

Version 1.0



**General Certificate of Secondary Education
June 2010**

Religious Studies

405012

Specification A

Unit 12 Buddhism

Mark Scheme

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

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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.

Further copies of this Mark Scheme are available to download from the AQA Website: www.aqa.org.uk

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Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. No half marks or bonus marks are to be used under any circumstances.
2. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
3. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L2, and in the right-hand margin, the mark that has been awarded for the question.
4. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
5. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
7. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
8. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.

Levels of Response Marking

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

Levels 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.

The **assessed level** of response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate 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.)

Levels are tied to specific skills. 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 candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates 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. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication. There will no longer be a separate mark awarded to the candidate for accurate spelling, punctuation and grammar. Instead, the quality of written communication skills of the candidate will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, i.e. decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

Candidates will be given credit for reference to diversity in belief and practice within Buddhism.

Part A

A1 The Sangha

(a) Describe what happens at a Buddhist ordination ceremony.

Target: Knowledge of a Buddhist ordination ceremony

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

Candidates may include some of the following points:

Agrees to follow certain rules / takes three vows of celibacy, poverty and inoffensiveness / accepts the five precepts as his moral conscience and agrees to abide by a further 3 or 5 depending on the Buddhist tradition / agrees to accept the three refuges (jewels; treasures) as his or her guide / a monk may get a book with words for the ordination in to repeat at the ceremony (some sections have to be learned off by heart) / introductory chanting / bow three times / makes offering of different trays to the monks and places robes over forearms / chants pali and places amsa (shoulder cloth) over head covering left shoulder / puts on robes / prostrates three times.

(3 marks) AO1

(b) ‘Being a Buddhist monk or nun is too difficult.’

What do you think? Explain your opinion.

Target: Evaluation of the life of a monastic

Levels	Criteria	Marks
0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons.	3 marks

Candidates may include some of the following points:

Very simple life and maybe not too much going on / very few possessions and seemingly austere / too difficult to live by the precepts / Alms round may not bring much in / living by the three vows is tough / no eating after midday for Theravada monks and nuns / too removed from what is going on in the world / no attachments is difficult / not their own boss.

Get all food and clothing donated / no dependence on material possessions / looked after by lay people / steady life with little stress / no complications in life through sexual problems / can leave at any time so little commitment needed / healthy life and standard of living / to be with like minded people makes life easier / spiritual benefits outweigh the difficulties / fulfilment of purpose.

(3 marks) AO2

(c) 'Buddhist monks and nuns could not survive without the laity.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of a monastic dependence on the Buddhist community

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

They get all their possessions from the laity / they rely on the laity for handling money for them (Theravada) / support for retreats / the laity work in and around the monastery aiding the monks and nuns / they supply medicine for the monastic order / provide a connection with the outside world and the monastery.

Other views

The monastic life could be self sufficient as many grow their own food / to focus on the essential disciplines of monastic life does not need the laity / monks and nuns spend some three months of the year away from a lay community anyway and survive / don't need to organise anything for the lay people; it can get in the way of Buddhist practice.

(6 marks) AO2

A2 The Dhamma (Dharma)

(a) Give the Three Universal Truths.

Target: Knowledge of the Three Universal Truths

1. Dukkha / unsatisfactoriness / suffering / all is ill
2. Anicca / impermanence / nothing ever stays the same
3. Anatta / no self / no soul.

1 mark for each correct answer.

(3 marks) AO1

(b) Explain briefly what Buddhists mean by kamma (karma).

Target: Knowledge and understanding of the law of karma (kamma)

- 1 mark for a superficial comment or single point.
2 marks for a developed answer or more than one point.

The law of cause and effect / a natural law in Buddhism / force which carries on from life to life / a good life this time means a favourable rebirth and the opposite of a bad life / action and reaction / what goes around comes around / good and bad deeds.

(2 marks) AO1

(c) 'The law of kamma (karma) makes people behave well.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Buddhism in your answer.

Target: Evaluation of the law of karma (kamma)

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

If you live a good life you will get a favourable rebirth so it makes sense to do so / people want to better themselves and good karma is a way of doing this / People know they will be punished for doing bad deeds because karma is a natural law.

Other views

There is no such thing as karma and therefore what you do in this life does not count for the next / karma is a con and people will lead their own lives as they best see fit anyway / people are people and will not think about the consequences of a bad deed if they stand to gain from it in this life / people seem to get away with bad deeds so karma cannot exist.

(6 marks) AO2

A3 The Life of the Buddha

(a) ‘Birth stories of the Buddha are just made up.’

What do you think? Explain your opinion.

Target: Evaluation of the Buddha’s birth stories

Levels	Criteria	Marks
0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons.	3 marks

Candidates may include some of the following:

No one could have spoken as soon as they were born / no one could have walked immediately / too miraculous to be born out of his mother’s side / unlikely that lotus flowers sprang up at his feet / unlikely mother experienced no pain / did not declare that he had come to lead others to enlightenment.

Painless birth is entirely possible; women have them today / a special birth may have elicited special events / he may have been born near water for lotus flowers to spring up / others predicted how special he was and how he would lead others to enlightenment / legends and mythology developed over the years to show how important the Buddha was does not necessarily mean they have been made up.

(3 marks) AO2

(b) Explain the importance of the Buddha’s ascetic life.

Target: Understanding of an aspect of the Buddha’s life

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks

Candidates may include some of the following points:

Living with other ascetics gave the Buddha a total contrast to his previous life in the palace / it taught him the limits of his own body / it showed him that living the ascetic life was no nearer the truth either / learned to live off very little / learned to live in a community with other like-minded people / spent time with several great teachers / became less tied to his body / was the forerunner of becoming enlightened / enabled realisation that if ‘you tighten the strings of the harp (lute) too tightly it will give you a false sound’.

(4 marks) AO1

(c) Describe what happened when the Buddha became enlightened.**Target: Knowledge and understanding of how the Buddha became enlightened**

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks

Candidates may include some of the following:

Any relevant point that contributed to the Buddha's enlightenment before he sat under the Bodhi tree, e.g. his luxurious life in the palace / ascetic life / the Buddha sat under a Bodhi tree / Mara, the god of the underworld brought an army of demons to tempt and distract the Buddha, afraid that if Siddattha attained enlightenment they would lose power over him / Siddattha meditated throughout the night. He remembered his past lives and previous rebirths, recalling what he did during them and what his names had been / he saw the lives of previous Buddhas and those yet to come / he saw how all created things are dependent on previous causes / Siddattha became liberated from all desire, greed and ignorance (akusala) / at dawn Siddattha entered into non-conscious ecstasy from which he emerged as a Buddha / legends speak of the signs by which nature revealed its pleasure (thunderclaps; pleasant breezes and holy rain mixed with flowers and fruits all falling from the sky) / the Buddha continued to meditate under the Bodhi tree for another week after his liberation / the spirit of the lake, 'Naga', in the form of a huge cobra snake gave the Buddha warmth and shielded him from the rain extending its hood over him like a canopy / any other relevant point.

Credit only Level 1 if **only** events before the Buddha sat under the Bodhi tree are mentioned

(4 marks) AO1

A4 Worship and Festivals

(a) Give two events in the Buddha’s life that are celebrated at Wesak.

Target: Knowledge of Wesak

- (i) Buddha’s birth
- (ii) Buddha’s enlightenment
- (iii) Buddha’s death / parinibbana

One mark each for any two correct responses.

(2 marks) AO1

(b) Describe how temples are used in Buddhism.

Target: Knowledge and understanding of how temples are used in Buddhism

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

Candidates may include some of the following:

A Buddhist is likely to bow down in front of the Buddha image / they may chant some suttas and possibly use their mala beads to help them in prayer depending on the Buddhist tradition they favour / they will meditate and in Tibet they would spin a prayer wheel / most Buddhists might well put an offering on a shrine at a temple for, e.g. flowers, fruit or other offerings of food.

(3 marks) AO1

(c) Explain the importance of stupas in Buddhism.

Target: Knowledge and understanding of the importance of stupas in Buddhism

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

Candidates may include some of the following:

Allows for Buddhists to venerate the three refuges, treasures or jewels / a way for a Buddhist to make a mindful connection with his or her own buddha nature / known as a chedi in Thailand, they house a relic of the Buddha himself or a Bodhisatta so are revered / the dome at the top of the stupa reminds Buddhists to honour the Buddha / walking around the stupa reminds Buddhists that they need to put the Buddha at the centre of their lives, just as his relics are at the centre of the circuit / sometimes the ashes of a dead person are kept at the bottom of a chedi / in Sri Lanka, they are called dagobas and again, followers are reminded, as they circumambulate, of the importance of the three refuges / in Japan, they are called pagodas and pictures of deceased relatives are placed there to be honoured.

(3 marks) AO1

(d) ‘Visiting a place of pilgrimage is the most important duty for a Buddhist.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the significance of places of pilgrimage for Buddhists

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

Some Buddhists will try to visit places associated with important events in the life of the Buddha because without these Buddhism would not exist as they know it / there is no better way to reflect on what happened at these sites and how they can learn from them is second to none in Buddhism / temples and stupas at these sites have the most significant symbolism / cannot learn more about the dhamma (dharma) than by visiting a pilgrimage site / gaining of merit vital in Buddhism / visiting Bodh Gaya where the Buddha was enlightened is at the heart of the religion.

Other views

There is nothing more important than meditation for a Buddhist as it is the central practice / learning the scriptures for some traditions is the most important duty / reflection inwards can happen at any time and place for Buddhists; it does not have to be at a place of pilgrimage / accepting the three refuges; ordaining as a monk or nun; following the precepts; realisation of the dhamma through teaching of the masters are all equally important duties for Buddhists.

(6 marks) AO2

Part B

B5 Attitudes to Life

(a) Explain Buddhist attitudes to abortion.

Target: Understanding of Buddhist attitudes to abortion

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Candidates might include some of the following:

Abortion is specifically mentioned in the Vinaya Pitaka as a grave offence. Monks can, therefore, get expelled from the Sangha if they in any way offer advice on abortive medicines or are party to the procuring of an abortion / also, according to Buddhist laws, the life cycle of a sentient being begins when the consciousness enters the womb (conception) / to abort a foetus is to take life for a Buddhist even though it is not yet an independent life / however, despite this, some contemporary Buddhists are not in favour of laws banning abortion as it is recognised that there are other evils that must not be ignored such as back-street abortions; cases where the health of the mother is severely at risk; rape; etc. / in these cases, the choice must lie with the mother / however, so called abortion on demand or abortion as a back up form of contraception is regarded as morally wrong.

(6 marks) AO1

(b) “Do not take what is not given’ is the most important precept for a Buddhist.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of a Buddhist Precept

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates might include some of the following:

Agree

Gives a Buddhist an understanding of non attachment / could do something legal but it could exploit others so this precept checks that and there can be no greater teaching / this precept is about attitude and intention too so is the most significant / high pressure advertising; taking other people’s time and energy is all part of this precept so it covers so many areas of life compared to the other precepts.

Other views

All are significant or there would not be five together / surely ‘do not take life is more important for harmony in the world / first precept includes all life (animals and plants) so is greater than the second precept / a wise person would be guided by all the precepts, not by accepting one as more important then the others and possibly in isolation / they are all interlinked and interrelated.

(6 marks) AO2

(c) Explain the importance of both metta (loving kindness) and karuna (compassion) for Buddhists.

Target: Knowledge and understanding of cultivating key Buddhist moral qualities

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Candidates might include some of the following:

Metta

Avoids violence and causing harm to others / universal love for all beings / cultivating an awareness of the effects anger and hatred have on others sets the standard of behaviour for a Buddhist / Sutras say there are 11 personal benefits of practising metta including waking with a clear mind, protection and a fortunate rebirth / cultivation of a boundless heart will lead to enlightenment / treats people as a source of establishing positive relationships.

Karuna:

Knowing that there was so much unhappiness in the world, the Buddha was compassionate to offer his awakening to others / it is not feeling sorry for people but rather feeling the suffering of others as your own / recognising that you cannot be truly happy if others are not / Karuna is active, helping people emotionally, mentally or physically / it is a positive frame of mind / it motivates a Buddhist’s actions / a state of concern for all beings / a desire to relieve others of their troubles is profoundly important for a Buddhist.

Maximum Level 3 if only one explained.

(6 marks) AO1

(d) ‘Buddhists should never agree with euthanasia.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the Buddhist attitude to euthanasia

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates might include some of the following:

Agree

The first precept requires to abstain from taking life therefore involvement in euthanasia can cause harm to those involved / there is the taking of life that puts pressure on the dying person so the issue of Right Intention from the Eightfold Path is an important point here, i.e. Is it a compassionate act? Active euthanasia can be seen as suicide for Buddhists / there is really no escape from suffering or karmic forces / it may be better to live through it for Buddhists, as all decisions would inevitably involve pain of some kind and for a variety of people.

Other views

The issue of Right Intention might mean that for a Buddhist not to offer mercy killing is avoiding their responsibilities / Buddhists might have to consider whether or not euthanasia would cause more or less pain, because euthanasia prevents only the physical pain but this may be enough reason to perform the act, particularly if a Buddhist is trying to show metta and karuna / Buddhists might also need to examine their conscience in the long run and perhaps why they did not decide to put someone out of their misery.

(6 marks) AO2

B6 Global Issues**(a) Explain Buddhist attitudes to the environment.**

Target: Knowledge and understanding of the Buddhist attitudes to the environment

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Candidates might include some of the following:

Buddhists recognise that, probably more than at any other time since the Buddha lived on earth, there is a need to move beyond meditation and even prayer to act practically in the world. Candidates might refer to this as engaged Buddhism / everything that lives on earth is interdependent and a result of collective karma. If they live in it then it is their creation / for some people who have created good karma, Buddhists would say this is a pure land (as in aspects of Chinese Buddhism) / some Buddhists are naturally concerned in social action intended to protect the environment / clearly the Buddhist belief in ahimsa or non-violence to all living things is important / collectively many Buddhists say we need to “heal the wounded world” / care and concern for the environment are at the heart of the Buddhist philosophy of our existence / Buddhists use terms such as karuna (compassion) and dana (giving) as a way of their response to the environment / Japanese Buddhists use the term ‘esho funi’ which means ‘humanity and the environment are two but not two’ meaning that although humanity might appear to be distinct from the environment in which they live, they are in fact, connected, not distinct and detached / the first two steps of the Noble Eightfold Path are about the ‘Right View’ and ‘Right Intention’ that can be connected with this question / in living the ‘middle way’ you could argue that Buddhists are, as far as possible, trying to use the natural resources only to satisfy the basic needs of food, shelter, clothes and medicine / other relevant teachings should be credited accordingly, e.g. The Holy Island project which seeks to promote Buddhist attitudes to environmental care.

(6 marks) AO1

(b) ‘Buddhists should not be rich’.

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of attitudes to wealth in Buddhism

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates might include some of the following:**Agree:**

Anyone can become a Buddha in Mahayana and money is no object to the spiritual life / it is OK for lay Buddhists to be rich as they can provide for their family and with Right Intention, they can give some to those who need it / prosperity is, therefore, not an obstacle to enlightenment / the Middle Way says nothing about the amassing of wealth / it often depends on how wealth is obtained for a Buddhist and what is done with it / if wealth is acquired by lawful means without harming others then this is fine / one can be cheerful and use wealth without greed and lust.

Other views:

Monks and nuns in Theravada cannot possess money so the statement supports this in the extreme / being rich could lead to more desire and craving and this is what Buddhists are trying to avoid in order to be enlightened / people may acquire wealth selfishly to become rich and this would be unlawful to a Buddhist / desire to be rich causes dukkha / practice through meditation should be away from riches.

(6 marks) AO2**(c) Explain Buddhist attitudes to prejudice and discrimination.**

Target: Knowledge and understanding of Buddhist attitudes to prejudice and discrimination

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Candidates might include some of the following:

Buddhists should try and eliminate the six delusions from their lives, i.e. ignorance, greed, anger, pride, doubt and delusion, because all forms of prejudice, including nationalism and racism, come from these delusions of the mind / negative feelings towards others do not cause happiness and ultimately karma / the practice of equanimity (upekkha), which ensures we are all equal, helps to overcome the fetters of pride, anger and greed / Bodhicitta or Buddha heart is what Buddhists should cultivate so that they show loving kindness to all (karuna) / H. H. the Dalai Lama states that, "Kindness alone is enough," implying that all acts of aggression towards our fellow man are wrong / one of the key steps in the Eightfold Path is the stage of Right Action, i.e. acting in a way that is considerate to others and treating all beings equally / Geshe Kelsang Gyatso stated that, "If we think of all living beings as one body, one in wishing to be free from suffering, we will not hesitate to alleviate their sufferings." / the law of karma encourages all to live good and wholesome lives and clearly this will include how Buddhists treat other groups of people.

(6 marks) AO1

(d) ‘Kindness alone is enough to stop prejudice and discrimination.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Buddhism in your answer.

Target: Evaluation of Buddhist attitudes to prejudice and discrimination

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates might include some of the following:

Agree

People react positively to the kindness shown by Buddhists and can change their own behaviour and views / story of Angulimala (finger necklace) / Buddha showed kindness on a number of occasions and it was seen to break down the barriers of prejudice / most Buddhists will meditate on the overriding importance of kindness which allows them to break free of attachments, desire and craving / Buddhism teaches that everyone deserves equal respect and if one is kind, others will be too and so the cycle of samsara and cyclic time revolves around this principle / kind intentions can pervade one's whole existence.

Other views

Kindness is not enough; people's hearts need to change, through meditation / caste system at the time of the Buddha suggested that prejudice and discrimination based on dharma will be ingrained in society forever / men and women will always be viewed differently socially and according to worth in the Theravada tradition. Even a samanera is more of a 'worthy one' than a nun / Karma or kamma build up could be different for different social groups / following the precepts and the main tenets of the Buddhist faith may be enough to stop prejudice and discrimination but not just by being kind.

(6 marks) AO2