

香港考試及評核局
HONG KONG EXAMINATIONS AND ASSESSMENT AUTHORITY
香港中學文憑考試
HONG KONG DIPLOMA OF SECONDARY EDUCATION EXAMINATION

練習卷
PRACTICE PAPER

倫理與宗教 試卷一
ETHICS AND RELIGIOUS STUDIES PAPER 1

評卷參考
MARKING SCHEME

(2012年2月29日修訂稿)
(updated as at 29 Feb 2012)

本評卷參考乃香港考試及評核局專為本科練習卷而編寫，供教師和學生參考之用。學生不應將評卷參考視為標準答案，硬背死記，活剝生吞。這種學習態度，既無助學生改善學習，學懂應對及解難，亦有違考試着重理解能力與運用技巧之旨。

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Marking Scheme

General Notes for Teachers on Marking

1. This marking scheme has been updated, with revisions made after the scrutiny of actual samples of student performance in the practice papers. Teachers are strongly advised to conduct their own internal standardisation procedures before applying the marking schemes. After standardisation, teachers should adhere to the marking scheme to ensure a uniform standard of marking within the school.
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**Hong Kong Diploma of Education Examination
Ethics and Religious Studies**

General Marking Guidelines

Apart from the assessment criteria given in individual questions of the marking scheme, the following general marking guidelines can help markers to adopt a common standard in marking questions for Part B. Teachers should review adequate sample scripts and conduct standardization meetings in order to establish a consistent marking standard.

E.G. 8 marks	Standards for reference
Best 7-8 marks	<ul style="list-style-type: none"> • Demonstrate extensive knowledge of the topic. • Provide a critical analysis. • Provide rich and relevant materials that are logically and coherently integrated in order to respond to the question convincingly and comprehensively. • Communicate effectively. • Demonstrate notable creativity and insights based on reasons.
5-6 marks	<ul style="list-style-type: none"> • Demonstrate good knowledge of the topic. • Provide a detailed analysis. • Provide adequate and relevant materials that are well developed in order to give sound and detailed responses to the question. • Express clearly • Display creativity and insights based on reasons.
Fair 3-4 marks	<ul style="list-style-type: none"> • Demonstrate general knowledge of the topic. • Provide a general analysis. • Provide and explain related materials in order to give appropriate responses to the question. • Express general ideas
2 marks	<ul style="list-style-type: none"> • Demonstrate limited knowledge of the topic. • Provide a limited analysis. • Provide partially related materials and brief explanation to give partial responses to the question. • Express un-differentiated ideas.
Lowest 1 marks	<ul style="list-style-type: none"> • Demonstrate basic knowledge of the topic. • Provide basic information and simple arguments in order to give simple responses to the question. • Express simple ideas.

Part A Normative Ethics

Compulsory Questions

1. (I) Relevant course content:

Module 1: The nature of morality - morality and religion.

(II) Purpose of the question:

This question tests candidates' understanding of the relationship between morality and religion and their ability to illustrate such relationship with an example.

(III) Assessment standards:

Candidates can give a suitable example to fully illustrate that religion can/cannot enhance moral life.	4-5marks
Candidates can give an example to illustrate that religion can/cannot enhance moral life. However, their answers are not satisfactory. For example: - the example given is not totally appropriate. - the answer is too simple, which cannot fully illustrate the related phenomenon.	2-3 marks
Candidates can only give a strained explanation on whether religion can/cannot enhance moral life. But the explanation is not satisfactory.	Maximum 1 mark

(IV) Possible answers:

Answers which can be given 4-5 marks:

I think religion can promote moral life. For example, Christianity says that all people are created by God and they are children of God. Therefore, everybody is equally valuable. This religious belief encourages people to regard all humans as brothers and sisters and we should love each other. Hence, religion can provide a transcendental ground that encourages people to do good and, hence, enhance moral life.

I do not think religion can enhance moral life. For example, some religious groups strongly believe that they hold the truth and regard other religions as inferior or wrong. As a result, conflicts often happen when they preach to others. Sometimes the conflicts entail violence. This clearly violates some basic moral principles like: kindness and harm avoidance. Therefore, we can see that religion cannot enhance moral life.

Answers which can be given 2-3marks:

I think religion can promote moral life. For example, Christianity teaches that God asks people to do good. Therefore Christians will act accordingly and hence moral life is enhanced.

I do not think religion can enhance moral life. For example, some religious groups strongly believe that they hold the truth and are in conflict with other religions. Therefore, we can see that religion cannot enhance moral life.

2. (I) Relevant course content:

Module 1: Theory of conduct - duties.

(II) Purpose of the question:

This question tests candidates' understanding of the theory of duties and the limitations of this standpoint.

(III) Assessment standards:

Candidates can fully explain a limitation of the standpoint: 'whether an action is right or not is more important than whether its consequence is good or not.'	4-5marks
Candidates can give a limitation of the standpoint: 'whether an action is right or not is more important than whether its consequence is good or not.' However, their answers are not satisfactory. For example: The answer is too simple which cannot fully explain the related arguments.	2-3 marks
Candidates can only give a related limitation. But the explanation is not satisfactory.	Maximum 1 mark

(IV) Possible answers:

Answers which can be given 4-5 marks:

One of the limitations of this standpoint is that it regards the right or wrong of an action as universal and absolute, by disregarding the concrete, realistic situations. In fact, in real life situations, we need to abandon certain duties for the sake of consequence. Insistence on fulfilling the duties may sometimes entail the violations of some basic moral principles such as: harm avoidance.

Answers which can be given 2-3marks:

One of the limitations of this standpoint is that it overlooks concrete situations and disregards the consequence of an action. Sometimes, this will bring harm and bad consequences.

3. (I) Relevant course content:

Theory of value and virtue - intrinsic value and instrumental value

(II) Purpose of the question:

This question tests candidates' understanding of intrinsic value and instrumental value

(III) Assessment standards:

Candidates can fully explain whether democracy is an instrumental value or an intrinsic value. (Or, democracy is both an intrinsic value and an instrumental value.)	4-5marks
Candidates can give a basic explanation that democracy is an instrumental value or is an intrinsic value or both. However, their answers are not satisfactory. For example: The answer is too simple which cannot fully explain the related points	2-3 marks
Candidates can only give some related points. But the explanation is not satisfactory.	Maximum 1 mark

(IV) Possible answers:

Answers which can be given 4-5 marks:

Democracy is an intrinsic value because it involves the freedom of the citizens to elect their political leaders and to participate in political activities. These political choices influence personal life. The freedom to decide one's personal life is a kind of goodness that is worth pursuing and democracy includes such goodness. Therefore, it is an intrinsic value.

Democracy is an instrumental value because it only gives the right to people to elect and change their government. The ultimate aim is that the elected government can promote a better life for themselves and hence make their life happier. Therefore, democracy is an instrument for a happier life and it is an instrumental value.

Answers which can be given 2-3marks:

Democracy is an intrinsic value because it gives everybody an equal opportunity in election. This is what we should pursue, so it is an intrinsic value.

Democracy is an instrumental value because it is a tool through which we choose the people for political positions; therefore, it is an instrumental value.

4. (I) Relevant course content:

Theory of value and virtue – Quality

(II) Purpose of the question:

This question tests candidates' understanding of the theory of virtue and its merits when compared to the theory of conduct.

(III) Assessment standards:

Candidates can fully explain a merit of virtue ethics in contrast to the theory of conduct.	4-5 marks
Candidates can explain a merit of virtue ethics when in contrast to the theory of conduct. However, their answers are not satisfactory. For example: - the answer is too simple which cannot fully explain the related points	2-3 marks
Candidates can only give a related point. But the explanation is not satisfactory.	Maximum 1 mark

(IV) Possible answers:

Answers which can be given 4-5 marks:

One major merit of the theory of virtue, in contrast to the theory of conduct, is that it is concerned with the whole person and not only a particular behaviour. The theory of virtue believes that the core concerns of ethics is pursuit of a good life and the personal inner qualities, affections, motives and environment which are involved in making moral decisions. Thus, it is more all-rounded and reasonable.

Answers which can be given 2-3 marks:

One of the merits of theory of virtue in contrast to the theory of conduct is that it is more concerned about the personal quality but not a particular behaviour. Hence, it can encourage people to be good.

Part B Personal and Social Problems

Answer 2 out of 4 questions

5. (I) Relevant course content:

Personal and Social Issues - Media Ethics

(II) Purpose of the question:

This question tests candidates' understanding of the values/moral principles that should be upheld by the mass media and about how to maintain a balance between the freedom of the press and the protection of privacy. Whether the proposed legislation should be supported depends on how candidates give sound arguments for one factor taking over priority over the other.

(a) Presentation of relevant points (8 marks)

Ground 1: Disagree with the legislation

- The mass media has a role to monitor social issues. The legislation will limit the capability of the mass media to unearth the news of great public interests.
- There are professional codes of conduct within the mass media industry, e.g. respect for human dignity. If the reporters truly follow these codes, there is no need to have the legislation.
- It is not correct to over-generalize a few specific cases. Other means of sanction (e.g. criticism with the profession) can be applied to those who use their freedom abusively.

Ground 2: Agree with the legislation

- It is just not practical to expect the reporters to abide with their codes of conduct strictly. It cannot prevent them from abusing their freedom. The practical solution to the problem is through legislation.
- In fact, the majority of the cases in which photos were taken without obtaining prior consent related to entertainment news, rather than important public interests. The real public interest that is sacrificed is personal privacy.
- Taking photos without others' consent is an intrusion of privacy and should be banned.
- This kind of photo-taking will bring harm to the persons affected and therefore should be banned.
- As this kind of photo-taking will benefit the media's sales, many will follow suit. Legislation can stop the spread of this malpractice.

(b) Argument construction (8 marks)

Ground 1: Disagree with the legislation

- The mass media has a role to monitor social issues. It can unearth news that is of great public interests. This point emphasizes the function of the mass media. It is a theory of (instrumental) value.
- There are professional codes of conduct within the media industry and so there is no need to have the legislation: This point emphasizes professionalism. This is a theory of value.
- It is not correct to over-generalize a merely specific case: This point emphasizes the importance of maintaining a reasonable judgment. This is a theory of value.

Ground 2: Agree with the legislation

- It is just not practical to expect the reporters to abide by their codes of conduct strictly. The practical solution to the problem is through legislation: This point emphasizes that the actual problem must be resolved. This is a theory of consequence.

- The majority of the cases in which photos were taken without obtaining prior consent do not relate to matters of important public interests. The real public interest sacrificed is personal privacy: This point emphasizes the importance of privacy. This is a theory of value.
- Taking photos without others' consent is an intrusion of privacy: This point emphasizes the protection of personal dignity. This is a theory of value.
- Legislation can stop the spread of malpractice: This point emphasizes the stop of wrong doing. This is a theory of consequence.

(c) Organization, expression, coordination, originality (4 marks)

(Note: Candidates can discuss and present points from both the affirmative and negative sides at the same time. Although candidates have to state their own stance, if they can present viewpoints which are contrary to their own stances in a sound and appropriate way, markers should give marks to them.)

6. (I) Relevant course content:

Personal and Social Issues - Sex, Companionship and Family.

(II) Purpose of the question:

This question tests candidates' understanding of sex ethics. The main concern is the ability to present arguments for or against the university students' demand. Candidates have to base their viewpoints on values in sex ethics to explain if the university students' demand is right/wrong.

(a) Presentation of relevant points (8 marks)

Ground 1: Disagree with the university students' demand

- The demand encourages pre-marital sex, which is wrong.
- The demand encourages promiscuity, which is wrong.
- The demand includes allowing a student to stay with another student of the same sex whom they admire. In fact, it encourages homosexuality which is still a disputable issue in society about which the university should not take side.
- The demand violates the value that views sex, love and marriage as a unified system, which is wrong.
- The demand will entail negative chain effects and adversely influence our society.
- The demand may entail pre-marital pregnancy and even abortion, both of which are wrong.
- The demand involves the risks of getting sexually transmitted diseases or AIDS, which are unacceptable.

Ground 2: Agree with the university students' demand

- The demand accepts pre-marital sex, and sexual behaviour does not require marriage as a basis and such a demand is acceptable.
- The demand encourages sexual autonomy, but not promiscuity, which may also value and emphasize love, responsibility and trust. Therefore, it is right.
- The demand allows a homosexual student to stay in the same room with another same sex student whom they admire. It shows acceptance of homosexuality. Both homosexual and hetero sexual love are normal and acceptable.
- The demand challenges the traditional value that binds together love, sex and marriage as a unity. This reflects social progress and is right.
- The demand emphasizes autonomy. It is right to let two mature persons decide their own personal and sexual life.
- In modern society, knowledge and preventive measures about contraception, prevention of sexually transmitted diseases or AIDS are widely spread, thus preventing undesirable consequences.

(b) Argument construction (8 marks)

Ground 1: Disagree with the university students' demand

- In sex ethics there is a conservative or restrictive view. Generally speaking, this view regards sex, love and marriage as a unity and sexual behaviour is right and legal only if it is within a marriage; sexual behaviour has an aim to reproduce; only heterosexual love and behaviour is normal. The conservative or restrictive view is a value standpoint. Therefore, this is a theory of value.
- The conservative or restrictive view is a value standpoint and supports most of the points listed in Ground 1, including: pre-marital sexual behaviour, promiscuity, homosexual behaviour and sex outside marriage, etc.
- Consequentialist's theory supports the other points listed in Ground 1, including: negative chain influences on society, pre-marital pregnancy, abortion and contracting AIDS, etc.

Ground 2: Agree with the university students' demand

- In sex ethics, there is a liberal view. This view generally regards individuals as having the right to enjoy sex, and sexual behaviour is an expression of love which is not necessarily based on marriage. Sexual behaviour may or may not aim at reproduction. Also, homosexual behaviour and marriage are normal just as heterosexual ones. This liberal view is a value standpoint. Thus, this is a theory of value.
- The liberal view generally supports most of the points listed in Ground 2, including: acceptance of pre-marital sexual behaviour, encouraging of autonomy in sexual behaviour, acceptance of homosexual behaviour as normal, opposing the view about sex, love and marriage forming a unity, and supporting the view that two mature persons should be allowed to decide on their personal sexual life, etc.
- Consequentialist's theory supports the other points listed in Ground 2, including: knowledge of sex and technology about contraception can solve the issues related to pre-marital pregnancy and abortion. Also, the knowledge about sexually transmitted diseases or AIDS has become popular which can prevent undesirable consequences.

(c) Organization, expression, coordination, originality (4 marks)

(Note: Candidates can discuss and present points from both the affirmative and negative sides at the same time. Although candidates have to state their own stance, if they can present viewpoints which are contrary to their own stances in a sound and appropriate way, markers should give marks to them.)

7. (I) Relevant course content:

Personal and Social Issues - Environmental Ethics

- (II) Purpose of the question:

This question tests candidates' understanding of environmental ethics. The main concerns is the ability to make an ethical judgement when confronted by a conflict between economic development and conservation. Candidates who are against Ms Chu have to argue why the EIA should not be an obstacle to developing the Hong Kong-Zhuhai-Macau bridge. Candidates who are for Ms. Chu have to argue why the EIA must be considered in the development of the Hong Kong-Zhuhai-Macau bridge. Besides the above two positions candidates may take a middle position and discuss whether it is possible to cater to both conservation and development needs.

- (a) Presentation of relevant points (8 marks)

Ground 1: points that are against Ms. Chu's action

- The value of economic development is higher than that of the environment. The development of the Hong Kong-Zhuhai-Macau bridge brings job opportunity and economic development.
- Doing the EIA again is a waste of time which entails higher construction cost.
- China's economy is growing fast and the amalgamation of Hong Kong, Macau and Zhuhai will help Hong Kong share the benefits of such economic growth. Deferring the construction work will delay the amalgamation of the three places, causing huge economic losses to Hong Kong.

Ground 2: points that are for Ms. Chu's action

- The value of the environment is higher than that of economic development. Any infrastructural construction should not bring harm to the environment. It is right that Ms. Chu demanded that the construction work has to satisfy the requirements of the EIA first.
- The construction of the Hong Kong-Zhuhai-Macau bridge will cause damage to the environment and air pollution, thus doing harm to residents living nearby. The health of the residents is more important than economic growth.
- The construction of the Hong Kong-Zhuhai-Macau bridge may cause damage to the environment. It is important that the construction work must meet the requirements of the EIA.

Ground 3: Middle stand

- Economic development and the environment are equally important. We can accept the construction of the Hong Kong-Zhuhai-Macau bridge will bring changes to the environment, but these changes should cause minimal damage in order to conserve the environment. Hence, EIA is important and the criteria for assessment should strike a balance between economic development and conservation.

- (b) Argument construction (8 marks)

Ground 1: points that are against Ms. Chu's action

- Anthropocentrism supports this ground. This theory suggests that only human beings are important or have an intrinsic value. Anything that can promote the interests of human beings is regarded as good. The environment itself does not have an intrinsic value for its value is dependent on its influence on human beings.
- Anthropocentrism supports the points listed in ground 1, including: the value of economic development is higher than the value of the environment: re-examination of the impact that the Hong Kong-Zhuhai-Macau bridge on the environment is a waste of time and resources; the delay of the construction of the bridge will delay the

amalgamation of Hong Kong, Zhuhai and Macau, resulting in huge economic growth.

Ground 2: points that are for Ms. Chu's action

- Ecocentrism supports Ms. Chu's action. This theory suggests that not only human beings have important intrinsic value but so does the environment. In fact, human beings are part of nature and they cannot be separated from it.
- Ecocentrism supports the points listed in ground 2, including: the value of the environment is higher than the value of economic development; the health of human beings is more important than economic development; it must be sure that the requirements set in the EIA must be satisfied before the start of the construction.

Ground 3: Middle stand

- The concept of sustainable development supports the middle ground. This standpoint holds that both economic development and the environment are important. Development will inevitably bring changes to the environment or will consume resources. However, human beings have the responsibility to protect the environment so that long term development may be satisfied.

(c) Organization, expression, coordination, originality (4 marks)

(Note: Candidates can discuss and present points from both the affirmative and negative sides at the same time. Although candidates have to state their own stance, if they can present viewpoints which are contrary to their own stances in a sound and appropriate way, markers should give marks to them.)

8. (I) Relevant course content:

Personal and Social Issues - Business Ethics

- (II) Purpose of the question:

This question tests candidates' understanding of business ethics. Its main concern is the ability to understand both entrepreneur responsibility and consumers' interests. The key issue is whether the company has fulfilled its entrepreneur responsibility and has protected the consumers' rights. Those who support the company's view should give points of arguments to explain that the company's behaviour has not violated any entrepreneur responsibility and no harm has been done to consumers' rights. Those who are against the company's view should give points of arguments to explain that the company has not fulfilled its entrepreneur responsibility and the consumers' rights have been infringed.

- (a) Presentation of relevant points (8 marks)

Ground 1: the company's behaviour is right

- The company's spokesman already expressed that the BPA used to coat the inside of the cans was very minimal which does not affect health. Therefore, there is no problem using BPA in the cans.

Ground 2: the company's behaviour is wrong

- The basic question involved in the incident is whether consumers' rights are respected. Generally speaking, consumers have 4 kinds of rights: right to safety, right to information, right to choose and right to be heard.
- Consumers have the right to demand that the product should be absolutely safe and they do not accept the risk caused by minimal consumption of BPA or long-term cumulative influence of such consumption. In addition, the company did not give scientific evidence to prove the product was safe. They ignored the consumers' right to safety, which is wrong.
- The company should have informed the consumers about the use of BPA in cans but were forced to admit such use only after being reported by the media. The company ignored the consumers' right to be informed and did not inform the consumers.
- As the company did not inform the consumers about the use of BPA in cans, making consumers purchase their products without sufficient knowledge of it. This violated their right to choose.
- As the company did not directly inform the consumers, the consumers were unable to express their views against the use of BPA. Thus, their right to be heard has not been taken care of.

- (b) Argument construction (8 marks)

Ground 1: the company's behaviour is right

- The company's spokesman already expressed that the BPA used to coat inside of the cans was very minimal which does not affect health. The company tried to justify its behaviour by arguing that the products do not produce bad consequences. This is consequential theory.

Ground 2: the company's behaviour is wrong

There are two theories that support entrepreneur's responsibility:

- (1) Corporate stakeholders model: Consumers are stakeholders of the company. When consumers purchase a product from the company they should be reasonably protected with regard to the product's safety.
- (2) Social contract model: Social contract defines a basic responsibility and rights between

the company and the consumers respectively. A company should follow the obligations in formulating their own concrete guidelines. Derivative obligations all kinds of norms about human rights, e.g. consumers' rights about which the international community has reached consensus.

- (c) Organization, expression, coordination, originality (4 marks)

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PRACTICE PAPER

倫理與宗教 試卷二
ETHICS AND RELIGIOUS STUDIES PAPER 2

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Ethics and Religious Studies
Religious Traditions
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Unit 1: Buddhism**Part A History of Buddhism****Answer 1 out of 2 questions**

Unit 1: History of Buddhism: Historical setting and Life of the Buddha

1. (I) Relevant course content:

Unit 1: History of Buddhism: Historical setting and Life of the Buddha.

(II) Purpose of the question:

The question tests candidates understanding of development of Buddhism with reference to the social background of India.

- (a) - The Brahmins were priests and monks and they alone could give sacrifices. They were the upper class, spiritual leaders and rulers. (2 marks)
- The second class was the kshatriyas, they were aristocrats and occupied government offices and control political and military power. They were political aristocrats. (2 marks)
- Vaishyas – general civilian like farmers, shepherds, skill crafters and merchants. They were obliged to pay tax and military service. (2 marks)
- The fourth class was the shudras. They were slaves who served their masters by doing the farming and household chores. They had no rights and were oppressed. (2 marks)
- (b) - Before the establishment of the Buddhist Sangha, only the Brahmins could lead in rituals and formality. Moreover, the shudras had no right to be a monk. However, the Buddha allowed people who belonged to different classes to join his Sangha. (e.g. Brahmins: Sriputra and Maudalyayana; kshatriyas: Ananda and Aniruddha; vaishyas: Yasa; shudras: Upal). (4 marks)
- (c) - “First turning of the wheel of teaching” was the first sermon in which the Buddha preached the teaching of getting liberation from “the wheel of rebirth.” Five people including Kondanna requested to become Buddhist monks. Therefore the “Three Jewels” namely the Buddha, Dharma (teaching of the Buddha), and Sangha came into existence at the same time. (4 marks)
- After the Three Jewels appeared, Buddhism then had Buddha, doctrine and religious community. Also, the establishment of the Sangha enhanced the development of Buddhism in the future. (4 marks)

2. (I) Relevant course content:

Unit 1: History of Buddhism: 1. spreading of Buddhism (The vive of Mahayana Buddhism)
Contemporary Buddhism

(II) Purpose of the question:

The question tests candidates understanding of the spread of Buddhism and the contemporary Buddhism.

- (a) - At that time, Abhidharma Buddhism was relatively conservative and over-focused on the academic research that made the Buddhist Sangha rigid and not close to the public. (2 marks)
- In memory of the Buddha, worship of Buddha's statues, and the popularization stories of the Buddha's previous lives before his enlightenment brought about the spirit of Bodhisattvas that drew near to the civilian and the theory of "Three bodies of Buddha" emerged. (2 marks)
- The popularization of worshipping stupas and enthusiastic support were advantageous to the rise and spread of Mahayana Buddhism. (2 marks)
- (b) - The rule of the monasteries: the common rules that are observed by all monastic members and the arrangement of all positions inside a monastery. (2 marks)
- The surname of Shih: before Buddhism was introduced to China, all monastic members had no unified family name and would follow the family names of their master. However, Ven. Daoan in East Jin suggested that all monastic Buddhists should have the family name of Shih to show they were/would be the disciples of Syakamuni Buddha. (2 marks)
- Sinification of robe: The robes of Chinese monastic Buddhists were different from those of Indian Buddhism to accommodate the climate and culture of China. (2 marks)
- Bhikkhunī Sangha: The lineage of Bhikkhunī Sangha which was lost in Pali and Tibetan traditions previously. There are only Samaneris in these two traditions. The Chinese Bhikkhunī Sangha is the only Bhikkhunī Sangha in modern world. Also, the Bhikkhunī share the important roles of spreading Buddhism and charity provision in contemporary world. (2 marks)
- (c) - Zen Master Thich Nhat Hanh of Plum Village of France was invited to Hong Kong to give public talks and to lead retreats. And it has the freedom of continuous development. other reasonable answer. (6 marks)
- Or

Part B Buddhist Doctrine and Practice

Answer 2 out of 4 questions

3. (I) Relevant course content:

Units 2,3: Basic Buddhist doctrines and Buddhist practices - Tripod of Buddhist Practice.

(II) Purpose of the question:

The question tests candidates understanding of Tripod of Buddhist Practice.

- (a) - Discipline (sila) - with the meaning of preventing the negative karma. This is the guideline for our karma of body, speech, and mind. This is also the foundation of Buddhist practice. After keeping the precepts, body and speech would not conduct negative karma. We then feel "coolness" in our body and mind. Therefore, sila has another meaning of "coolness." (2 marks)
- Concentration – The mind is concentrated and would not be influenced by the outside world. Then we can understand all matters clearly and profoundly; and wisdom resulted. (2 marks)
- Wisdom - understanding, discernment or cognitive acuity. Such wisdom is understood as light that illuminate the existence of all being. Then we can made correct decision.

- (b) - Discipline is the foundation of concentration and wisdom. Concentration helps us focus on the defilement and wisdom help us cut off the defilement. Concentration and wisdom help to stop all defilement. Therefore, all these three elements are equally important.

Or other reasonable answer. (4 marks)

- (c) - "All I had to do was to look at the palm of my hand" – body mindfulness (to concentrate on body and base on our body to investigate our body);
- to "feel the breeze on my face or the earth under my feet" – feeling mindfulness (base on our feeling to investigate our feeling);
- "to remember that my mother is always with me, available at any time" - minding mindfulness (base on our mind to investigate our mind);
- "It is the understanding that birth and death are notions. They are not real. The fact that we think they are true makes a powerful illusion that causes our suffering" – Dharma mindfulness (Base on all matters and phenomena to investigate all matter and phenomena). (10 marks)

4. (I) Relevant course content:

Units 2,3: Basic Buddhist doctrines and Buddhist practices - Practices of Bodhisattva Vehicles, the six perfections.

(II) Purpose of the question:

The question tests candidates understanding of the Practices of Bodhisattva Vehicles and the six perfections as well as their applications.

(a) (i) Bodhisattva is Sanskrit. Bodhi means enlightenment. Bodhisattva points to the sentient being who attains enlightenment. Bodhisattva aspires to assist all sentient beings to attain enlightenment. (2 marks)

- (ii) - the main spirit of Bodhisattva is compassion (to give happiness to and remove all suffering from all sentient beings).
 - Mr. Hui – compassion. He is willing to donate his liver to Mr. Yuen to remove the suffering of Mr. and Mrs Yuen.
 - Mrs. Yuen – She shows gratitude.
 - Doctors and his medical team – they consider giving medical treatment to patients to be their responsibility. (6 marks)

(b) - The pāramitās refer to the perfection or culmination of certain virtues. It has a meaning of “reaching to the other side of the river.” or sense of completeness. In Buddhism, these virtues are cultivated as a way of purification, purifying karma and helping the aspirant to live an unobstructed life, while reaching the goal of enlightenment.
 - Mr. Hui’s action of organ donation should be regarded as “generosity.” (6 marks)

(c) - personal aspect – To assess the situation of our body and whether it is suitable for organ donation.
 - family aspect – the feelings of our family members. We should consider whether any financial problem may be caused to my family after making organ donation.
Or other reasonable answers (6 marks)

5. (I) Relevant course content:

Units 2,3: Basic Buddhist doctrines and Buddhist practices – Eightfold Paths and the Practice of vehicles of human beings and celestial beings.

(II) Purpose of the question:

The question tests candidates understanding of the Eightfold Paths and the Practice of vehicles of human beings and celestial beings as well as their applications.

- (a) - Right View- to understand the real situation of phenomena without any personal bias and hopes.
(We should consult professional opinions about having an abortion or not, but should not put our decision about abortion up to an Internet vote on a website)
- Or right intention- people should choose those understandings that are real and can bring about peaceful results and opinions which are free of defilement.
(We should consult professional opinions about having an abortion or not, but should not put our decision about abortion up to an Internet vote on a website)
- Or right action - The Right Action, that is coherent with right intention and right view. These are:
to refrain from destroying living beings, stealing, sexual misconduct, false speech (lying), greed, hatred, illusion.
(We should consult professional opinions about having an abortion or not, but should not put our decision about abortion up to an Internet vote on a website. This is a violation of right action.)
(6 marks [title and definition 2 marks, explanation 4 marks])
- (b) - Abortion would be regarded as the action of killing. In the practice of vehicle of human beings and celestial beings, the precept of “not to kill” of the Five Precepts indicates that the negative effect of killing would force sentient beings to get rebirth in the animal realm or hell realm. (4 marks)
- The behaviour of the couple would be regarded as “illusion.” Ten good deeds of the practice of vehicle of celestial beings states “no illusion” that would bring negative effect to the sentient beings. (4 marks)
- Or other reasonable answer.
- (c) - Yes. After exerting Prajñā (wisdom), we should compare and find out which of the two cause less harm. (6 marks)
- Or other reasonable answer. (6 marks)
- No. Because we consider that:
- abortion violates the precept of “not to kill” or the “right action”.
- Or this is against the spirit of compassion.
- Or other reasonable answer. (6 marks)

6. (I) Relevant course content:

Units 2,3: Basic Buddhist doctrines and Buddhist practices - Twelve links of Dependent Origination.

(II) Purpose of the question:

The question tests candidates understanding of the Twelve links of Dependent Origination and its application.

- (a)
- “Delusion”
 - Love: thirst, desire, or love: The love and insistence of external world.
 - Urge: the urge, developed from love, the stronger the love, the stronger the urge: craving for getting.
 - “Karma”
 - forming the substance, with love and urge, karma is created. Karma lead to a futuristic aspect.
 - “Suffering”
 - Birth: the completed karma ready for rebirth; it also has the meaning of native, change, continuous growth and old.
 - old age and death: with “birth”, “old”, “sick” and death follows. This period of life heading toward destruction.
 - “love” and “urge” are defilement and are causes of karma.
 - the result of “Karma” is “birth” and “old age and death”.
- (2 marks each, total: 14 marks)

- (b)
- The first layer of cause and effect:
 - The previous causes: - abuse drugs since 13 years old and left school.
 - The present effect: - impaired brain functions, suicidal tendency. (2 marks)
 - The second layer of cause and effect:
 - The present cause: - impaired brain functions, suicidal tendency.
 - The future effect: - unknown as new causes may emerge. Siu Fu’s situation may improve or turn bad.

Or other reasonable answer. (The relationship of cause and effect should be the focusing point in the question.)

(4 Marks)

Unit 2: Christianity**Answer 3 out of 5 questions**

7. (I) Relevant course content:

Unit 1: Background - the Exile and socio-political background.

(II) Purpose of the question:

This question tests candidates' understanding of the Exilic experience and how it helped the formation of the Messianic hope. It also tests candidates' understanding of different Jewish groups' understanding of Jesus' identity. Candidates have to apply the teachings gained from the Exile in real life situations.

(a) How the Exilic experience helped the formation of the Messianic hope:

- During the Exilic period, the Jewish people remembered the glorious days of the Davidic reign and hoped for a revival of this past glory. That is why the Jewish people hoped the Messiah would be a descendent of David.
- During the Exilic period the Jewish people realized that one of the causes for the fall of the dynasty was that their society was filled with corruptions and injustice. That is why the Jewish people hoped that the Messiah would be authorized by the Holy Spirit and rule with justice, just like David did.

Or Any other reasonable answer.

(6 marks)

(b) (i) The Sadducees

- The Sadducees belong to the priest group who had control over the management of the temple. Jesus had a number of conflicts with the priests (e.g. cleansing of the Temple). Thus, the Sadducees would not regard Jesus as a religious leader, not to say the Messiah.
- The Sadducees believed in the five books of Moses. Jesus's interpretations of some of the teachings in the five books of Moses were very different from those of the Sadducees (e.g. the Sermon on the Mount). Thus, the Sadducees would not regard Jesus as a religious leader, not to say the Messiah.
- The Sadducees do not believe in resurrection and question Jesus on this subject. They would not accept Jesus to be the resurrected Messiah.
- The Sadducees not only challenged Jesus, but also took part in persecuting the disciples of Jesus and tried to stop his disciples proclaiming Jesus to be the Messiah. Thus, they would not believe that Jesus is the Messiah.

Or Any other reasonable answers

[Candidates may freely make use of the above points and there is no need to cite all of them.]

(5 marks)

(ii) Jesus' disciples

- According to Matthew, Jesus is a descendent of David, which formed the basis of the fact about his Messianic identity.
- The disciples knew Jesus is the Messiah/ the Son of God though his teachings and miracles. [e.g. Peter recognized Jesus as the Messiah.]
- However, the disciples' did not fully understand Jesus' Messianic identity before his resurrection. [e.g. Jesus foretold his passion three times which was very different from what the disciples expected.]

Or Any other reasonable answer.

[Candidates may freely make use of the above points and there is no need to cite all of them.]

(5 marks)

(c) - Some Jewish people deeply reflected on their problems and repented. Today's Christians may learn from this experience; when they face adverse situations, they can reflect upon

- their life, find out the areas that can be improved and live positively.
- The faith in the Messiah reminds today's Christians that the Lord keeps his promise and will help them in adverse situations. Christians should maintain/have this faith when facing adverse situations.

Or Any other reasonable answer.

(4 marks)

8. (I) Relevant course content:

Unit 3: The continuation of Jesus' Ministry - Paul's three perspectives of salvation; James' concept of salvation.

(II) Purpose of the question:

This question tests candidates' understanding of Paul's view on salvation. Candidates are also required to apply James' concept of salvation to a social situation.

- (a) - Change of sovereignty
- Before conversion we are slaves of sin and because Jesus's salvation had paid a great price, people will no longer become slaves of sin after believing in Jesus. Their sovereignty belongs to Jesus.
- Or Any other reasonable answer.
- Mystical Transformation
- Jesus Christ's death and resurrection represent his victory over sin and death. Believers and Jesus Christ are closely connected in this aspect. This means believers are "dead" to sin and they no longer live in sin. They have, like Jesus, victory over sin and are not influenced by it.
- Or Any other reasonable answer.
- Justification by faith
- God will not regard men as sinners when they believe in Jesus Christ. They can be justified by their faith. This is the grace of God and people can reconcile with God and a good relationship can be established.
- Or Any other reasonable answer.

(Any 2 points, total 10 marks)

- (b) (i) James' concept of salvation:
- James' teaching is a complimentary concept to Paul's concept of justification by faith. Faith and work are complimentary to each other, as the behaviour of a person reflects his/her faith. James' teaching alerts people not to mis-interpret the concept of justification by faith and overlook a person's good behaviour.
- Or Any other reasonable answer.
- (6 marks)
- (ii) believers' response to the wide gap between the rich and the poor:
- Believers could respond to the social issues with actions; e.g. support the food bank and provide learning support to children of the lower income families.
- Or Any other reasonable answer.
- (4 marks)

9. (I) Relevant course content:

Unit 2: The origin of Christianity - Jesus Christ: Sermon on the Mount

- (II) Purpose of the question:

Candidates are required to explain their understanding of the Sermon on the Mount and analyze its social implications.

- (a) How the Lord's Prayer was understood in the context of the 1st century Palestine:

Personal aspect:

- "Our Father in Heaven. May your holy name be honoured...may your will be done on earth as it is in heaven...do not bring us to the test, keep us safe from the Evil One." The contents of the above prayer encourage believers to live a God-centred life. The above text expresses the idea that believers should let their religious faith direct their own lives.
- "Give us this day our daily bread". This text expresses the view that believers desired the security of livelihood. The flourishing Roman empire could not provide security for the people's livelihood in the Palestine. Thus, believers had to pray for God's provision.

Or Any other reasonable answer.

(Any 1 point, 5 marks)

Societal aspect:

- "Thy Kingdom come". This shows the believers longed for God's rule in this world. This reflects that the Roman rule was not satisfactory and believers had to ask for God's rule. Through the teaching of this text believers learnt to be critical towards the world.
- "Forgive us our debts, as we also have forgiven our debtors." This reflects that the 1st century believers were willing to be generous to those who had economical difficulty.
- "Forgive us our debts, as we also have forgiven our debtors." This expresses that the 1st century believers were willing to improve their relationship with others even in a society full of tensions and conflicts. (Depending on candidates' interpretation of the term 'debt'.)

Or Any other reasonable answer.

[The above grouping of texts is for reference only. Candidates may freely use the above texts and apply them to personal or societal aspects.]

(Any 1 point, 5 marks)

- (b) Other than the Lord's Prayer candidates may use the teachings in the Beatitudes, the six anti-thesis, the true piety, the attitude towards life, the Golden Rule and the three warnings, e.g.

- The citizen of the Kingdom of God should pay attention to their relationship with God more than religious rituals. From the discussion of the true piety, Jesus pointed out that religious life should not be merely about external expression, but, more importantly, the personal relationship with God.
- The citizens of the Kingdom of God should put their trust in God but not material needs/world. In the discussion on the attitude towards life, Jesus pointed out that believers should pay attention to what really matters in heaven and they should regard God (but not money) as their master.

Or Any other reasonable answers.

(Any 2 points x 5 marks)

10. (I) Relevant course content:

Unit 2: The origin of Christianity - Jesus Christ: parables

(II) Purpose of the question:

Candidates are required to explain the moral requirements in the parables and apply the teaching in daily life.

(a) The challenges that Jesus' teaching on love your neighbours might have brought to the Jews:

- The theme of the Good Samaritan is: we should help anyone who is in need since any such person is our neighbour. We should not withhold our help because of background factors such as race, gender and social status.
- However, religious purity is very important to Jewish people which would, sometimes, be regarded as justifiable reason for not giving help to others. E.G. touching a corpse may make Jewish people unclean in the religious sense. Therefore, the priest and the Levi in the parable refused to touch the man who was severely beaten. Clearly, Jesus was against such a viewpoint.
- Hatred between races may sometimes cause one to become indifferent to another race. E.G. Jewish people and Samaritans had a history of hatred. But in Jesus' story the Samaritan was filled with mercy, which is a challenge to the Jewish people.
- Some Jewish people were self-centred (e.g. the teachers of the law asked: "who is my neighbour?") But Jesus asked: "who is the neighbour of the robbed man?"; challenging them to treat others as focus.

Or Any other reasonable answer.

(10 marks)

(b) (i) Jesus

- Jesus always cared about those who were sick, or possessed by evil spirits, regardless of their races, genders, social status. He practised his teaching about loving one's neighbour and care for those who were in need regardless of their identity.

Or Any other reasonable answer

(3 marks)

(ii) The Early Church

- When gentiles showed their faith in God the Early Church accepted them even though they were originally not considered to be the chosen people by the traditional Jewish community
- The Early church decided not to impose some Jewish laws (e.g. circumcision) on the gentile believers who needed the faith but not necessarily the traditional Jewish customs. The Church's decision catered for their needs and identity at the same time.
- The Church of Antioch (basically a gentile church) sent famine relief to the fellow believers in Judea (basically a Jewish church).

Or Any other reasonable answer.

(3 marks)

(c) The difficulties that secondary school students may face in order to practise the teaching of "love your neighbour":

- They may have to give up some interests/rights etc, which is not an easy decision in a society which is so ego-centric.

Or Any other reasonable answer.

(4 marks)

11. (I) Relevant course content:

Unit 2: The origin of Christianity - Jesus Christ: Passion

(II) Purpose of the question:

This question tests candidates' understanding of the arrest and trial of Jesus. It also requires candidates to apply what they have learnt from Jesus' attitude towards suffering and death to their dealing with people in everyday life.

- (a) (i) - Jesus was very anxious about the suffering that he was going to face. This is a natural human reaction towards suffering.
 - Jesus asked the heavenly Father to remove the suffering that he was going to face in his prayer which indicated his internal struggle when facing his passion. This is a natural human reaction when facing suffering.

Or Any other reasonable answer.

(5 marks)

(ii) the arrest and trial of Jesus were unjust:

- Jesus was betrayed by Judas who was motivated by greed. Such betrayal was unjust.
- The arrest of Jesus was unjust because Jesus was not a criminal but the soldiers treated him as a criminal and carried weapons in the arrest.
- The trial was unjust because there were false witnesses telling lies which were used against Jesus.
- The trial was unjust because the Jewish leaders were motivated by hatred towards Jesus and they simply wanted to get rid of Jesus.
- The trial before Pilate was unjust because Pilate knew Jesus had done nothing wrong but still sentenced him to death.
- The trial before Pilate was unjust because the crowd was agitated by the Jewish leaders who pressed Pilate and the Jews to kill Jesus.

Or Any other reasonable answer.

(b) How Jesus' attitude can help young people face bullying:

- Jesus communicated with God and told Him what he thought and needed directly at the Gethsemane. When facing bullying, young people can learn from Jesus and talk about the problems they face to someone who is trustworthy and there is no need hide their feelings and needs.
- Jesus was not deterred by threats and pressure during the trial and he did not submit to the authorities that was unjust. He admitted that his identity even though he knew the authority did not like to hear the truth about him. Young people can learn from Jesus' attitude and not to be afraid of those who bully others. They should find suitable ways to express what is right and abide with the truth.
- Jesus faced his suffering and death with a mission of realizing forgiveness and reconciliation between man and God. Young people can learn from Jesus and face bullying by bringing forgiveness and reconciliation to people.

Or Any other reasonable answer.

(with sufficient explanation and discussion, 6 marks)