



**General Certificate of Secondary Education  
June 2011**

**Religious Studies**

**405012**

**Specification A**

**Unit 12 *Buddhism***

**Final**

***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](http://www.aqa.org.uk)

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## Methods of Marking

It is essential that, in fairness to candidates, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
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. Read the information on the following page about using Levels of Response mark schemes.
8. 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.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, candidates' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and candidates if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.
5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.

6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

## Levels of Response Marking

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

Marking should be positive, rewarding achievement rather than penalising the student for failure or omissions. The award of marks must be directly related to the marking criteria.

You should use your professional judgement to select the level that **best** describes the candidate's work. 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 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.

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** 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.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in 6-mark AO2 questions. In awarding marks to these responses the Religious Studies content is the driver. Quality of Written Communication is secondary. If you are hesitating between two levels, the quality of written communication may help you to decide.

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

**PART A**

**A1 The Life of the Buddha**

**(a) Describe what happened at the birth of the Buddha.**

**Target: Knowledge of aspects of the life of the Buddha**

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

**Candidates may include some of the following points:**

Mother – Queen Maya had a dream of a white elephant entering her womb / she gave birth in a forest, holding the branches of a sala tree / the baby came out of her side painlessly / the baby Siddhartha could walk; he took seven steps in each of the four directions / as he walked, lotus flowers sprang up at his footsteps / he could talk and declared himself “King of the four directions” / fountains and rainbows magically appeared / Queen Maya died seven days later / Asita, a Seer (prophet) predicted that Siddhartha would be a great king or a great holy man.

**(3 marks) AO1**

**(b) Give two of the four signs the Buddha saw.**

**Target: Knowledge of the four signs the Buddha saw**

One mark for any two of the following: -

- Old man / age
- Sick man / ill man
- Corpse or dead man
- Monk / holy man / ascetic / priest

**(2 marks) AO1**

(c) ***‘The most important part of the Buddha’s life was his experience as an ascetic.’***

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

**Target: Evaluation of the ascetic life of the Buddha**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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**

Many would argue that the Buddha's ascetic life is the pivotal point of the Buddhist faith because it was a total contrast from what had gone on before / he becomes free from desire and greed and severs ties with greed, hatred and delusion in order to teach others / he would not have taught the Four Noble Truths and the Eightfold Path had he not experienced the opposite extreme to his life in the palace / he met five ascetics who were crucial in the development of the Buddha's teaching.

**Other views**

Aspects of the Buddha's early life hold more significance for Buddhists such as understanding the four signs / some would argue that his life in the palace gave him a better insight into extreme indulgence to then teach about non attachment / some would argue that what he taught after his enlightenment has more significance for their practice of the Buddhist faith today / maybe all aspects of the Buddha's life are equally important in his quest for the truth of our existence.

**(6 marks) AO2**

**A2 Worship and Festivals**

**(a) Describe the inside of a Buddhist temple.**

**Target: Knowledge of the inside of a Buddhist temple**

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

Donations / Buddharupa / Buddha / flowers / incense / water / picture of a Bodhisatta / candles / cushions / bells / prayer wheels / mantras on walls / prayer flags, etc.

NB Candidates could describe the temple complex as a whole.

**(4 marks) AO1**

**(b) ‘With so many temples, Buddhists do not need to worship at home.’**

**What do you think? Explain your opinion.**

**Target: Evaluation of the need for Buddhists to worship at home**

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

**Candidates may include some of the following points:**

The idea of the Sangha originally being set up was so that like-minded monks and nuns could worship and meditate and pray together in a communal spirit of harmony and devotion to the Dhamma / the temple is also a place of social gatherings and meeting people, which you would not ordinarily get at home.

That said, a Buddhist might quite easily have a shrine in the house where they work, read, study and meditate as Buddhism is part of everything he does in life, so in this sense he does not need to go to the temple and make any offerings or meditate, etc / often fresh flowers are kept on shrines at home and perhaps even a dedication to a lost loved one.

**(3 marks) AO2**

**(c) Explain what religious things a Buddhist pilgrim might do at Bodh Gaya.**

**Target: Knowledge of a Buddhist place of pilgrimage**

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

**Candidates may include some of the following points:**

Stupas are circumambulated accompanied by chanting which is often a complex practice / worshippers generally walk three times around the stupas, one for each of the three treasures, jewels or refuges (Buddha, Dhamma, Sangha) / go on retreat at one of the many temples that have now been built around where the Buddha became enlightened / do a course on meditation offered by the Sangha / go and hear a teaching at the temple / offer a prayer for a loved one / make offerings at the sacred Bodhi tree.

**(4 marks) AO1**



(d) ***‘It is essential to visit Bodh Gaya to be a good Buddhist.’***

***What do you think? Explain your opinion.***

**Target: Evaluation of the significance for Buddhists of Bodh Gaya**

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

**Candidates may include some of the following points:**

It is where the Buddha became enlightened so is highly significant for many Buddhists / it is important to venerate a spiritual place / a way of earning good kamma (karma) / a place where a Buddhist can realise the teachings of the Buddha with like – minded Buddhists and then have a platform to put them into practice.

The Buddha never suggested any place he visited or was significant to him should be venerated / the Buddha taught about non – attachment so there is no point visiting Bodh Gaya / there are far more aspects to being a true Buddhist such as meditation and following the precepts.

**(3 marks) AO2**

**A3 Meditation**

(a) ***Describe briefly what Buddhists might do to help them meditate.***

**Target: Knowledge of what Buddhists might do to help them meditate**

**Candidates may include some of the following points:**

Mala beads to help guide them / spin a prayer wheel (common in Tibet) / Mandalas / put offerings on the shrine, e.g. flowers, fruit or other offerings of food / kasinas (coloured discs) / corpse / skeleton / use of any other relevant point.

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

**(2 marks) AO1**

**(b) Explain why Buddhists meditate.**

**Target: Knowledge and understanding of why Buddhists meditate**

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

**Candidates may include some of the following points:**

To control the mind and increase concentration / to get enlightened / to relieve stress and / or calm the mind / to develop loving kindness (metta) and compassion (karuna) / to gain some awareness and knowledge of what “the self” means / to become a better person through reflection on actions and motivations / to eliminate greed, hatred and delusion or ignorance / to increase mindfulness and concentration (e.g. within the Eightfold Path) / to develop the Brahma – viharas / to develop insight into Buddhist teachings and to understand the Dhamma / to show respect / reverence to the Buddha.

**(3 marks) AO1**

(c) ***‘Buddhists spend too much time meditating.’***

***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 worth of meditation for Buddhists**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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**

There could be some reference to the role Buddhists can actively (maybe should actively) play in society yet “hide” themselves away meditating – is this right? / other practices are equally important such as following the five precepts as well as the requirement for some Buddhists to teach / all of Buddhist practice is both relevant to the faith and important so it is difficult to single out one aspect.

**Other views**

It is the most important spiritual exercise so you would expect Buddhists to meditate / the mind can be stilled and calmed / there is variety in meditation and it can be adapted to suit the needs of the individual and may not necessarily take up vast amounts of time / it is essential to Buddhism; it moves people towards nibbana so cannot be understated / “Our life is shaped by our mind; we become what we think.”

**(6 marks) AO2**

**A4 The Dhamma (Dharma)**

**(a) Explain the Buddha’s teaching on one of the Three Universal Truths.**

**Target: Understanding of the Buddha’s teaching on the Three Universal Truths**

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

**Candidates may choose any one of the following:**

**Anicca:-** is impermanence / nothing ever stays the same / anicca operates on all levels of the cosmos including the animate, the inanimate and our minds.

**Anatta:-** is the belief in no self or no soul / that there is no inherent self / that humans are just made up of five aggregates or ‘heaps’.

**Dukkha:-** is unsatisfactoriness / everything is unsatisfactory / all is ill / there is Dukkha – Dukkha, viparinama – Dukkha and sankhara – dukkha – that is: ordinary dukkha, dukkha caused by impermanence in our lives and the general angst we might feel when things are not going our way.

**(3 marks) AO1**

**(b) Explain the importance of the Tipitaka (the Three Baskets) to Buddhists.**

**Target: Understanding of the importance of the Tipitaka (the Three Baskets) to Buddhists**

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

**Candidates may include some of the following points:**

The suttas set out the dhamma as the Buddha taught it so by definition is important to many Buddhists / the teachings are presented in different ways according to the audience and their ability to understand them / they are still used as teaching aids today / they are used to illustrate lectures and writings on a range of Buddhist principles / many form the basis of study in themselves / they are a foundation of faith, not just objects of learning / a deeper understanding of the Dhamma can be achieved by reciting or chanting them / there are some set out expectations of moral behaviour / some outline the ways in which lay Buddhists should support the monastic Sangha / some give practical instruction on meditation / some house the rules (vinaya) for monks and nuns / the Abhidhamma Sutta attempts to describe the whole of life in minutest detail so for Buddhists is a true picture of reality expressed by an enlightened being.

**(3 marks) AO1**

(c) ***‘The Buddha’s teaching on enlightenment is too difficult to understand.’***

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

**Target: Evaluation of the Buddha’s teaching on enlightenment**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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 argue that there is a problem with trying to describe enlightenment / you need to be enlightened yourself before you can make some sense of it / enlightenment is not about understanding in the narrow sense of understanding of all the facts / cannot learn more about the dhamma (dharma) than by studying and following the precepts / Buddhists can clearly understand that it is all about a whole new way of life and relating to that.

**Other views:**

There are, in the early writings of the Buddha's teachings descriptions of what it is like to overcome those things that prevent a person from moving towards enlightenment, so it can be understood / Buddhists can describe the sort of feelings that arise when a person enters into deep meditation, and so give a glimpse of enlightenment / reflections inwards can happen at any time and place for Buddhists and it can be understood.

**(6 marks) AO2**

**PART B****B5 The Sangha and Attitudes to Life**

- (a) **Explain ways in which Buddhist monks support the laity and the laity support Buddhist monks.**

**Target: Understanding of the way in which mutual support happens between the fourfold Sangha**

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

**Candidates may include some of the following points:**

**Buddhist monks support the laity:-** A vihara contributes to the life of the lay people by acting as a community centre / it is regarded as a school / the monks and nuns teach Buddhist children as well as adults how to build, farm and dig wells / lay people could deposit their valuables at the monastery for safekeeping / acts as a place to remember religious festivals / a chance for the lay people to earn good kamma (karma) by making offering to the monks / general Dhamma teaching to the lay community / lead believers in their worship / teach English through the radio to the population in countries like Thailand and Sri Lanka / run drug rehabilitation centres in Thailand / run weddings, funerals and memorial services for lay people in countries like Japan / act as a finishing school for young Buddhist boys / in Tibet, some monks are trained craftsmen and work as painters, sculptors, printers or doctors in the community.

**Laity support Buddhist monks:-** Offer donations, for example, robes and general alms, e.g. food, toiletries and medicines / do manual labour in and around the monastery and contribute to the general upkeep of the vihara and the welfare of the monks / offer financial support and handle money from donations / perform transport and administration tasks / in many Mahayana sects, lay believers teach about Buddhism.

N.B Only up to Level 4 can be awarded if only one side covered.

**(6 marks) AO1**



- (b) ***‘Following the five moral precepts is the most important duty for a Buddhist monk.’***

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

**Target: Evaluation of whether following the five moral precepts is the most important duty for a Buddhist monk**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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:**

Candidates can state each of the precepts and assess the importance of each as a duty for Buddhists or they may give a general approach along the following lines:-  
Buddhists earn good kamma (karma) directly if they abide by the five moral precepts / the Buddha and famous Buddhist emperors such as Asoka have always taught the significance of the precepts / it leads to meditating with a clear conscience and can affect many other aspects of a Buddhist's life / following these precepts is a sure way to the state of enlightenment.

**Other views:**

There are many other key duties for a Buddhist such as the need to meditate / Tibetan Buddhists emphasise the duty of reading and reciting scripture / in Theravada Buddhism, becoming an arhat is a fundamental duty if enlightenment is to be gained / there are clearly some other, equally important aspects of Buddhist morality that might be seen as the most important duty, e.g. karuna, metta and mudita.

**(6 marks) AO2**

**(c) Explain what happens at a Buddhist death ceremony.****Target: Knowledge and understanding of Buddhist death ceremonies**

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

**Candidates may include some of the following points:**

Cremation is common / the ashes of most monks are deposited in a stupa after cremation (there are a number of stupas close to monasteries often for this purpose) / some Buddhists do choose to be buried (e.g. in Sri Lanka) / sometimes bodies are left in quite desolate areas to be eaten by the birds and wild animals / at the actual funeral sacred texts are read and the name of the dying person, just at the moment of death, may be written along with the words “may he find peaceful bliss in nibbana” / Buddhists believe that consciousness continues for three days after the death of the physical body so during the whole of the time sacred texts are read. Bones are meditated on / these texts are usually from the Tibetan Book of the Dead / in Theravada countries Buddhists chant sacred texts for twelve days after a death / white is usually the colour of mourning / the family may keep a picture of the dead person on a table with lights and incense burning and fresh flowers and food in bowls / puja is offered for the dead person and a meal given to monks in the vihara (or a gift of a robe which is draped over the dead body but removed before burial or cremation) / monks don’t conduct the funeral but are usually present to speak about impermanence / cloth covering the body, etc. / any other relevant point.

**(6 marks) AO1**

**(d) ‘There is no point in rebirth because it leads to more suffering.’**

**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 concept of rebirth**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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:**

Candidates may offer the atheistic argument alongside the fact that no one has returned back from the dead to tell us that there is life after death / this was not the teaching the Buddha gave / life is difficult enough without having to endure another one / people can suffer intolerably in this life and are not sure whether the quality of their next life will be any better / a better life next time means Buddhists need to spend this life constantly earning good kamma (karma).

**Other views:**

Candidates may include reference to the Buddhist belief in rebirth and the five skandhas and the fact that the Buddha himself achieved enlightenment with no more rebirths / the Chinese Buddhists talk of Sukhavati, a place of paradise, and the Tibetan wheel of life looks at six different worlds we can be born into / another chance to live a life on earth is a bonus / we could die early in this life, we could suffer and want a suffering – free life in the next life / everyone wants another chance to do things they have not been able to do first time around / the Buddhist faith teaches about rebirth so there is an acceptance that this ‘natural law’ will happen.

**(6 marks) AO2**

**B6 Global Issues and the Noble Eightfold Path****(a) Explain Buddhist attitudes to animal rights.****Target: Knowledge and Understanding of Buddhist attitudes to animal rights**

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

**Candidates may include some of the following points:**

All living things are equal in the eyes of most Buddhists / the first precept protects animal life / most Buddhists are vegetarian / right livelihood talks about Buddhists avoiding jobs that could endanger animal life / in some respects, animals are superior to men (dogs have a keener sense of hearing; insects have a keener sense of smell; hawks are speedier; eagles can see a greater distance) / undoubtedly, men are wiser; but men have so much to learn from the ants and bees / Buddhists should not misuse their intelligence and strength to destroy animals even though they may sometimes be a nuisance to them / all living things fear being beaten with clubs / all living things fear being put to death / putting oneself in the place of the other / let no one kill nor cause another to kill. (Dhammapada verse no. 129) / the kind treatment of animals has been very important to Buddhists from early times / Buddhists try to do no harm (or as little harm as possible) to animals / Buddhists try to show loving-kindness to all beings, including animals / the doctrine of right livelihood teaches Buddhists to avoid any work connected with the killing of animals / the doctrine of kamma (karma) teaches that any wrong behaviour will have to be paid for in a future life – so cruel acts to animals should be avoided / Buddhists treat the lives of human and non-human animals with equal respect / Buddhists see human and non-human animals as closely related (both have Buddha-nature both have the possibility of becoming perfectly enlightened a soul may be reborn either in a human body or in the body of a non-human animal).

**(6 marks) AO1**

**(b) ‘Taking life is always wrong.’**

**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 attitudes to taking life in Buddhism**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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:**

According to Buddhist doctrine, man cannot avoid suffering by taking his own life, nor does he escape from the ‘Wheel of Life’ by so doing / the destruction of the physical body merely transfers the entity to other spheres of existence, and rebirth into the physical follows / physical life is considered of great importance, as it is only here that the way to liberation can be followed and enlightenment attained / taking anyone’s life is, therefore, a waste of opportunity / one who takes any life may well be born into worse conditions / surely ‘do not take life’ is more important for harmony in the world / first precept includes all life (animals and plants).

**Other views**

Voluntary sacrifice of one’s own life for the welfare of others is considered a good deed (the motive being an altruistic one) / there is no such thing as kamma (karma) so there is no punishment in the afterlife / if a life is taken it would give a Buddhist an understanding of non attachment / sometimes taking a life cannot be avoided, e.g. in self defence; self sacrifice or putting a human or animal out of their suffering / relieving of someone’s suffering may be seen by some as the most loving act / Buddhism teaches about the intent behind an act and this could be an important consideration when taking a life.

**(6 marks) AO2**

**(c) Explain the Buddha’s teaching on the Noble Eightfold Path.**

**Target: Knowledge and understanding of the Buddha’s teaching on the Noble Eightfold Path**

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

**Candidates may include some of the following points:**

There are eight stages of the path divided again into three trainings / the trainings are wisdom, morality and mind development / wisdom involves right understanding and viewpoint / wisdom is a characteristic of Buddhahood and involves true insight and a deep understanding of life / morality is about the right way human beings should behave towards other people and the environment generally / morality involves right speech, action and livelihood / mind development indicates the spiritual practices that a Buddhist can perform in order to attain enlightenment / mind development involves right effort, mindfulness and concentration / Buddhists are meant to perfect the stages simultaneously rather than consecutively / it is the fourth Noble Truth.

**(6 marks) AO1**



- (d) ***‘The Buddha’s teachings on the Noble Eightfold Path are not relevant to life in the 21<sup>st</sup> century.’***

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

**Target: Evaluation of whether the Buddha’s teachings are relevant to life in the 21<sup>st</sup> century**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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:**

Many religious teachings are out of date today because they were set in a time that was very different to today, especially with Buddhism being 2500 years old / times have changed significantly enough for these teachings to actually lose their merit and worth / there is no god in Buddhism so the laws for living have not come from a divine source.

**Other views:**

The teachings of the Noble Eightfold Path still hold true and Buddhists would not want to go against the Buddha's teachings for fear of achieving an unfavourable rebirth / they might also argue for a return to the wisdom, morality and mind development that is contained within the Noble Eightfold Path and in particular the ethical standards and values that Buddhism is so often seen to offer to make the world a better place for its inhabitants.

**(6 marks) AO2**

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