



GCE A LEVEL MARKING SCHEME

SUMMER 2018

**A LEVEL (NEW)
RELIGIOUS STUDIES
UNIT 3 - OPTION D
A STUDY OF BUDDHISM
1120UD0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

UNIT 3 – Option D: Buddhism

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE A LEVEL (NEW)
RELIGIOUS STUDIES
SUMMER 2018 MARK SCHEME

Unit 3 Option D - A Study of Buddhism

To be read in conjunction with the generic level descriptors provided.

Section A

1. Examine the role and importance of the Pali Canon within Buddhism. **[AO1 30]**

Candidates could include some of the following, but other relevant responses will be credited.

- The Pali Canon is the group of scriptures used by the Theravada tradition and written in the language of Pali. It is divided into three pitaka (baskets). Because of this, the canon is traditionally known as the Tipitaka (three baskets). It was originally etched on palm leaves.
- The three pitakas are as follows: 1) Vinaya Pitaka, dealing with rules for monks and nuns. The rules are preceded by stories telling how the Buddha came to lay them down, and followed by explanations and analysis. 2) Sutta Pitaka, discourses, mostly ascribed to the Buddha, but some to disciples. The Sutta Pitaka has five subdivisions or nikayas. 3) Abhidhamma Pitaka, variously described as philosophy, psychology, metaphysics, it is a collection of texts which give a systematic philosophical description of the nature of mind, matter and time. There are seven books in the Abhidhamma Pitaka.
- Candidates may point out that the Pali Canon was probably the first scripture to be written down, so nearest in time to the historical Buddha himself. It was written based on strict oral tradition maintained by the Sangha and its regular councils. It is seen as authoritative by the Theravada tradition. To this day the sangha functions following the Vinaya.
- The Pali Canon has currency beyond the Theravada tradition. For example, it is read in the west and some texts in particular (for example The Dhammapada, have been translated into English many times.)
- The Pali Canon is not considered to be central by the whole of the Buddhist tradition. The Sanskrit corpus, (much of which has been lost, but can be reconstructed based on extant Chinese and Tibetan texts) is valued by the Mahayana tradition. However, particular texts are selected by particular schools and the whole canon does not have the same coherence as the Pali Canon. That said, parts of the Sanskrit corpus are also seen as also issuing from the historical Buddha, and much of it is probably not much later than the Pali Canon.
- Because there are other enlightened beings than the Buddha himself, his words do not necessarily have precedence over those of other enlightened beings, moreover the historical Buddha is also understood as merely a manifestation of the eternal Shakyamuni of the Lotus Sutra. Thus the Pali canon is important but it does not occupy the same place as, say, the Qur'an does in Islam, or even the Bible in Christianity.

This is not a checklist, please remember to credit any valid alternatives.

2. Examine the background and work of the Fourteenth Dalai Lama.

[AO1 30]

Candidates could include some of the following, but other relevant responses will be credited.

- The Dalai Lama is the head monk of Tibetan Buddhism and traditionally has been responsible for the governing of Tibet, until the Chinese government took control in 1959. Before 1959, his official residence was Potala Palace in Lhasa, the capital of Tibet.
- The Dalai Lama belongs to the Gelugpa tradition of Tibetan Buddhism, which is the largest and most influential tradition in Tibet.
- According to Buddhist belief, the current Dalai Lama is a reincarnation of a past lama who decided to be reborn again to continue his important work, instead of moving on from the wheel of life. A person who decides to be continually reborn is known as tulku.
- The title Dalai Lama means Ocean of Wisdom.
- The current Dalai Lama is Tenzin Gyatso. He was enthroned at the age of 15 in 1950 amidst the start of troubles with China, but continued to study until the age of 25, and was a remarkable scholar.
- Around 1950, the political landscape of China was changing, and Maoist communism was in the ascendancy. Plans were made to bring Tibet officially under Chinese control. But in March 1959, Tibetans took to the streets demanding an end to Chinese rule. Chinese People's Republic troops crushed the revolt and thousands were killed, and many monasteries were destroyed.
- Fearing that the Chinese government would kill him, the Dalai Lama fled from Tibet to India with thousands of followers, where he was welcomed by Indian Prime Minister, Jawaharlal Nehru.
- Nehru gave him permission to form The Tibetan Government in Exile in Dharamsala in India. The Dalai Lama, and the refugees who followed him, created a society in which Tibetan language, culture, arts and religion are promoted.
- Tenzin Gyatso is the first Dalai Lama to travel to the West, and his charismatic manner has helped to draw much support for Buddhism and the Tibetan resistance movement.
- He has offered teachings and empowerments through the medium of English (he often uses a translator), and has written many accessible books in English (or translated). He represents a form of non-violent socially engaged Buddhism. He is well known for expressing Buddhist teachings in very basic forms – such as 'my religion is kindness' and 'Be kind whenever possible. It is always possible.' 'If you want others to be happy, practice compassion. If you want to be happy, practice compassion.'
- In 1989 he received the Nobel Peace Prize for maintaining his policy of non-violence with the Chinese government, despite the knowledge that many Tibetans would be happy to take up armed resistance to return him to his position as their leader.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'The practices of koan, nembutsu and daimoku represent accurate expressions of the Buddha's teachings.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- A koan is a statement (not technically a riddle) which cannot be solved by rational thought, designed to jettison the adept beyond the kind of unenlightened discriminative thinking which keeps him or her trapped in samsara. They are normally given by a Zen Master, and contemplated during meditation in the Rinzai Zen tradition.
- The nembutsu is the expression of gratitude 'Namu Amida Butsu' (I pay homage to Amida Buddha) made by members of the Pure Land Schools, for the work done for them by Amida buddha in creating the Pure Land where they can become enlightened after death.
- The daimoku is the mantra chanted by members of the Nichiren schools 'Namu Myoho Renge Kyo' (I go for refuge in the Lotus Sutra). Because the Sutra contains all the truth required to attain enlightenment, and chanting its name encapsulates its contents, it puts the devotee in touch with the ultimate law of the universe.
- The historical Buddha is unlikely to have directly taught any of these practices, even though he is credited with speaking sutras related to them. For example the Sukhavati Sutras are alleged spoken by Sakyamuni, and the Lotus Sutra is attributed to a figure called the eternal Sakyamuni.
- Meditation, the eightfold path, the precepts etc are attributable to the historical Buddha, not these practices.
- The practices are built on certain Buddhist Mahayana philosophies and worldviews. These can, at a level of interpretation, be seen as extensions of the Buddha's teachings, for example Nagarjuna's development of the concept of Sunyata, which is central to Zen is a development of pratityasamutpada.
- Buddhism is not a creedal religion, and the Buddha enjoined his followers to 'test the teachings' in the crucible of personal experience. It is also a religion which has many diverse practices, which different schools and groups emphasise for different reasons.
- These practices can be understood as skilful means – ways of moving a practitioner from an unawakened state to awakening.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. 'Buddhists supports feminism.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- The Buddha ordained women. He was said to have been asked by Ananda whether women had the capacity to become enlightened. When he confirmed that they did, Ananda argued that therefore women must be ordained as full members of the sangha. Given this occurred over 2,500 years ago (consider how recently the Anglican Church ordained women priests and bishops) the Buddha can legitimately be called a feminist. As such Buddhists should be feminists as the Buddha was.
- Structural gender inequality is a profound source of suffering wherever in the world it is found. Women are the objects of sexual and domestic violence, even the most feminist societies are patriarchal in their structures. Though it varies in degree women are controlled by the men or by an internalisation of the male gaze. Women are discriminated against in the workplace, and have particular characteristics attributed to them (passivity, femininity, agreeableness) which function to oppress them. If Buddhists are 'against' suffering – they must be feminists and act to challenge patriarchy.
- If a descriptive view is taken it can be rightly pointed out that many Buddhists are not feminists, and neither have they been so throughout history.
- Although the Buddha did ordain women, he was reluctant to do so, on the basis of the belief at the time that women were as dangerous to the sangha as mildew in a rice-field.
- Nuns were constrained by almost a hundred more precepts than monks, thus reflecting the belief that women are responsible for distracting monks from the path to awakening, and for causing dissention and trouble in the sangha.
- The ordination line for nuns was broken, and despite efforts by the Buddhist women's movement and the organisation Sakyadhita, it has not been universally restored.
- The Dalai Lama has been accused of sexism, claiming that if a woman was to succeed him she would have to be 'very, very attractive.' It is hard to see how this is not sexist.
- Sexism may be imputed to culture, not to Buddhism. Rita Gross argues that Buddhism must be reconstructed in order to take it back to its core of gender equality. She says there is nothing within core Buddhist teachings which justify the unequal treatment of women.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'The contemporary Mindfulness movement has nothing to do with Buddhism.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Mindfulness is T.W. Rhys David's translation of the term 'sati', which appears in many Pali texts. The Sanskrit equivalent is 'smṛti'. It has a range of other meanings, including memory and remembrance (hence the nembutsu is a form of smṛti).
- Its locus classicus (the text in which it is famously found) is the *Mahasatipatthana Sutta*.
- The practice of sati is most definitely a Buddhist practice. It is associated with—but not limited to meditation. Teachers such as Thich Nhat Hahn recommend the practice of mindfulness in everyday life, in simple activities such as breathing, smiling and walking.
- Right mindfulness is one of the elements of the Eightfold Path.
- Jon Kabat Zinn made 'secular mindfulness' popular in the 1990s, through his best-selling volume *Full Catastrophe Living* (first published in 1990). He presents it simply as a practice, not necessarily tied to Buddhism, and definitely not religious in nature
- Kabat Zinn defines mindfulness as 'paying attention in a particular way; on purpose, in the present moment, and non-judgmentally.' There is a great deal of debate about whether this definition applies to the use of sati/smṛti in ancient Pali and Sanskrit texts.
- Mindfulness has now been developed into different programmes – such as mindfulness based cognitive therapy for depression, anxiety and chronic pain management. Mindfulness-based addiction recovery, and the Mindfulness for schools programme. Corporate mindfulness is practiced in big companies such as Facebook and Google. Google has a Head of Mindfulness, and all Google employees are offered mindfulness training.
- The practice of mindfulness, as defined by Jon Kabat Zinn and the academics and clinicians who have used his ideas, is used effectively (it has an evidence-base) to help people lead more fulfilling lives, less troubled by pain and mental health issues, and to enable them to be more productive.
- The aims above may be considered to be aims in line with 'self-help' rather than with Buddhism. Buddhism seeks to root out greed hatred and delusion, not to become slightly happier and more productive in life.
- However, some Buddhists (e.g. Bhikkhu Bodhi) argue that the practice of mindfulness reduces suffering and is therefore entirely in line with Buddhist aims. Buddhism has always adapted in whichever culture it has entered, and the Mindfulness movement may be the way the Dharma becomes embedded in Western culture.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'British Buddhism is unique.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Expect candidates to demonstrate knowledge and understanding of the variety of forms of Buddhism in Britain. They may explore the role of figures such as T.W. Rhys David's and Christmas Humphrey's, Anagarika Dharmapala, etc.; the early role of the Buddhist Society, the development of the Friends of the Western Buddhist Order (which became Triratna in 2010), the development of the English Sangha Trust, the rise of New Kadampa Buddhism, and the development of mindfulness. Their answers should show awareness of diversity.
- Candidates might focus on examples of the greatest contrast with Asian forms of Buddhism. For example, Triratna has several unique and self-consciously British features, as Sangharakshita expressed aim was to design a form of Buddhism appropriate for westerners. For example, Triratna chants predominantly in English. There are European features on rupas. This style of Buddhism is eclectic, with features from across the Buddhist world selected for their relevance and appropriateness to Sangharakshita's idea of the British context. Yoga is often practiced in Triratna Buddhist centres despite it having little to do with Buddhism. However, it appeals to British people, it is healthy and it is therefore acceptable.
- Candidates may mention the rise of secular mindfulness, which has its roots in Buddhism, but is represented as a non-religious practice designed to tackle physical and mental health conditions and to improve productivity. This is arguably not in line with Asian Buddhism, which seeks to attain enlightenment and to root out greed hatred and delusion.
- However they may argue that because mindfulness reduced suffering – it is in line with the aims of Asian Buddhism.
- Candidates may explore Stephen Batchelor's presentation of Buddhism as rational. Batchelor is a best-selling Anglophone author. His vision of Buddhism contrasts strikingly with the beliefs of Asian Buddhists in other realms, in supernatural powers of enlightened beings, in hungry ghosts etc.
- They may explore the practices of the monasteries of Amaravati and Chithurst, and to a lesser extent Throssel Hole, and highlight how closely they mirror the practices of monasteries in Thailand and Japan. In Amaravati for example the Patimokkha is chanted fortnightly, monks do not handle money, the monastery runs on donations only.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.