



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

## General Certificate of Secondary Education

# Religious Studies *Specification C*

*3063/8/1 Buddhism*

## Mark Scheme

*2005 examination – June series*

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.

## 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. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. 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.
4. 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. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication (Refer to the criteria given in the chart on page 5).
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. 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?’
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word ‘seen’ on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

## 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 the **allocated to the level** it best fits.

The **assessed level** or 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

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 all components and in relation to all assessment objectives.

3 marks are available.

- |                |   |
|----------------|---|
| <b>3 marks</b> | 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>2 marks</b> | 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>1 mark</b>  | 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>0 mark</b>  | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.   |

## Additional Guidance to Examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

### How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

### Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

## Paper 1: *Buddhism*

### Part A

#### A1 The Scriptures

*Name the three parts of the Tipitaka.*

**Target: Knowledge of the Tipitaka**

1. Sutta Pitaka/teachings
2. Vinaya Pitaka/rules
3. Abhidhamma Pitaka/higher doctrines /explanations of teachings.

**(3 marks) AO1**

#### A2 Key Concepts

*Explain the meaning of the following:-*

*Dhamma*

*Nibbana*

**Target: Knowledge of some key Buddhist concepts**

##### **Dhamma**

The truth taught by the Buddha. True understanding and wisdom about how life is and how the world is. Teaching of the Buddha. Some Buddhists use the term ‘law’ as if the Buddha’s teaching was and is a natural law in itself.

Two simple points or one with development.

**(2 marks) AO1**

##### **Nibbana**

Peace and freedom from the sufferings of the world. Enlightenment; one of the goals or aims of the Buddhist faith. When all karma has gone and Buddhists are free from whatever binds them to this world.

Two simple points or one with development.

**(2 marks) AO1**

#### A3 Universal Truths

- (a) *One of the three universal truths is Dukkha.  
Explain the meaning of Dukkha.*

**Target: Understanding and knowledge of Dukkha**

Suffering; all is ill; unsatisfactoriness (Candidates can give an example of Dukkha for the second mark)

**(2 marks) AO1**

- (b) *Give an example of Dukkha which the Buddha met in his life.*

**Target: Knowledge of Dukkha in the Buddha's life**

Confrontation with Devadatta his cousin over hunting as a royal pastime  
or leaving his wife and child when he was 29 in his search for enlightenment  
or being tempted away from enlightenment by Mara the devil  
or living a life of asceticism for 6 years  
or an accurate account of any other relevant story from the Buddha's life

**(2 marks) AO1**

**A4**

**The Life of the Buddha**

*Explain how Siddattha Gotama became enlightened.*

**Target: Knowledge of the Buddha's enlightenment**

Some of the points made might include 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.

One mark for each correct point up to a maximum of four; four clear points required for full marks.

**(4 marks) AO1**

**Part B****B5 Worship and the Sangha**

- (a) *Explain why Buddhists take their shoes off when they enter a temple.*

**Target: Understanding of aspects of Buddhist worship**

Buddhists may take their shoes off when they enter a temple primarily as a mark of respect and humility.

Respect / humility. One mark for each or two marks for one with development.

**(2 marks) AO2**

- (b) *Describe two ways in which a Buddhist can make merit through worship.*

**Target: Knowledge of Buddhist worship**

- Bow down in front of the Buddha image
- Sit quietly chanting some sutras
- Use their Mala beads to help guide them in prayer
- Meditate
- Spin a prayer wheel (common in Tibet)
- Put offerings on the shrine, e.g. flowers, fruit or other offerings of food
- Concentrate on the virtues of the Buddha
- Concentrate on doing good and fulfilling the precepts

One mark for each point up to a maximum of two

**(2 marks) AO1**

- (c) *Explain how lay Buddhists help to support the Sangha.*

**Target: Understanding of lay Buddhism / Sangha**

Generally expressing dana (giving), e.g. it may be with their time in working in a monastery or in organising retreats for the wider community

Maintenance work around the vihara/monastery

Assist in the organisation of festival days in the monastery

Handle money for the monks and nuns

Perform any meritorious actions in the monastery

Offering of food on the alms round

Offering of robes to the monks

Showing hospitality to the Monks and Nuns

One mark for each correct point up to a maximum of four, and/or development of any point(s) made.

**(4 marks) AO2**

(d) *“It is better to worship in a temple than at home.”*

*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 worship**

**Levels of Response**

<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 elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two or more elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

For example, 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.

**Against**

For example, 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.

*(5 marks) AO3*



**B6 Marriage**

- (a) *How are Buddhists expected to behave towards their marriage partners?***

**Target: Understanding of Buddhist marriage practice**

Candidates should identify some of the following in their answer:-

Each country has its own marriage customs but all Buddhists are expected to remain faithful, share the duties in the household, and raise children in a loving, caring environment. Marriage means that they have left the stage of a student behind and entered that of a householder. The couple should now be able to support the Sangha and this is expected of husband and wife. They should both behave according to the five moral precepts and try and build up merit for their next lives. Strength, good influence on one another and looking after each other if they fall sick are all expected of married couples. Husbands are charged to care for their wives and to treat them with kindness and affection. They must be faithful and give their wives their rights and dues. Wives should love their husbands and care for the home, be industrious and careful in the use of the family's resources.

One mark for each accurate point up to a maximum of three.

**(3 marks) AO2**

- (b) *Explain how the law of kamma (karma) could affect a Buddhist couple's relationship.***

**Target: Understanding of the effects of Karma**

The law of karma might well have a major part to play in a couple's relationship. Clearly how they conduct themselves during their relationship will inevitably be "weighed" up at their death and a more or less favourable rebirth will be the result. Candidates are expected to have a working knowledge of karma and will be awarded one mark for showing this.

**(2 marks) AO2**

- (c) *Explain how a Buddhist couple might involve the Sangha in their marriage ceremony.***

**Target: Understanding of the Sangha and Buddhist marriage**

Buddhists might involve the Sangha in their marriage by:-

- Getting monks to give a blessing
- Going to the monastery to give a donation or gift to the monks (dana)
- Getting advice from the Ajahn
- Placing a cotton thread around the Buddha image so that the Sangha are linked with the couple in their marriage in a spiritual way etc.

One mark for each of the above or any similar point up to a maximum of two or one point developed.

**(2 marks) AO2**

- (d) *“The marriage vows that Buddhists make are not religious, so they do not have to keep them.”*

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

**Target: Evaluation of the importance or not of marriage vows**

**Levels of Response**

<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 elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two or more elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

The quotation might very well be true for some Buddhists because there is no allegiance to a God or supernatural power and therefore people are not married in the presence of a God. If they did split up there may not be the sense that they are breaking any God-given vows or laws. The Buddha also taught a way of compassion so would surely be sympathetic to a couple whose marriage had failed.

**Against**

In Buddhism, marriages are not really religious occasions but are performed in civil registry offices and celebrated with families, yet Buddhists may go to a monastery to receive a blessing on their marriage from a monk. Clearly then, there seems to be some religious input for some Buddhists who would not want to jeopardise their chances of a more favourable rebirth by splitting up from their partner. Advice on marriage given by the Buddha may be a binding enough teaching to encourage couples to stay together.

**(5 marks) AO3**

**Part C**

**C7 Moral issues**

- (a) *Describe Buddhist teachings on respect and concern for the created world.*

**Target: Knowledge of Buddhist teachings that affect the environment**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1-2 marks
<b>Level 2</b>	Some clear knowledge and understanding.	3-4 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	7 marks

Candidates could include some / all of the following in their response:-

- 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 to this question.
- 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.

Other relevant teachings should be credited accordingly e.g The Holy Island project which seeks to promote Buddhist attitudes to environmental care.

**(7 marks) AO1**

**(b) Explain Buddhist attitudes to racial and religious prejudice.**

**Target: Understanding of Buddhist attitudes to prejudice**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1-2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3-4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7-8 marks

Candidates could include some/all of the following in their response:-

- 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.

**(8 marks) AO2**

(c) ***“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 reasoning behind rebirth**

**Levels of Response**

<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 elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two or more elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

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.

**Against**

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.

Religious views need to be included to reach higher levels i.e. Levels 4 and 5.

**(5 marks) AO3**

**C8 The Eightfold Path.**

(a) ***Explain the meaning of each of the following stages of the Eightfold Path:***

- (i) Right Action***
- (ii) Right Concentration.***

**Target: Knowledge and understanding of aspects of the Eightfold path**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1-2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3-4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7-8 marks

A discussion of the stages of the Eightfold Path might include a reference to the following:-

**Right Action**

- The five precepts (pansil): no taking of life; no taking what is not given; no sensuous misconduct; no lying; no intoxicants
- Thoughtfulness and consideration in all actions
- Having equanimity (upekkha) for all people
- Additional precepts that the monks and nuns have to follow may be included also

**Right Concentration**

- Where a person gets beyond effort and reasoning to a point of absolute peace and fulfilment
- The final stage on the Eightfold Path before nibbana
- The aim of being able to concentrate is to become calm and collected with oneself and the world in general
- Meditation that plays such an important part in Buddhism
- Focusing the mind on one place without any distractions

(4 marks) AO1

+

(4 marks) AO2

(b) *Explain Buddhist attitudes to*

*EITHER the role and status of women*

*OR euthanasia.*

**Target: Understanding of Buddhist attitudes to the role and status of women or euthanasia**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1-2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3-4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 marks

### **Role and Status of Women**

- Buddhism has perhaps always aimed at the ideal relationship between men and women. Women played an important part in the spread of early Buddhism, both as lay disciples and Bhikkhuni.
- Many women distinguished themselves in various ways and gained their emancipation by seeking refuge in the order.
- The Buddha said, “A woman child, O Lord of men may prove an even better offspring than male,” when King Kosala of India was displeased at hearing news of his daughter’s birth.
- Years ago a single life for a woman was considered a wasted life and unmarried women were subject to scorn. The role of a woman was a domestic one; women were seen not as inferior to men, just different.
- An ideal woman was a good wife and mother.
- The Buddha taught that women were equally capable of achieving enlightenment as men.
- Today Buddhists recognise that women are no longer subservient to men and recent teachings and books address women equally with men.
- More and more women are attaining more spiritual roles in Buddhism.
- Other relevant teachings should be credited accordingly.

### **Euthanasia**

- The awareness and acceptance of death as a natural part of life is an important aspect of the Buddhist teachings on anicca, suffering and karma.
- People should contemplate death and impermanence as a chance to value their precious human rebirths, and to understand the nature of samsara.
- The karma involved in taking the decision to end someone’s life also depends on the motive.
- Generally speaking, by following the guidelines within Right Livelihood, Buddhists avoid causing harm to others even in a situation in which they have to participate for the sake of survival.
- Because of a belief in rebirth and their view of death and dying, some Buddhists choose to work with the terminally ill (perhaps as a preparation for the next life).
- Many candidates might comment on the section on morality (sila) from the Eightfold Path as a relevant teaching and of prime significance.
- Other relevant teachings should be credited accordingly.

*(7 marks)*    **AO2**

(c) ***“The Buddha’s teachings are not relevant to life in the 21st century”***

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

**Target: Evaluate the relevance of the Buddha’s teachings for the 21<sup>st</sup> Century**

**Levels of Response**

<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 elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two or more elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

For example, candidates might argue that 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.

**Against**

Candidates could argue that the law of karma still holds 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 ethical standards and values that Buddhism is so often seen to offer to make the world a better place for its inhabitants.

***(5 marks) AO3***