



General Certificate of Secondary Education

Religious Studies 3063/3068

Specification C

Paper 1 Buddhism

Mark Scheme

2008 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.

| | |
|----------------|---|
| 3 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. |
| 2 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. |
| 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. |
| 0 mark | 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 Three Refuges

Name the Three Refuges in Buddhism.

Target: Knowledge of the three refuges

Award one mark for **each** of the following:-

Buddha / Siddattha Gotama (Siddhartha Gautama),

Dhamma (Dharma) / teachings of the Buddha,

Sangha / the community of Buddhists / monks, nuns and lay followers

(3 marks) AO1

A2 Universal Truths

One of the three universal truths is Anatta. Name the other two.

Target: Knowledge of the universal truths

Award one mark for **each** of the following:-

Anicca or impermanence (nothing ever stays the same / everything changes)

Dukkha or suffering / unsatisfactoriness / all is ill

(2 marks) AO1

A3 The Life of the Buddha

- (a) *Briefly describe any three events connected with the birth of Siddattha Gotama (Siddhartha Gautama).*

Target: Knowledge of the Buddha's early life

Award one mark for any **three** of the following:-

- 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 Siddattha 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 Siddattha would be a great king or a great holy man.
- 32 marks of a great man identified by Brahmins.

N.B. Accept a mixture of points and credit accordingly.

(3 marks) AO1

- (b) **Briefly describe any three events that happened to Siddattha Gotama (Siddhartha Gautama) during the six years when he suffered.**

Target: Knowledge of the Buddha's life in the six years when he suffered

One mark for mentioning any **three** of the following:-

- Siddattha left his sleeping wife and child and rode out of the palace at the age of 29.
- Witnessing / seeing the 4 signs:- old man, sick man, corpse (dead man), holy man.
- He took off his royal clothes.
- He put on the simple cloth of a holy man.
- He cut off his fine hair.
- He sent his charioteer Chandaka / Channa back to the palace with his jewels.
- He studied at Rajagraha under two Brahmin ascetics.
- He joined five other ascetics on the banks of the river Nairanjana, near the town of Urevela.
- He became so thin through regular fasting that his ribs stuck out.
- Tradition says that he could feel his backbone through his stomach.
- He learned yoga and meditation with the ascetics.
- He held his breath for long periods of time.
- He stayed out in the burning sun in summer and bathed in icy water in winter.
- He stood on one leg for long periods and squatted for days without sitting down.

(3 marks) AO1

- (c) **Explain how Siddattha Gotama (Siddhartha Gautama) became enlightened.**

Target: Knowledge of the Buddha's enlightenment

Levels of Response

| | | |
|----------------|--|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Some clear knowledge and understanding. | 2 marks |
| Level 3 | A clear knowledge and understanding with some development. | 3 marks |
| Level 4 | A clear knowledge and understanding with good development. | 4 marks |

Candidates may include some of the following.

- Any relevant point that contributed to the Buddha's enlightenment before he sat under the Bodhi tree e.g. his luxurious life in the palace / ascetic life.
- The Buddha sat under a Bodhi tree.
- Mara, the god of the underworld, brought an army of demons to tempt and distract the Buddha, afraid that if Siddattha attained enlightenment they would lose power over him.
- Siddattha meditated throughout the night.
- He remembered his past lives and previous rebirths, recalling what he did during them and what his names had been.
- He saw the lives of previous Buddhas and those yet to come.

- He saw how all created things are dependent on previous causes.
- Siddattha became liberated from all desire, greed and ignorance.
- 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 pleasures (e.g. thunderclaps; pleasant breezes and holy rain mixed with flowers and fruits 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 by extending its hood over him like a canopy.

Any other relevant points.

(4 marks) AO1

Part B

B4 Worship

- (a) ***Give two features of a Buddhist shrine room.***

Target: Knowledge of the features of a Buddhist shrine room

Award one mark for any two of the following.

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

(2 marks) AO1

- (b) ***Explain how Buddhists worship in a temple.***

Target: Understanding of how Buddhists worship

Levels of Response

| | | |
|----------------|---|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | A minimal application of knowledge and understanding. | 1 mark |
| Level 2 | Some application of knowledge and understanding. | 2 marks |
| Level 3 | A clear application of knowledge and understanding with some development. | 3 marks |
| Level 4 | A clear application of knowledge and understanding with good development. | 4 marks |

Candidates may include some of the following.

A Buddhist is likely to bow down in front of the Buddha image. They may recite the refuges and the five precepts and meditate. They may chant some suttas and possibly use their mala beads to help them in prayer, depending on the Buddhist tradition they favour. They will meditate and, in Tibet, they would spin a prayer wheel.

Most Buddhists might well put an offering on a shrine at a temple, for example flowers, fruit or other offerings of food. A Buddhist might also concentrate on the virtues of the Buddha and on doing good and fulfilling the precepts.

(4 marks) AO2

(c) *'To be a true Buddhist, you need to spend most of your time in a temple.'*

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

Target: Evaluation of the importance or not of the temple in Buddhism

Levels of Response

| | | |
|----------------|---|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons. | 2 marks |
| Level 3 | 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 |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | 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

The idea of the Sangha's origination was so that like-minded Buddhists could worship. If meditation is such a central part of the faith, where better to conduct this practice than in a temple within the monastery. It would then stand to reason that it is where a Buddhist should spend most of his time. Buddhists would have a communal spirit of harmony that you could only get in a temple as well as the emotional and spiritual support for the practice that would simply not be there outside of the confines of a temple. Again this shows why a true Buddhist would spend most of his time in a temple. It is also a place for social gatherings and meeting people, which is of importance to a Buddhist.

Other views

A Buddhist could easily have a shrine in their house and do all the things necessary to be a good Buddhist outside of the temple environment. They could work, read and study there as well as anywhere. Buddhism does not put an emphasis on going to a place of worship in order to belong to the faith. Buddhists can meditate wherever is convenient to them. This does not have to take place in a temple. Equally, we might say that a major part of being a Buddhist is to be moral and lead the Buddhist lifestyle. You do not need a temple environment for this.

(5 marks) AO3

B5 Suffering, Kamma, and The Eightfold Path

(a) **Explain the Buddha's teaching about the causes of suffering.**

Target: Understanding of the Buddha's teaching on the causes of suffering

Candidates may include some of the following.

- Ignorance or delusion
- Craving
- Greed
- Desire
- Grasping
- Thinking that there is a self
- Impermanence

Look for an understanding of the causes as opposed to a simple statement.
One mark maximum for a simple statement.

(2 marks) AO2

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

(i) Right Action

(ii) Right Livelihood.

Target: Understanding of the Buddha's teaching about aspects of the Noble Eightfold Path

Levels of Response

| | | |
|----------------|---|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | A minimal application of knowledge and understanding. | 1 mark |
| Level 2 | Some application of knowledge and understanding. | 2 marks |
| Level 3 | A clear application of knowledge and understanding with some development. | 3 marks |
| Level 4 | A clear application of knowledge and understanding with good development. | 4 marks |

Candidates need to explain what the two terms mean.

Candidates may include some of the following.

Right Action

Detail might contain information on some of the five Buddhist precepts (pansil) e.g. :- taking no life, no stealing, no sexual misconduct, and no taking of intoxicants. They might also consider thoughtfulness and consideration in all actions taken by Buddhists, having equanimity for all (upekkha). Candidates may also include additional precepts that monks and nuns might take to earn credit.

Right livelihood

Detail might include the right or most moral choice of profession or job. Buddhists might want to earn their living in a way that does not go against the Buddhist moral code. No selling of or dealing in arms / butchers / wine merchants etc. Ahimsa is also important here because a Buddhist would not want to do a job that causes harm to the environment or animals, or even outer space. They would use their productive energies and be calm and fruitful in business but without hurting others.

(4 marks) AO2

(c) Explain how kamma (karma) might affect a Buddhist's life.**Target: Understanding of the ways in which Kamma (karma) might affect a Buddhist's life****Levels of Response**

| | | |
|----------------|---|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | A minimal application of knowledge and understanding. | 1 mark |
| Level 2 | Some application of knowledge and understanding. | 2 marks |
| Level 3 | A clear application of knowledge and understanding with some development. | 3 marks |

One mark may be awarded for defining the term kamma as action / work / deeds / what goes around comes around / the law of cause and effect etc. as the answer to the question set will be implicit in a general response about what kamma actually is.

Other points might include:-

- Whatever a person does will have consequences in whatever area / aspect of life they are involved in although, in Buddhism, the word is given a more specific meaning and refers only to volitional or intentional actions. In other words, it has to be an action that is deliberately willed.
- Those actions will, in turn, shape and influence future actions, and so on.
- Generalised kamma is where all existence leads to activity; all activity produces results; all results lead to future existence.
- Individual moral kamma is where you become the result of everything you have done, not in the sense that there is punishment that will be handed out by some external force if you do wrong, but that you have to live with the consequences of all your actions.
- A person is never totally free.
- At the end of a person's life there is an accumulation of kamma waiting to have its natural effect. This happens through the idea of rebirth.
- Candidates might want to distinguish between a physical consequence and a moral consequence. I might throw your favourite cup on the floor and it breaks into pieces, but the moral consequences are something different because of the upset it causes you.

(3 marks) AO2

(d) 'If people suffer, it is their own fault.'

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 views of suffering

Levels of Response

| | | |
|----------------|---|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons. | 2 marks |
| Level 3 | 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 |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | 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

Buddhism is an 'inward journey' of faith. It is one based on experience and does not appeal to an external force. Therefore if we do suffer, it may be because we do not fully understand the Buddha's teachings about how suffering can be alleviated. We should get rid of the three fires of greed, hatred and delusion (akusala). If we do not, it is clearly our fault if we are suffering.

Other views

Some suffering we experience is clearly out of our hands. It is disproportionate and indiscriminate. Therefore, it could be argued that we can do nothing about it. Fate deals a hand and we might suffer.

(5 marks) AO3

Part C

C6

Respect and Concern for the Created World and Prejudice

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

Target: Knowledge of Buddhist attitudes to the created world

Levels of Response

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

Candidates may include some of the following.

- Buddhists recognise that, probably more than any other time since the Buddha lived on earth, that there is a need to move beyond meditation and even prayer to act practically in the world. Candidates might discuss the concept of 'engaged Buddhism' here.

- 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 might well say this is a pure land (as in 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 Buddhist philosophy of our existence. Buddhists use terms such as karuna (compassion) and dana (giving) as a way of representing their response to the environment.
- Japanese Buddhists use the term ‘esho funi’ which means ‘humanity and the environment are two but not two’ meaning that although humans might appear to be distinct from the environment in which they live, they are in fact, connected, not distinct and detached.
- The first two steps of the Noble Eightfold Path are about the ‘Right View’ and ‘Right Intention’; these can be connected with this question.
- In living the ‘middle way’ you could argue that Buddhists are, as far as possible, trying to use the natural resources only to satisfy the basic needs of food, shelter, clothes and medicine.

Other relevant teachings could 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 towards prejudice.

Target: Understanding of Buddhist attitudes to prejudice

Levels of Response

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

Candidates may include some of the following.

- Deluded or deceived minds, according to Buddhism, are the root cause of prejudice and discrimination
- 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 or, 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) ***‘Religious people find it easier than non-religious people to decide what is right and what is 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 whether newspapers are the best way of helping people understand religious and moral issues

Levels of Response

| | | |
|----------------|---|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons. | 2 marks |
| Level 3 | 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 |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | 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

Buddhism would encourage ‘Right Speech’; ‘Right Action’; ‘Right Livelihood’ from the morality section of the Noble Eightfold Path (Sila) and ‘Right View’ and ‘Right Intention’ from the wisdom section (Panna/prajna) of the Noble Eightfold Path alongside the precepts and all that these entail. Only by being a member of the Buddhist faith can one really make informed decisions about how one should act and what constitutes good moral behaviour. Being a member of the Buddhist faith will also help people see from the correct perspective and make informed decisions where necessary.

Other views

It could be argued that there is a certain bias when making decisions about what is right and what is wrong and general problem solving from a religious perspective only and Buddhism would be no different here.

Sometimes issues need to be seen in the light of a non-religious context to put them in a better perspective. Buddhism does not carry with it the authority of a divine power and many might see this as an issue when trying to lend weight to a decision about an issue you might be trying to resolve.

(5 marks) AO3

C7 The Five Moral Precepts, The Role and Status of Women, being a Monk and Divorce

(a) **Choose two of the following issues:**

***The role and status of women
Being a monk
Divorce.***

Explain Buddhist attitudes towards each of the two issues you have chosen.

Target: Understanding of Buddhist attitudes to two of: the role and status of women, being a monk and divorce

Levels of Response

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

Role of women

Candidates may include some of the following.

- In some Buddhist countries / traditions, the state of being a wife is inferior to being celibate.
- A woman should promise to carry out household duties.
- A wife should be hospitable to in-laws and friends of her husband.
- Wives should be faithful.
- Wives should protect and invest earnings.
- Wives should discharge responsibilities lovingly and conscientiously.
- Buddhists say that the kindness of a mother extends from the moment of conception to death.
- At the time of the Buddha the role of women was essentially a domestic one; women were seen as different to men rather than inferior.
- According to records, female ascetics did not exist at the time of the Buddha.
- Recent Buddhist teachings suggest that women are equal to men in every way.
- Women can attain enlightenment in Buddhism.
- Many women are now respected Buddhist teachers and leaders, e.g. Tenzin Palmo.

Being a monk

Candidates may include some of the following.

- To become a Buddhist monk is the highest religious attainment for many.
- Belonging to the Sangha is one of the three jewels / treasures / refuges in Buddhism.
- The monastic life allows a man more of a chance of becoming ethical.
- Monks have to follow the Vinaya so it is a disciplined life.
- It is giving up one's whole life to follow a faith.
- It is a way of following the beliefs and teachings of the Buddha more closely.

- It is the best route to enlightenment.
- It shows the biggest commitment a human can make.
- It is a real way of following a spiritual journey in the footsteps of the Buddha.
- It allows a person to be in charge of his or her own destiny.

Divorce

Candidates may include some of the following.

- Third precept is to restrain from sexual misconduct.
- Dhammapada mentions caring for one's wife and children.
- A general moral approach is better than any rules about divorce.
- The quality of a relationship is more important than the married state.
- Dhammapada says, "Four things happen to the thoughtless man who takes another man's wife; he lowers himself, his pleasure is restless, he is blamed by others, he goes to hell" (verse 309).
- Buddhists would acknowledge that divorce happens and would urge the couple involved to go about it as sensitively as possible.
- Hurting others can never bring satisfaction and happiness, according to Buddhist teachings.
- The instigator of the divorce within the partnership needs to be mindful of building up bad karma.
- Ideal is to remain married and faithful.
- Factors which lead to marital discord like intolerance, lack of trust etc. are hindrances to spiritual growth.
- The Buddha taught that, once married, a man should regard all women as his mother, sister, or daughter so that even the thought of committing adultery could be considered as harmful and having harmful consequences.
- Any other relevant teaching or common-sense point made.
- Women can attain enlightenment in Buddhism.

(8 marks) AO2

(b) Explain the importance of any two of the five moral precepts.

Target: Understanding of the importance of the five moral precepts

Levels of Response

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

Candidates can choose any **two** of the five moral precepts which are:-

To abstain from killing

To abstain from stealing

To abstain from sexual misconduct

To abstain from false speech

To abstain from intoxicants that cloud the mind

Candidates are expected to discuss any two of these in some depth, perhaps relating what they say to gaining good karma and following what the Buddha taught. Meditating with a clear conscience and reaching enlightenment. It would be creditworthy if the candidate related some modern day issues to the precepts

they choose to show the importance and relevance (or not) of the precepts today. Depending on the precepts they choose to discuss, this could involve discussion of war, abstinence, abortion, euthanasia, punishment, gossip and slander, drug abuse, prostitution and adultery amongst others.

(7 marks) AO2

(c) ‘Using violence is the best way to solve problems.’

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 using violence to solve problems

Levels of Response

| | | |
|----------------|---|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons. | 2 marks |
| Level 3 | 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 |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | 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

Sometimes it is necessary to use violence to overcome injustice and evil. If you are fighting for your beliefs, then that is a reasonable claim to use violence. Indeed, a Buddhist monk, Thich Quang Duc, burnt himself to death as a protest against religious persecution by the government of South Vietnam in 1963. Ahimsa is an outdated and outmoded value in today’s more violent world; it does not inspire action and does not prevent suffering (dukkha) by others. Non-violence often does not help those suffering pain and humiliation and is not effective in the face of strong military opposition. You need to fight like with like. Some Buddhist monks have disrobed and gone to war against injustice and persecution.

Other views

By its very nature, Buddhism is a peace-loving religion. It teaches that violence between individuals can never be justified. Buddhists should perhaps try and act like peacemakers. Everything the Buddha said and did was rooted in an approach governed by non-violence because in his experience (Devadatta – his violent cousin; Angulimala –the finger necklace story) violence solved nothing, would lead to bad karma and an unfavourable rebirth. Candidates might offer a reference to ahimsa here. You can have a non-violent protest and it can succeed. Vegetarianism implies a non-violent approach to the environment. The Buddha taught that the true battle is against the illusion of the self.

(5 marks) AO3