa - this refers to physical objects) / Sensations (vedana – this refers to feelings that occur when someone comes into contact with things) / Perception (samjna / sanna – this refers to how people recognise what things are) / Mental formations (samskaras / sankaras – this refers to a person's thoughts and opinions) / Consciousness (vijnana / vinnana – this refers to a person's general awareness of the world around them). (accept conscience or mind).

0 1 . 3 Explain two ways in which the teaching of Right Speech in the Eightfold Path influences Buddhists today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies

First way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

To be a ‘detailed explanation’ the ‘influence’ of the way must be included.

Students may include some of the following points, but all other relevant points must be credited:

- Right speech can influence a Buddhist to speak truthfully / never lie, even ‘white lies’/avoid being deceitful.
- Right speech can influence a Buddhist to speak in a helpful and positive way / a kind word or comment to promote health and wellbeing.
- Right speech can help Buddhists avoid gossiping / avoid slandering someone’s name.
- Right speech can help a Buddhist avoid committing perjury / always tell the truth in the witness stand in court.
- Right speech can influence a Buddhist not to exaggerate / always say it as it really is rather than embellishing.
- Right speech can influence a Buddhist to avoid overindulging in sensual pleasures / avoid lustful or sexist comments.
- Right speech can influence a Buddhist to act in ways that help rather than harm themselves or others / actions of the body as well as actions of the tongue.
- Right speech can influence Buddhists to abide by the five precepts / to abstain from taking life; to abstain from taking the not given; to abstain from sexual misconduct; to abstain from false speech; to abstain from intoxicants that cloud the mind.

0 1 . 4 Explain two Buddhist beliefs about Nibbana (Nirvana).

Refer to sacred writings or another source of Buddhist belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Buddhist belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- It is the goal of the Buddhist faith/ it can be understood as ‘awakening’ / it literally means the ‘extinction’ or snuffing out of a flame.
- The extinction of the three poisons / it is the end of all cravings, of greed, hate and ignorance.
- It is the end of rebirth / enlightenment / ending of samsara for many Buddhist.
- Nibbana (Nirvana) formed a major part of the Buddha’s first sermon / it can be reached in this life or after death.
- Buddha reached Nirvana at enlightenment / then lived for 45 years teaching others how to find the way / others can achieve enlightenment.
- Nirvana is peace of mind / those who have reached it experience life as all others do / do not respond to it in the same way.
- It cannot be described / symbolism of a cool cave, a further shore, a harbour for ships / all the words people use come from their experience of this life / Nirvana is not part of this material world.
- A Bodhisattva puts off their own enlightenment / to remain in the world to help others.
- Shinran said that the Pure Land is nirvana / sometimes seen as Buddhist heaven.
- Whilst Theravada Buddhist believe you have to be ordained as a monk to achieve nibbana, Mahayana Buddhist believe nirvana is open to all, etc.

Sources of authority might include:

‘One road leads to wealth; another road leads to nirvana. Let the mendicant, the disciple of Buddha, learn this and not strive for honour but seek wisdom.’ The Dhammapada chapter 5, verse 75.

‘There are these two extremes that are not to be indulged...that which is devoted to sensual pleasure and that which is devoted to self affliction... (by) avoiding both of these extremes, the middle way is realised.’ Dhammacakkappavattana Sutta 56:11.

‘Knowing yourself is wisdom; knowing others is enlightenment.’ Lao Tsu, etc.

Accept all other sources of authority that correctly support the beliefs given.

0 1 . 5 ‘Following the example of the Buddha is the best way for a Buddhist to live.’

Evaluate this statement.

In your answer you should:

- refer to Buddhist teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

[Plus SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | Criteria | Marks |
|--------------|--|--------------|
| 4 | A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue. | 10–12 |
| 3 | Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion. | 7–9 |
| 2 | Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- The Buddha is an example for others to follow / he was regarded by many as a morally perfect individual who held many, if not all of the virtues any human might aspire to hold / compassion, generosity, modesty and wisdom.
- The Buddha is the first of the three refuges / therefore this makes him the best example of the way to live.
- The Buddha gained enlightenment in his life time / Buddhists hope for the same for themselves.
- The historical Buddha set up the religion and the sangha / responsible for the existence of Buddhists and Buddhist teachings.
- The life of the Buddha is a good example even if it cannot be followed completely / the teachings of the Buddha do not make sense without the life of the Buddha.

- He showed that his teachings work and do lead to enlightenment / he gained enlightenment so is a guide for Buddhists to gain their own enlightenment today.
- In sūtra passages and in artwork, he is depicted in a variety of situations / sitting and meditating peacefully; speaking fearlessly to a crowd of non-Buddhists; tending to the needs of a sick monk; he consoles a woman (Kisa Gotami) whose child died and those fearing the loss of their parents.
- The Buddha knew how to address intellectuals, wandering ascetics, nonbelievers, the grieving, the impoverished, and criminals / he is the ultimate example for Buddhists to follow.
- The Buddha engaged in so many diverse activities / he can serve as an example for many different kinds of people with diverse interests, etc.

Arguments in support of other views

- The Pali Canon was written 500 years after the Buddha's death / we do not know if it is true.
- Questioning the 'historical' Buddha's life and teaching may suggest he is not an example to follow / there is no proof of his existence or life other than the sangha.
- The life the Buddha led is just too difficult for ordinary Buddhists to follow / the modern world as such has changed since the time of the Buddha, the life he led then cannot be one to follow today.
- The Buddha lived an extreme life in the palace for 29 years, then as an ascetic for 6 years which is not a good example for Buddhist to live their life today / leaving his wife and child at age 29 is not good practice.
- For some Buddhists the example the Buddha set is secondary to the authority of their personal experience / may not make him the best example to follow.
- Scriptures report that the Buddha told his followers not to accept his word uncritically but only if they discovered it to be true through their own experience / may not equate with the idea of him being the best example to follow.
- The Buddha said 'when I am gone let the dharma be your guide' / maybe it is what he taught rather than the example he set that is important for many Buddhists / the Buddha is someone to be respected and not idolised.
- The Buddha is only one of 3 refuges / the Dhamma and Sangha are equally important.
- The importance of self-reliance and the idea of ehipassiko / ehipaśyika ('come and try'), rather than blind faith and devotion / suggests that the Buddha may not be the best example for some.
- There was no preservation of a personality cult of the Buddha / we do not really know what example he may or may not have set for his followers, etc.

NB - reference made to different Buddhist traditions e.g. Pure Land is credit worthy as is mention of the Trikaya where the Buddha can be seen on three different levels.

Buddhism: Practices

0 2 . 1 Which one of the following is not one of the Five Moral Precepts?

[1 mark]

- A Do not take life
- B Do not be jealous
- C Do not take what is not given
- D Do not speak falsehoods

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: B Do not be jealous

0 2 . 2 Give two of the events from the Buddha's life that are remembered at Wesak.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

The Buddha's birth / the Buddha's enlightenment / the Buddha's death / the Buddha's passing into parinirvana.

0 2 . 3 Explain two contrasting reasons why shrines are important for Buddhist worship.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting reason

Simple explanation of a relevant and accurate contrast – 1 mark
 Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting reason

Simple explanation of a relevant and accurate contrast – 1 mark
 Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views.

If similar reasons are given only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited:

- The most important part of a Buddhist temple is the shrine room, which contains one or more Buddharupas / any place where an image of the Buddha is used in worship is known as a shrine, and many Buddhists also have shrines at home and / or in their garden.
- Shrines assist Buddhists in their quest for enlightenment / they have a focal point.
- Shrines provide a focal point for Buddhists to meditate / without which it would be difficult to meditate.
- Shrines provide a focal point for Buddhists to practise / to enable greater concentration and less distraction.
- Shrines provide a focal point for Buddhists to express gratitude to the Buddha and thanks for his teachings / they may clean the shrine and / or the Buddharupa.
- Shrines can provide a place where an offering of light such as a candle symbolises wisdom / an offering of flowers reminds Buddhists that all things are impermanent / an offering of incense symbolises purity reminding Buddhists of the practice of pure thoughts, speech and action.
- Buddhist shrines are often built to symbolise the Five Elements of the universe / earth, water, fire, air, and consciousness.
- In the Mahayana tradition there are shrines where the focus is a statue of a Bodhisattva rather than the Buddha / visualisation of Bodhisattvas.
- Many shrines are at Buddhist places of pilgrimage / where Buddhist take refuge, etc.

0 2 . 4 Explain two reasons why samatha meditation is practised by many Buddhists.

Refer to sacred writings or another source of Buddhist belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Buddhist belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Samatha meditation was followed by the Buddha / central tradition of Buddhist meditation.
- Buddhists will work at mastering samatha meditation / to become good at it / practice enables a person to develop greater concentration / and to develop techniques for avoiding distraction.
- There are many types of samatha meditation / it can prepare the mind for vipassana meditation / it is said to be for all people (whereas vipassana requires a teacher).
- To develop a calm and focused mind / to develop greater awareness and achieve enlightenment.
- To develop an understanding of the Buddha's teachings / in order to develop a deeper understanding of reality.
- To develop a deeper compassion and less suffering / because of a developed calm mind.
- To concentrate on breathing / allows for concentration at a deeper level
- To rely on the mindfulness of breathing / breathing thoughtfully.
- The focus is on the body / the person who is meditating concentrates fully on breathing in and out.
- To develop a less confusing way in which the mind works / understanding habits that hold people back from freedom and happiness.
- It is a gentle but effective way of training the mind to develop inner strength / freedom from restlessness / clarity and understanding.
- Samatha meditation is practical / increased awareness brings an ability to make the most of daily lives.
- Samatha meditation can be seen as part of the teaching in the last three stages of the Eightfold Path / and is one of the six perfections of the Mahayana tradition /central to the Buddha's teaching, etc.

Sources of authority might include:

'Breath is the bridge which connects life to consciousness...' Thich Nhat Hanh

'He who is mentally concentrated, sees things according to reality' The Buddha

‘Training the mind to think differently, through samatha meditation, is one important way to avoid suffering and be happy’ The Dalai Lama.

Accept all other sources of authority that correctly support the beliefs given.

0 2 . 5 ‘For Buddhists, it is easy to develop the six perfections (for example, generosity).’

Evaluate this statement.

In your answer you should:

- refer to Buddhist teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | Criteria | Marks |
|--------------|--|--------------|
| 4 | A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue. | 10–12 |
| 3 | Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion. | 7–9 |
| 2 | Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

The six perfections are: generosity; morality; patience; energy; meditation; wisdom.

- The core moral principles of the six perfections are universally accepted / living in accordance with these is possible in any society.
- The lack of a God, such as that of the Abrahamic faiths, makes Buddhism more compatible with a secular society than many other religions / the six perfections can be the basis for a secular society.
- Every Buddhist has the potential to make progress / the six perfections are part of this.
- People have limitless potential to change for the better / the six perfections are the blueprint for this.

- Many Buddhists want to live in an enlightened way / in the Mahayana tradition the six perfections are the way to do this.
- Many people can easily live a spiritual life / this is through the development of the six perfections / one perfection can lead to development of another.
- In Mahayana Buddhism, everyone has the capacity to become a bodhisattva / the key is the six perfections, so they must be achievable.
- The concept of the bodhisattva allows Buddhists for help to achieve or develop the six perfections, etc.

Arguments in support of other points of view

- The fact that these are called ‘perfections’ immediately makes them difficult to attain for ordinary Buddhists / they are ideals which some cannot reach.
- The secular world, which can include the TV and media can be a difficult place to practise the perfection of giving (dana) / people may not have enough for themselves, let alone give to others.
- It can be difficult for some to restrain from doing immoral things / people today haven’t got the self-discipline / people are self-centred and greedy / people are trying to build up good karma rather than practice the perfections.
- Some people find it too difficult to endure personal hardship or suffering / perfections are an ideal so therefore not achievable.
- Enlightenment can take many years, maybe many lifetimes / cultivating the perfection of energy (virya) seems impossible for many.
- It is too difficult for some people to understand what Buddhists mean by the nature of reality / the last two perfections combining meditation and wisdom are too difficult to cultivate.
- The perfections are not achievable for some Buddhists because of the three poisons or other hindrances, etc.