



GCE A LEVEL MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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 Mark Scheme

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.

WJEC GCE A LEVEL RELIGIOUS STUDIES

SUMMER 2019 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 historical development of Pure Land and Nichiren Buddhism in Japan.** [AO1 30]

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

- Buddhism was brought to Japan from the Korean Peninsula by monks in the 6th Century. It was first established as an aristocratic tradition in the Nara period. Various schools of Mahayana Buddhism were transmitted to Japan. Significant amongst those which developed in the Heian period was Tendai, which provide the setting for later Kamakura period developments
- During the Kamakura period, a number of key figures who had trained as monks in the Tendai tradition became disillusioned with the corruption in the monasteries and founded their own schools. These included Honen, Shinran, and Nichiren.
- During this period there was a widespread belief in the age of the degenerate dharma, or mappo. This was a time in which the teachings of the historical Buddha had become impossible to practice successfully. Shinran and Nichiren's thought was influenced strongly by this teaching.
- Honen's Jodoshu emphasised nembutsu as a repetitive practice, and Shinran's Jodoshinshu emphasized the nembutsu as a single practice of faith in the vow made by Amida to enlighten followers in the Pure Land after death. Pure Land Buddhism assesses the ability of people to attain enlightenment through their own efforts negatively, and especially in Shinran's thought they idea is to avoid the spiritual pride associated with undertaking practices and to rely completely on the power of the Buddha Amida to enlighten them.
- Nichiren focused on the Lotus Sutra, the meaning of which is encapsulated in its title, which is chanted as the daimoku.
- Candidates may explain that Kamakura period Buddhism emphasised lay Buddhism and enlightenment for all.
- Since the Kamakura period, these types of Buddhism, along with Zen, have continued to dominate Buddhism, however, Buddhism in Japan is largely associated with rituals of death, and exists alongside Shinto. Most Japanese people would describe themselves as not religious.

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

2. Examine the development of Mindfulness Movement with reference to Buddhism. [AO1 30]

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

- Mindfulness is a common translation of the term sati (Pali) or smriti (Sanskrit). There are many other possible translations of this term. However, there is a clear link in Buddhist texts between the practice of meditation and the practice of mindfulness. Mindfulness is an aspect of the Noble eightfold Path.
- The Satipatṭhana Sutta (the Discourse on the Establishing of Mindfulness) and the Mahasatipatṭhana Sutta (the Great Discourse on the Establishing of Mindfulness) are two of the most important and widely studied discourses in the Pali Canon and provide the foundation for mindfulness meditational practice for the extinguishing of dukkha and for the realisation of nibbana.
- The recent popularity of the practice of mindfulness and its development into a movement can be traced to Jon-Kabat Zinn who in 1979 founded the Mindfulness Based Stress reduction clinic in the University of Massachusetts.
- Various mindfulness-based practices have been spawned from this original idea, including Mindfulness-Based Cognitive Therapy for relapsing depression, Mindfulness-Based Relapse prevention for drug and alcohol addiction, as well as loosely related treatments such as Acceptance and Commitment Therapy and Dialectical Behavioural Therapy.
- Mindfulness practices and programmes are used in schools and in commercial enterprises.
- Modern Mindfulness bases itself on Kabat Zinn’s definition “Mindfulness means paying attention in a particular way; on purpose, in the present moment, and nonjudgmentally.”
- It involves various practices such as the raisin practice – in which practitioners try to be fully attentive to the whole experience of eating a raisin, and the body scan – in which attention is brought systematically to areas of the body to experience the sensations there.
- Modern mindfulness is mostly used to address problems such as stress, depression, anxiety and pain. It is not presented as ‘Buddhist’ - so candidates may question the assumption inherent in the question. They may discuss the mismatch (or otherwise) between the aims of Mindfulness and the soteriological aims of Buddhism.

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

Section B

3. 'Buddhism is a form of atheism.'

Evaluate this view.

[AO2 30]

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

- The Buddha himself rejected metaphysical speculation as a matter of principle, and his teachings focused entirely on the practical ways to end suffering.
- The Parable of the Poisoned Arrow directed followers to avoid asking unanswerable questions, and instead to attend to the urgent questions of life.
- On the other hand, the Buddha did not explicitly rule out the existence of a God or gods. There are several realms in Buddhist cosmology, gods appear in stories about the Buddha, and their existence is not denied. However, they are not considered important. They too must attain Awakening.
- Shortly after the Buddha's death, a devotional element formed within Buddhism. Stupas were built to contain relics of the Buddha and pilgrimages were made to places where he had taught and lived. Soon the idea of past and future Buddhas developed, with Maitreya, the Buddha yet to come, being especially important. Bodhisattvas in Central and east Asia were treated as deities too. However, though people showed great respect and veneration to the Buddha and other enlightened beings, this did not mean they were considered to be almighty creator gods.
- However, some Western writers such as Stephen Batchelor argue that Buddhism is entirely compatible with western atheism. It is rational, humanistic and moral, and teaches against 'false views'.
- On the other hand, Buddhism appears to be religious – it has ritual, sacred places, sacred objects, chanting, temples, religious hierarchy and so on. In Asia Buddhism has beliefs about ancestors, spirits and karma.
- The writer Dharmavidya argues that Buddhism is a religion, you can believe it.
- Ultimately Buddhism observes that everything is 'empty' and so any idea of a deity can never be beyond the limitations or possibilities in such a universe. Certainly this would rule out an omnipotent creator.

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

4. 'Buddhism's openness to other religions means it is in danger of losing its own identity.'

Evaluate this view.

[AO2 30]

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

- Buddhism is usually considered to be an open and inquiring religious tradition. In the Kalama Sutta the Buddha said test the teachings, and he was known to advise people to keep to their own religion if they found it nourishing. The Buddha argued that 'authority' was not a good enough reason to believe something was true, and that went for his own teachings as well as anyone else's.
- The Rock Edicts of Asoka, the first Buddhist emperor:
 - "All religions should reside everywhere, for all of them desire self-control and purity of heart."
 - "Contact (between religions) is good. One should listen to and respect the doctrines professed by others. Beloved-Servant-of-the-Gods, King Piyadasi, desires that all should be well-learned in the good doctrines of other religions."
- There is a long tradition of Buddhist-Christian dialogue. Much of this centres on the idea of compassion as the ground of all being. There is a tradition of thinking of Jesus as a bodhisattva.
- There is a long tradition in the US of Buddhist Jewish dialogue; so much so there is the JuBu identity used by some. Sharon Salzberg is a well-known Buddhist teacher who is also Jewish.
- Buddhism is agnostic about issues that are central to the creeds of other religions, such as whether the world was created and whether there is an afterlife.
- However, the Buddha strongly criticised the religious traditions of his upbringing – for example caste, ritual impurity varnashramadharama, extreme asceticism, the Vedas etc. He enjoined his followers to leave these teachings behind. This is a clear expression of Buddhism's own identity.
- Becoming a Buddha requires going for refuge in the three jewels. The teachings of other religions may conflict with this practice. It is a strong assertion of identity.
- Buddhism is as much in danger of losing its identity to secularism as it is to other religions. For example, through the secularisation of mindfulness, and the secular appeal of key Buddhist teachers such as the Dalai Lama and Thich Nhat Hanh.
- It could really be questioned whether or not Buddhism has an 'identity' since it assimilates so easily into a variety of social contexts.

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

5. 'Commitment to social justice is essential to Buddhism.'

Evaluate this view.

[AO2 30]

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

- At the heart of Buddhism is the effort to live compassionately, to root out greed, hatred and delusion, and to combat suffering in all its forms.
- Avalokiteshvara is the bodhisattva who 'looks down on the world with compassion'.
- As such it would be easy to argue that Buddhism must be socially and politically engaged, and concerned about social justice, in order to change the world for the better.
- However, the Buddha did not teach this. The world in which he lived was very different from this one. The political scope of an individual in the iron age (the Buddha's time) was limited compared to a modern person who has a vote, lives in a democracy, has the resources of mass media. The Buddha taught how to overcome greed, hatred and delusion and grasping in oneself, in order to follow a personal spiritual path.
- However, it could be said that the Buddha was concerned with social justice in terms of his critique of the power of the Brahmins, and caste and gender discrimination. His creation of the sangha was arguably radical
- It is possible to argue that action for social justice involves attachment, and even anger, which are not considered virtues in Buddhism.
- If people are dedicated to changing material conditions, they are not focused on Awakening or on the dharma.
- Teachers such as Thich Nhat Hanh and the Dalai Lama do promote socially engaged Buddhism, but they ask the individual to focus on self-knowledge and self-improvement as part of the process.
- It could be argued that the Buddhist notion of metta 'wishing all beings to be free from suffering and ill-will' is a form of social justice, especially as it requires some action if it is to be brought about.
- Social justice is related to wholesome karma and is a legitimate way of using one's influence; however, it is not the only way and so whilst positive and important it is not necessary.

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

6. 'Buddhism is popular in Britain because of the secular nature of society.'

Evaluate this view.

[AO2 30]

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

- There are numerous reasons why Buddhism is popular in Britain, and the nature of British Society is only one of them.
- Candidates may question how popular Buddhism actually is, given very small numbers practice it. 178,453 in the 2011 census.
- Candidates may explore features of Buddhism which may make it popular, such as its atheism or agnosticism, its alleged compatibility with science, its apparent commitment to peace, the lack of 'commandments' – in favour of the training precepts, the focus on meditation as an appealing practice, the aesthetic appeal of Buddhism.
- In their analysis of British society, candidates may question the extent to which it is a secular society, with growing religious pluralism, and the practice of a range of alternative spirituality being so prevalent.
- Candidates may identify the secular nature of British society being significant in the growth of Buddhism.
- British people appear to be rejecting Christianity in increasing numbers, and Buddhism as a broadly non-creedal religion, does not suffer with what are perceived as the disadvantages of Christianity (belief in a creation story, in miracles and the resurrection of Jesus, the power of prayer etc).
- They may argue it is not the secular nature of society, but the consumerist nature of society which makes Buddhism appealing. Stress is caused by consumerism, for which Buddhism offers an antidote in the practice of meditation.
- They may argue that Buddhism is a religion, so it appeals not because society is secular, but because it seeks spirituality.
- In addition, Buddhism is popular in any society whether religious or not; Buddhism is an interest for both religious and non-religious alike.

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