



**General Certificate of Secondary Education**

**Religious Studies 3063/3068**

*Specification C*

**Paper 1 Buddhism**

**Mark Scheme**

*2007 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.

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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. 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, which should be credited appropriately.

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 Life of the Buddha**

- (a) **Give any three events to do with the Buddha's life in the palace.**

**Target: Knowledge of the Buddha's life.**

One mark each for any three of the following:

- Mother died seven days after the Buddha was born so he was brought up by his aunt Prajapati.
- Mastered all the subjects taught to him in a very short space of time.
- Specially trained in the arts, warfare and government administration.
- Devadatta, the Buddha's cousin shot down a bird with an arrow and the Buddha, out of his compassion, saved the bird from dying.
- Watched a ploughing match and became very aware of the suffering of insects and animals rather than the joy of humans at this traditional sporting occasion / achieved 1<sup>st</sup> jhana.
- Was not allowed to see anything unpleasant e.g. dead leaves were swept away.
- Married Yasodhara at the age of 16.
- Given all the luxuries he could ever want by his father in the palace.
- Had a son, Rahula on the night he left the palace and renounced his luxurious lifestyle.
- Any other relevant point made worthy of credit.

**(3 marks) AO1**

- (b) **What were the four signs the Buddha saw when he was a young man?**

**Target: Knowledge of the four signs**

One mark for each of the following:

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

**(4 marks) AO1**

- (c) **The Buddha taught the Four Noble Truths. What are they?**

**Target: Knowledge of the Four Noble Truths**

One mark for mentioning each of the Four Noble Truths:

1. Dukkha or all is ill / there is suffering.
2. Samudaya or cause of suffering / dukkha is caused by craving (tanha) and ignorance (avija).
3. Nirodha or to cease suffering / dukkha we must cease craving and ignorance.
4. Magga or the way to do this – The Noble Eightfold Path.

**(4 marks) AO1**

**A2 Key Concepts**

*Explain the meaning of the following:*

- (a) *anicca*  
(b) *anatta*.

**Target: Understanding of two key concepts in Buddhism**

**Anicca** basically means impermanence or nothing ever stays the same (1 mark).  
Give an additional mark for an example or further development of the response.

**(2 marks) AO2**

**Anatta** basically means no self (accept no soul) (1 mark). Give an additional mark for further development of the response along the lines of a link to what is reborn or the 5 skandhas or the teaching as a major departure from all other world religions.

**(2 marks) AO2**

**Part B****B3 Meditation**

- (a) *Explain the meaning of the following:*  
(i) *samatha meditation*  
(ii) *vipassana meditation*.

**Target: Understanding of two of the most well-known and practiced methods of Buddhist meditation**

One mark each for any two clear points on each type of meditation.

**Samatha meditation** is a calm and mind stilling meditation which encourages loving kindness (metta) towards others. Buddhists practising this type of meditation also concentrate on different breathing techniques. Candidates can also earn marks by mentioning the posture of meditators and turning one's attention inwards as well as perhaps focusing on a single object or theme.

**(2 marks) AO2**

**Vipassana meditation** is an insight and wisdom meditation, which is said to purify the mind. With years of practice, this develops such control and understanding of how the mind works that a person can become quite unattached to worldly things. All things are seen as they really are, which leads a person to peace and freedom from suffering and finally to nibbana.

**(2 marks) AO2**

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

**Target: Understanding why Buddhists meditate**

**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 mark  |
| <b>Level 2</b> | Some application of knowledge and understanding.                          | 2 marks |
| <b>Level 3</b> | A clear application of knowledge and understanding with some development. | 3 marks |
| <b>Level 4</b> | A clear application of knowledge and understanding with good development. | 4 marks |

Candidates may include some of the following:

- 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.

**(4 marks) AO2**

**(c) 'Meditation is the most important part of Buddhism.'**

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

**Target: Evaluation of Buddhist meditation**

**Levels of Response**

|                |   |         |
|----------------|---|---------|
| <b>0</b>       | Nothing relevant or worthy of credit.   | 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 elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks |
| <b>Level 4</b> | Evidence of reasoned consideration of two different points of view, with reference to religion.   | 4 marks |
| <b>Level 5</b> | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.                              | 5 marks |



Candidates may include some of the following:

**Agree**

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.

**Other views**

'Our life is shaped by our mind; we become what we think.' 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? Clearly, credit should be given to candidates who discuss different Buddhist practices and ritual and the fact that these might be seen as just as / more important e.g. chanting, work in a monastery, engaged Buddhism.

**(5 marks) AO3**

**B4 Death and Rebirth**

**(a) Describe what happens at a Buddhists funeral.**

**Target: Knowledge of Buddhist funerals**

**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 mark  |
| <b>Level 2</b> | Some clear knowledge and understanding.                    | 2 marks |
| <b>Level 3</b> | A clear knowledge and understanding with some development. | 3 marks |
| <b>Level 4</b> | A clear knowledge and understanding with good development. | 4 marks |

Candidates may include some of the following:

- 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 do not conduct the funeral but are usually present to speak about impermanence.
- Cloth covering the body etc.

**(4 marks) AO1**

**(b) Explain what Buddhism teaches about rebirth.**

**Target: Knowledge of Buddhist beliefs about rebirth**

One mark each for any three of the following, or any two of the following with good development.

- Rebirth rather than reincarnation is caused by kamma (karma), cravings and attachments still present in consciousness at the death of the physical body.
- You are born again as another living being; this may be as a human, an animal or even in place beyond this world.
- Each new rebirth depends on your previous existence.
- Nibbana describes the end of the cycle of births and rebirths.
- Allow also any relevant reference to the Five Skandhas.

Other points are possible.

**(3 marks) AO2**

**(c) ‘No-one wants another life on earth so rebirth is pointless.’**

**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 merits (or not) of rebirth in Buddhism**

**Levels of Response**

|                |   |         |
|----------------|---|---------|
| <b>0</b>       | Nothing relevant or worthy of credit.   | 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 elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks |
| <b>Level 4</b> | Evidence of reasoned consideration of two different points of view, with reference to religion.   | 4 marks |
| <b>Level 5</b> | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.                              | 5 marks |

Candidates may include some of the following:

**Agree**

Arguments in favour of the statement may argue that this 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 karma.

**Other views**

Against the statement candidates may argue that 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.

**(5 marks) AO3****Part C****C5 Matters of Life and Death****(a) Choose two of the following issues:**

- (i) abortion**
- (ii) euthanasia**
- (ii) suicide.**

**Explain Buddhist attitudes to each of the two issues that you have chosen.**

**Target: Knowledge and understanding of Buddhist attitudes to two moral issues**

**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 mark  |
| <b>Level 2</b> | Some application of knowledge and understanding.                          | 2 marks |
| <b>Level 3</b> | A clear application of knowledge and understanding with some development. | 3 marks |
| <b>Level 4</b> | A clear application of knowledge and understanding with good development. | 4 marks |

Candidates may include some of the following points on their two chosen issues:

**Abortion:** To abort a foetus is to take life for a Buddhist even though it is not yet an independent life. 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).

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.

**Euthanasia:** 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. Is it compassion or avoiding responsibilities? 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. Buddhists might have to consider whether or not euthanasia would cause more or less pain, because euthanasia prevents only the physical pain. Buddhists might also need to examine their conscience in the long run.

**Suicide:** 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 one's life is, therefore, a waste of opportunity. However, voluntary sacrifice of one's own life for the welfare of others is considered a good deed (the motive being an altruistic one): to attempt to escape suffering is no different from a dog trying to free itself by gnawing at its leash. Indeed, one who takes his life may well be born into worse conditions.

(2 × 4 = 8 marks) AO2

(b) **Explain how each of the following might affect a Buddhist's life:**

- (i) **kamma (karma)**
- (ii) **samsara.**

**Target: Knowledge and understanding of how Kamma and Samsara affect a Buddhist's view of life**

**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 mark  |
| <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   |

Candidates may include some of the following:

- (i) **kamma**, otherwise probably better known as karma in Sanskrit. Karma is the law of cause and effect, action followed by a reaction, and candidates should gain some credit for trying to offer a definition of the word. For Buddhists, actions are wholesome, unwholesome or neutral. Wholesome actions create good karma and unwholesome actions create bad karma. All the beings they come into contact with in this lifetime are the result of the karma they have created with them in the past. If Buddhists have a good relationship with someone it is the result of good karma. Every feeling of joy and pain they experience through relationships with others is dependent on past karma. The body Buddhists inhabit is just a temporary home. When someone's karma runs out in the body, the subtle self moves on to inhabit another. Ultimately, of course, to reach enlightenment, people must live good lives. Karma is a law so is binding on everyone.
- (ii) **samsara**, otherwise known as the cycle of births and rebirths, has obviously got many links with karma and this ought to be acknowledged by candidates in their responses. The cycle of samsara is pervaded by dissatisfaction. The Buddha called this mental and physical dissatisfaction and pain, suffering. Buddhists could be in this cycle for countless lifetimes and may have been reborn as animals and humans and many other types of being again and again. Clearly, greed, hatred and delusion are influential on the type of rebirth you might experience. The cycle of births and rebirths can come to an end when all mental impurities are completely destroyed and candidates might give some reference to the type of life that might lead to the end of the cycle.

(7 marks) AO2

**(c) 'Following ahimsa (non-violence) is impossible today.'**

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

**Target: Evaluation of ahimsa in the world today**

**Levels of Response**

|                |   |         |
|----------------|---|---------|
| <b>0</b>       | Nothing relevant or worthy of credit.   | 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 elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks |
| <b>Level 4</b> | Evidence of reasoned consideration of two different points of view, with reference to religion.   | 4 marks |
| <b>Level 5</b> | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.                              | 5 marks |

Candidates may include some of the following:

**Agree**

There are situations in today's world where it may be right to offer violence for violence, as certain groups of people only understand that language. Years ago some Buddhist monks disrobed to fight against a tyrannical regime in their country. If you follow the rule of ahimsa you may be seen as weak and people tread all over you. Ahimsa does not inspire action. Ahimsa does not prevent violence of others. It does not help suffering, pain and humiliation. It is not effective in the face of strong military forms as well as situations rooted in anger and hatred.

**Other views**

The Buddha applied this rule in his guidance for Buddhists. Today people have non-violent protests, marches, sit-ins. Many people are vegetarians which may be taking the discussion onto another level. Equally green issues, respect for the environment is uppermost in Buddhist teachings. Violence never solved anything and just leads to more violence.

**(5 marks) AO3**

**C6 The Sangha, Personal and Community Life**

**(a) Outline the five moral precepts and explain their importance to Buddhists.**

**Target: Knowledge and understanding of the five moral precepts**

**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 are expected to have a working knowledge of the five moral precepts in Buddhism and so understand them sufficiently to be able to relate their importance for the way Buddhists conduct their lives.

The five moral precepts are

- To abstain from taking life
- To abstain from taking anything that is not given
- To abstain from sexual misconduct
- To abstain from false speech
- To abstain from intoxicants which tend to cloud the mind.

Candidates are expected to critically evaluate the place of these moral precepts in a Buddhist's life. Some areas of discussion might be connected with the idea of earning good kamma (karma), following what the Buddha taught, meditating with a clear conscience and reaching enlightenment (nibbana / nirvana).

It would be credit-worthy if candidates related some modern day ethical issues to the precepts e.g. war / abstinence / abortion / euthanasia / punishment / gossip in the media / slander / drug abuse / prostitution / adultery etc.  
Maximum Level 2 if only naming the Five Precepts.

**(8 marks) AO2**

**(b) Describe how members of the Sangha live their lives.**

**Target: Knowledge of the Sangha**

**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> | A 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 may include some of the following:

- Meditation and its importance.
- Simply, and by paying homage to the Buddha.
- Following the five precepts.
- Administering to the laity.
- Trying to improve their good kamma (karma).
- Living by the vinaya (rules).
- Educating others in the Buddhist way.
- Social action (engaged Buddhism) in places like Thailand.
- Taking exams in the monastery.
- Going on alms round.
- Giving up all possessions, donning the robe and shaving the head.
- Looking after the monasteries / gardening / working at routines at the temple.
- Taking vows.
- Confession to other monks / nuns.
- Reading the scriptures / chanting mantras / attendance at special festival days.
- Giving offerings to the shrines.
- Puja.
- Turn prayer wheels in Tibet.
- Going on a pilgrimage.

Other relevant responses should be credited accordingly.

**(7 marks) AO1**

**(c) 'It is impossible to follow the Noble Eightfold Path today.'**

***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 eightfold path**

**Levels of Response**

|                |   |         |
|----------------|---|---------|
| <b>0</b>       | Nothing relevant or worthy of credit.   | 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 elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks |
| <b>Level 4</b> | Evidence of reasoned consideration of two different points of view, with reference to religion.   | 4 marks |
| <b>Level 5</b> | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.                              | 5 marks |

Candidates may include some of the following:

**Agree**

In general, answers may focus on different aspects of Buddhist morality and how the teachings were given in a different age and time. However, in Theravada Buddhism the emphasis does seem to be on self-effort, i.e. treading the path to enlightenment on one's own, so a Theravada monk who is focused may follow the eightfold path readily enough. Equally, Mahayana Buddhists have a belief in a bodhisattva who will assist them in achieving the goals of the eightfold path. He can also transfer his merit. Candidates may well use examples of the eightfold path in their answer, e.g. right **understanding** is knowing the difference between good and bad and the effects of one's actions, and **right action** is acting in a social and considerate way to others; this is not all that difficult. (They do **not** need to mention all the stages of the 8 fold path to gain full marks.)

**Other views**

Equally, the world has changed and people are faced with different challenges, and the eightfold path may not be enough guidance for them. It could be seen as too simplistic and only offers superficial help to people.

**(5 marks) AO3**