
GCSE

Religious Studies A

Unit 12 / 405012 Buddhism

Mark scheme

4050

June 2015

Version 1: Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, students' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and students if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.

5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.
6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, i.e. decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

The assessment of the Quality of Written Communication (QWC) will continue to be included within the judgement of Levels of Response in the 6 mark evaluation questions. In line with past practice, responses will be assessed chiefly on the evaluation criteria relating to content, using the guidance comments to assist the application of those criteria. (These have now been inserted into the mark schemes for the convenience of examiners.) However the specific QWC criteria may be used in borderline cases e.g. between Levels 1 and 2, 3 and 4, or 5 and 6. So for example coherence may well be a deciding factor in a borderline Level 5/6 response.

Assessment of Spelling Punctuation and Grammar

Examiners need to award up to an additional 4 marks for Spelling, Punctuation and Grammar (SPaG), based on the performance criteria set out below. This assessment will be made from work presented in answer to the whole of Question B5 or B6 only. Examiners should make a judgment based on the overall standard of this question, bearing in mind that the last part of this question may contain more errors as students rush to finish the paper. If the rest of the question is of a high standard, they should not be penalised. However, answers that contain only a few lines on each part or use bullet points or notes throughout may not meet the threshold level.

Spelling, punctuation and grammar will be assessed in Questions B5 and B6. 4 marks will be allocated for Spelling, Punctuation and Grammar in each of these questions. The performance descriptions are provided below.

| | | |
|---------------------------------|--|-------------|
| High performance | Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision. | [4 marks] |
| Intermediate performance | Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility. | [2-3 marks] |
| Threshold performance | Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately. | [1 mark] |
| Below Threshold | Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written. | [0 marks] |

Students will be given credit for reference to diversity in belief and practice within Buddhism

Part A

A1 The Dhamma (Dharma) and the Sangha

(a) Explain why Buddhists meditate.

Target: Knowledge and understanding of why Buddhists meditate

| Levels | Criteria | Comments | Marks |
|----------------|---|---|--------------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

To see life clearly and achieve enlightenment / to free oneself from delusion / to end akusala (greed, hatred and ignorance) / to pay attention to the movements of the body / to observe the breath / to change the state of the mind / to attain complete concentration / to achieve emptiness (sunyata) / to achieve bhavana or cultivation and self-development / to control the mind and increase concentration / to relieve stress and / or calm the mind / to develop loving kindness (metta) and compassion (karuna) / to gain some awareness and knowledge of what 'the self' means / to become a better person through reflection on actions and motivations / to eliminate greed, hatred and delusion or ignorance / to increase mindfulness and concentration (eg within the Eightfold Path) / to develop the Brahma – viharas / to develop insight into Buddhist teachings and to understand the Dhamma / to show respect / reverence to the Buddha.

[4 marks] AO1

(b)(i) What is samatha meditation?

Target: Knowledge of samatha meditation in Buddhism

Samatha meditation is mental concentration.

[1 mark] AO1

(b)(ii) What is vipassana meditation?

Target: Knowledge of vipassana meditation in Buddhism

Vipassana meditation is gaining insight.

[1 mark] AO1

(c) 'Meditation is the most important practice for Buddhist monks and nuns.'

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

Target: Evaluation of whether meditation is the most important practice for monks and nuns

| Levels | Criteria | Quality of Written Communication & Guidance | Marks |
|----------------|---|--|--------------|
| 0 | Unsupported opinion or no relevant evaluation. | The student's presentation, spelling, punctuation and grammar seriously obstruct understanding. | 0 marks |
| Level 1 | Opinion supported by simple reason. | The student presents some relevant information in a simple form. The text produced is usually legible. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons, with slight development of one. NB Students who make no religious comment should not achieve more than Level 3. | Levels 3 and 4 QWC The student presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. | 3 marks |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4. | 4 marks |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | Levels 5 and 6 QWC The student presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. Level 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument. | 5 marks |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. | 6 marks |

Students may include some of the following points:

Agree

It is the central practice of the faith / it is one of the defining characteristics of the religion / this is the key thing to getting everything else right / some say Buddhists cannot reach enlightenment without it / Buddhists can meditate on a number of subjects and gain a better understanding of themselves and the world around them / meditation leads to an understanding of spiritual truths.

Other views

Meditation is only one of the disciplines monks and nuns should engage with / bhikkhus and bhikkhunis teach children to read and write, they teach adults how to build, farm and dig wells and teach the Dhamma to others / 'engaged' Buddhism is a far more profitable and important practice for Buddhists than meditation / teaching about ethics within the context of the Five Precepts as a central aspect of Buddhism is how monks and nuns can offer greater benefit to all Buddhists than through meditation / guidance in how to perform puja is the most important practice for some monks and nuns / monks and nuns who go on pilgrimage to sacred Buddhist places may earn more merit for themselves and others and might therefore be more important as a practice, etc.

[6 marks] AO2

A2 Worship and Festivals

- (a) Give two reasons why a Buddhist might visit Bodh Gaya.**

Target: Knowledge of why Buddhists go to Bodh Gaya

It is where Siddhartha became a Buddha / it is where the Bodhi tree is / it is where the Mahabodhi (Great Buddha) temple is / a way of honouring the Buddha / a way of drawing out the qualities of Buddhahood / to go on retreat / to hear a Buddhist master teach.

[2 marks] AO1

- (b) Give two special things that Buddhists might do at Bodh Gaya.**

Target: Knowledge of Buddhist actions when at Bodh Gaya

Circumambulate the stupa / walk three times around the stupas (there are three in total) / attend a course on Buddhism / go on retreat / listen to teachings / speak with Buddhist monks / offer a prayer for a loved one / make offerings at the sacred Bodhi tree.

[2 marks] AO1

(c) 'Going on a pilgrimage makes no difference to a Buddhist's life.'

What do you think? Explain your opinion.

Target: Evaluation of the significance of going on a pilgrimage to a Buddhists life

| Levels | Criteria | Marks |
|----------------|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons with slight development of one. | 3 marks |

Students may include some of the following points:

The Buddha never expected his followers to go on pilgrimage and never suggested that any place he visited or was significant to him should be venerated / the Buddha taught about non-attachment so there is no point visiting any places revered in Buddhism / there are far more aspects to being a true Buddhist such as meditation and following the precepts / these are only venerated sites because people make them so / going on a pilgrimage adds nothing to a personal search for enlightenment / too many distractions at a pilgrimage site to make it worthwhile for a Buddhist's own practice / a tourist place now and therefore of little value to a spiritual quest.

Places of pilgrimage are special because the Buddha was born, taught, became enlightened and died at these places / Buddhists might want to follow in the Buddha's footprints to aid their own practice / it helps a spiritual quest to go on a pilgrimage whether compulsory or not / it aids the meditator / to gain an insight into Buddhism / to gain an insight into enlightenment / many places of pilgrimage in Buddhism are highly significant for many Buddhists / a way of earning good kamma (karma) / going on a pilgrimage is where a Buddhist can realise the teachings of the Buddha with like-minded Buddhists and then have a platform to put them into practice / it can be a life changing experience for some Buddhists, etc.

[3 marks] AO2

(d) 'Buddhists should worship at home, not in a temple.'

What do you think? Explain your opinion.

Target: Evaluation of whether Buddhists should worship at home or in a temple

| Levels | Criteria | Marks |
|---------|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons with slight development of one. | 3 marks |

Students may include some of the following points:

Worship means investigating the true nature of life which is best performed at home / the three aspects of puja (looking inwards); development and extension require Buddhists to express their emotions which they may only feel comfortable with at home / worship at home can happen at any time and a Buddhist might quite easily have a shrine in the house / they work, read, study and meditate as Buddhism is part of everything they do in life / a Buddhist does not need to go to the temple and make any offerings or meditate, etc. / more helpful to have a shrine at home / no set group worship in a temple, so no need to attend, etc.

Daily acts of worship should happen with fellow Buddhists at a temple / a temple is more conducive to worship / guidance on how to worship can only happen at a temple / with like-minded people so easier / chanting and meditation is only relevant in a Buddhist's life at a temple / the temple is also a place of social gatherings and meeting people, which you would not ordinarily get at home / temples are open all the time, so fits in with anyone's lifestyle / temples are most conducive to worship because of the images of the Buddha, etc.

[3 marks] AO2

A3 Global Issues**(a) Explain Buddhist attitudes towards wealth and poverty.****Target: Understanding of Buddhist attitudes towards wealth and poverty**

| Levels | Criteria | Comments | Marks |
|----------------|---|---|--------------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

Craving and desire can lead to suffering / material possessions cannot lead to happiness because of anicca / Buddhist monks and nuns give up all worldly possessions / prosperity can be an obstacle to enlightenment / material wealth can be incompatible with the spiritual path / the Eightfold Path refers to a middle way between extreme poverty and extreme luxury / the Buddha claimed that poverty is the cause of immorality, ill health and crime / the Buddha taught that if a ruler wants to lower the crime rate he should not make punishments for theft, deceit, violence and corruption more severe, but instead improve the wealth and living conditions of his people / the Buddha taught that 'the four kinds of happiness are appropriate for one who leads a household life: the happiness of owning things, the happiness of enjoying them, the happiness of being free from debt, and the happiness of honesty'.

[4 marks] AO1

(b) Explain Buddhist teachings about animal rights.**Target: Understanding of Buddhist teachings about animal rights**

| Levels | Criteria | Comments | Marks |
|----------------|---|---|---------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

All living things are equal in the eyes of most Buddhists / the first precept protects animal life / most Buddhists are vegetarian / right livelihood talks about Buddhists avoiding jobs that could endanger animal life / in some respects, animals are superior to men (dogs have a keener sense of hearing; insects have a keener sense of smell; hawks are speedier; eagles can see a greater distance) / undoubtedly, men are wiser; but men have so much to learn from the ants and bees / Buddhists should not misuse their intelligence and strength to destroy animals even though they may sometimes be a nuisance to them / all living things fear being beaten with clubs / all living things fear being put to death / putting oneself in the place of the other / let no one kill nor cause another to kill (Dhammapada verse 129) / the kind treatment of animals has been very important to Buddhists from early times / Buddhists try to do no harm (or as little harm as possible) to animals / Buddhists try to show loving-kindness to all beings, including animals / the doctrine of right livelihood teaches Buddhists to avoid any work connected with the killing of animals / the doctrine of kamma (karma) teaches that any wrong behaviour will have to be paid for in a future life – so cruel acts to animals should be avoided / Buddhists treat the lives of human and non-human animals with equal respect / Buddhists see human and non-human animals as closely related / both have Buddha-nature / both have the possibility of becoming perfectly enlightened / a soul may be reborn either in a human body or in the body of a non-human animal.

[4 marks] AO1

(c) 'In today's world, it is impossible for Buddhists to preserve the environment.'

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

Target: Evaluation of whether it is impossible for Buddhists to use the environment and protect animal rights

| Levels | Criteria | Quality of Written Communication & Guidance | Marks |
|----------------|---|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | The student's presentation, spelling, punctuation and grammar seriously obstruct understanding. | 0 marks |
| Level 1 | Opinion supported by simple reason. | The student presents some relevant information in a simple form. The text produced is usually legible. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons, with slight development of one. NB Students who make no religious comment should not achieve more than Level 3. | Levels 3 and 4 QWC The student presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. | 3 marks |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4. | 4 marks |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | Levels 5 and 6 QWC The student presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. Level 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument. | 5 marks |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. | 6 marks |

Students may include some of the following points:

Agree

Whatever a Buddhist tries to do to preserve the environment there is the inevitability that aspects of the environment will have to be destroyed in order for humans to live / If people are to provide the monastics with food and shelter then this could involve destroying aspects of the environment / There is a natural demand on the environment / However many Buddhist projects there are to help enhance the environment, Buddhists are only a small group of people against others who seek to exploit the environment / humankind is naturally greedy and will seek to abuse the environment for its own purposes.

Other views

Various Buddhist projects to enhance the environment / esho funi projects in the far east harmonising humanity and the environment / individual Buddhists try to apply the principles inherent in the precepts to protect the environment / most Buddhist are vegetarian / Buddhists tend to use natural resources only to satisfy the basic needs of food, shelter, clothes and medicine and this in itself is protecting aspects of our environment / Buddhists will avoid destroying natural habitats / they cannot dig (or request to have dug) land for their own living purposes if it destroys the natural habitat of animals or insects according to the pratimokkha rules.

[6 marks] AO2

A4 Attitudes to Life

- (a) Explain briefly the concept of metta.**

Target: Understanding of the concept of metta in Buddhism

Metta is loving kindness / it is one of the Brahma Viharas / it is one of the five positive moral qualities within Right Livelihood on the Eightfold Path / there is a special metta meditation that Buddhists will perform to enhance their awareness of showing loving kindness not just to loved ones but to enemies and the world in general.

[2 marks] AO1

(b) Explain Buddhist attitudes to euthanasia.**Target: Knowledge and understanding of Buddhist attitudes to euthanasia**

| Levels | Criteria | Comments | Marks |
|----------------|---|---|---------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

The first precept requires Buddhists to abstain from taking life, therefore involvement in euthanasia can cause harm to those involved / there is the taking of life that puts pressure on the dying person so the issue of Right Intention from the Eightfold Path is an important point here, ie is it a compassionate act? / active euthanasia can be seen as suicide for Buddhists / there is really no escape from suffering or karmic forces / it may be better to live through it for Buddhists, as all decisions would inevitably involve pain of some kind and for a variety of people / the issue of Right Intention might mean that, for a Buddhist not to offer mercy killing is avoiding their responsibilities / Buddhists might have to consider whether or not euthanasia would cause more or less pain, because euthanasia prevents only the physical pain but this may be enough reason to perform the act, particularly if a Buddhist is trying to show metta and karuna / Buddhists sometimes examine their conscience and in the long run perhaps ask why they did not decide to put someone out of their misery.

[4 marks] AO1

(c) 'Buddhists should never agree with abortion.'

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

Target: Evaluation of whether Buddhists should ever agree with abortion

| Levels | Criteria | Quality of Written Communication & Guidance | Marks |
|----------------|---|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | The student's presentation, spelling, punctuation and grammar seriously obstruct understanding. | 0 marks |
| Level 1 | Opinion supported by simple reason. | The student presents some relevant information in a simple form. The text produced is usually legible. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons, with slight development of one. NB Students who make no religious comment should not achieve more than Level 3. | Levels 3 and 4 QWC The student presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. | 3 marks |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4. | 4 marks |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | Levels 5 and 6 QWC The student presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. Level 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument. | 5 marks |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. | 6 marks |

Students may include some of the following points:**Agree**

Abortion is specifically mentioned in the Vinaya Pitaka as a grave offence / monks can, therefore, get expelled from the Sangha if they in any way offer advice on abortive medicines or are party to the procuring of an abortion / also, according to Buddhist laws, the life cycle of a sentient being begins when the consciousness enters the womb (conception) / to abort a foetus is to take life for a Buddhist even though it is not yet an independent life / so-called abortion on demand or abortion as a back-up form of contraception is regarded as morally wrong, etc.

Other views

Some contemporary Buddhists are not in favour of laws banning abortion as it is recognised that there are other evils that must not be ignored such as back-street abortions / some Buddhists might agree on an abortion where there are cases where the health of the mother is severely at risk, rape, etc. / in these cases, the choice must lie with the mother / it is necessary to alleviate suffering of potential life and its family / done out of compassion, etc.

[6 marks] AO2

Part B**B5 The Life of the Buddha and the Dhamma (Dharma)****(a) Explain the importance of the four signs seen by the Buddha.****Target: Understanding of the importance of the four signs the Buddha saw**

| Levels | Criteria | Comments | Marks |
|----------------|---|---|---------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

The four signs are iconic to Buddhists and triggered the ascetic life the Buddha led and ultimately the enlightenment process / without the four signs being witnessed, would there be any Buddhism at all? / gave the Buddha examples of suffering which formed the basis for his teachings / once he had seen the facts about life and the scope of human suffering, he felt compelled to do something about it / the sadhu or holy man encourages Siddhartha to 'seek the truth'.

Students could look at each sign separately and refer to its importance separately such as links with anicca, anatta and dukkha. For example, when the Buddha saw a sick man it reflected his later teaching on anicca; when he saw an old man, it reflected on his later teaching on anatta; when he saw a corpse, it reflected on his later teaching on dukkha and when he saw the holy man, all three marks of existence are inherent within this sight / sign. This should be credited accordingly.

Maximum Level 2 if the four signs are mentioned accurately but no discussion of their importance.

[4 marks] AO1

(b) 'The most important part of the Buddha's life was when he became an ascetic.'

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

Target: Evaluation of whether the most important part of the Buddha's life was when he became an ascetic

| Levels | Criteria | Quality of Written Communication & Guidance | Marks |
|----------------|---|--|--------------|
| 0 | Unsupported opinion or no relevant evaluation. | The student's presentation, spelling, punctuation and grammar seriously obstruct understanding. | 0 marks |
| Level 1 | Opinion supported by simple reason. | The student presents some relevant information in a simple form. The text produced is usually legible. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons, with slight development of one. NB Students who make no religious comment should not achieve more than Level 3. | Levels 3 and 4 QWC The student presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. | 3 marks |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4. | 4 marks |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | Levels 5 and 6 QWC The student presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. Level 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument. | 5 marks |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. | 6 marks |

Students may include some of the following points:**Agree**

Many would argue that the Buddha's ascetic life is the pivotal point of the Buddhist faith because it was a total contrast from what had gone on before / he became free from desire and greed and severed ties with greed, hatred and delusion in order to teach others / he would not have taught the Four Noble Truths and the Eightfold Path had he not experienced the opposite extreme to his life in the palace / he met five ascetics who were crucial in the development of the Buddha's teaching / this style of life was needed to 'find' the Middle Way / becoming an ascetic was the only way to become a holy man at the time of the Buddha, etc.

Other views

Aspects of the Buddha's early life hold more significance for Buddhists such as understanding the four signs / some would argue that his life in the palace gave him a better insight into extreme indulgence to then teach about non attachment / some would argue that what he taught after his enlightenment has more significance for their practice of the Buddhist faith today / maybe all aspects of the Buddha's life are equally important in his quest for the truth of our existence / enlightenment must be the most important as Bodh Gaya is a key place of pilgrimage for Buddhists / enlightenment must be the most important as this is when he found answers such as the Middle Way and began to teach, etc.

[6 marks] AO2

(c)(i) Describe how the Buddha became enlightened.**Target: Knowledge of the Buddha's enlightenment experience**

| Levels | Criteria | Comments | Marks |
|----------------|---|---|--------------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

Any relevant point that contributed to the Buddha's enlightenment before he sat under the Bodhi tree, eg his luxurious life in the palace / ascetic life / the Buddha sat under a Bodhi tree / Mara, the god of the underworld brought an army of demons to tempt and distract the Buddha, afraid that if Siddattha attained enlightenment they would lose power over him / Siddattha meditated throughout the night / he remembered his past lives and previous rebirths, recalling what he did during them and what his names had been / he saw the lives of previous Buddhas and those yet to come / he saw how all created things are dependent on previous causes / Siddattha became liberated from all desire, greed and ignorance (akusala) / at dawn Siddattha entered into non-conscious ecstasy from which he emerged as a Buddha / legends speak of the signs by which nature revealed its pleasure (thunderclaps, pleasant breezes and holy rain mixed with flowers and fruits all falling from the sky) / the Buddha continued to meditate under the Bodhi tree for another week after his liberation / the spirit of the lake, 'Naga', in the form of a huge cobra snake gave the Buddha warmth and shielded him from the rain, extending its hood over him like a canopy, etc.

[4 marks] AO1

(c)(ii) Explain the significance of the Buddha's enlightenment for Buddhists.

Target: Understanding of the significance of the Buddha's enlightenment for Buddhists

| Levels | Criteria | Comments | Marks |
|----------------|---|---|---------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

Allows Buddhists to have faith in the Buddha's teaching / allows Buddhists to believe they too can achieve enlightenment / shows the goal of the Buddhist faith is an achievable one / suggests there is something to aim for in following the Eightfold Path and the Buddha's teaching on the Four Noble Truths / meditation works / it is an awakening or nirvana / it shows that the passions can be extinguished whereby suffering is ended / it reveals the end of rebirths / Buddhists know that liberation from the endless cycle of births, deaths and rebirths is certain / Buddhists have a profound insight into the Four Noble Truths.

[4 marks] AO1

(d) 'The Three Universal Truths of anicca, anatta and dukkha are just common sense.'

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

Target: Evaluation of whether the Buddha's teaching on the Three Marks of Existence are just common sense

| Levels | Criteria | Quality of Written Communication & Guidance | Marks |
|----------------|---|--|--------------|
| 0 | Unsupported opinion or no relevant evaluation. | The student's presentation, spelling, punctuation and grammar seriously obstruct understanding. | 0 marks |
| Level 1 | Opinion supported by simple reason. | The student presents some relevant information in a simple form. The text produced is usually legible. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons, with slight development of one. NB Students who make no religious comment should not achieve more than Level 3. | Levels 3 and 4 QWC The student presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. | 3 marks |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4. | 4 marks |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | Levels 5 and 6 QWC The student presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. Level 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument. | 5 marks |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. | 6 marks |

Students may include some of the following points:**Agree**

Anicca is impermanence or the fact that nothing ever stays the same and everybody knows everything changes in life / anicca operates on all levels of the cosmos including the animate, the inanimate and our minds / people can readily see this for themselves anatta is the belief in no self or no soul and as no one has evidence for the existence of a soul / it makes sense as an argument that there is no inherent self / dukkha is unsatisfactoriness and all people know that nothing is ever one hundred percent happiness and all of the time / we all suffer at some stage and this is obvious, for example, from a simple headache to a family member dying, everyone experience s different forms of dukkha at different times in their life and this can be readily seen and witnessed. It is common sense. etc.

Other views

On the other hand, the fact that anicca operates on all levels of existence is a profound teaching / 'all is ill' is more than just suffering ie there are many nuances to the teachings, eg dukkha – dukkha, viparinama – dukkha and samkhara – dukkha – that is: ordinary dukkha, dukkha caused by impermanence in our lives and the general angst people might feel when things are not going their way / regarding anatta, the fact that humans are just made up of five aggregates or 'heaps' is another profound teaching ie the five skandhas (upadana – kandha) / no one knew this before the Buddha worked it out and then pointed it out, so it isn't common sense / people don't behave as if it is common sense or there is no clear understanding as to the deeper meaning apparent within the three marks of existence as they are the signs of people's being and if people truly recognised these as common sense they would live accordingly but they do not, etc.

[6 marks] AO2**B5 Spelling, punctuation and grammar**

Award up to 4 marks for spelling, punctuation and grammar.

| | | |
|---------------------------------|--|-------------|
| High performance | Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision. | [4 marks] |
| Intermediate performance | Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility. | [2-3 marks] |
| Threshold performance | Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately. | [1 mark] |
| Below Threshold | Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written. | [0 marks] |

B6 The Sangha and the Tipitaka**(a) Explain how in Buddhism the monks and the laity support each other.****Target: Knowledge and understanding of how in Buddhism the monks and the laity support each other**

| Levels | Criteria | Comments | Marks |
|----------------|---|---|---------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

Buddhist monks are in a supportive role as they contribute to the life of the lay people by teaching Buddhist children as well as adults how to build, farm and dig wells / give the lay people an opportunity to earn good kamma (karma) by making offering to the monks / general Dhamma teaching to the lay community / lead believers in their worship / teach English through the radio to the population in countries like Thailand and Sri Lanka / run drug rehabilitation centres in Thailand / run weddings, funerals and memorial services for lay people in countries like Japan / act as a finishing school for young Buddhist boys / in Tibet, some monks are trained craftsmen and work as painters, sculptors, printers or doctors in the community.

In return, the laity offer donations, for example, robes and general alms, eg food, toiletries and medicines / do manual labour in and around the monastery and contribute to the general upkeep of the vihara and the welfare of the monks / offer financial support and handle money from donations / perform transport and administration tasks / in many Mahayana sects, lay believers teach about Buddhism.

[4 marks] AO1

(b) 'Buddhists should not waste their time with 'engaged' Buddhism.'

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

Target: Evaluation of whether or not Buddhists should waste their time with 'engaged' Buddhism

| Levels | Criteria | Quality of Written Communication & Guidance | Marks |
|----------------|---|--|--------------|
| 0 | Unsupported opinion or no relevant evaluation. | The student's presentation, spelling, punctuation and grammar seriously obstruct understanding. | 0 marks |
| Level 1 | Opinion supported by simple reason. | The student presents some relevant information in a simple form. The text produced is usually legible. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons, with slight development of one. NB Students who make no religious comment should not achieve more than Level 3. | Levels 3 and 4 QWC The student presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. | 3 marks |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4. | 4 marks |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | Levels 5 and 6 QWC The student presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. Level 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument. | 5 marks |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. | 6 marks |

Students may include some of the following points:**Agree**

Buddhists should 'tread their own path' to enlightenment as instructed by the Buddha rather than look out for others / meditation is the central practice of Buddhism and most of a Buddhist's time should be occupied by practising meditation / importance of the alms round / importance of chanting and praying are all more significant than 'engaged Buddhism philosophy / Buddhists can show Buddhist values in their everyday life and behaviour; it may not involve others / 'engaged' Buddhism is a modern western term and not in the original teachings, etc.

Other views

Buddhism that is concerned about people and the way that they live is never a waste of time / engages with people to try and improve their lives for them / bringing Buddhist values and spiritual qualities to all areas of life / to allow compassion to be manifested before acting / in Britain there is a network of Engaged Buddhists who are involved in social action / getting involved with those who are dying, poor, homeless and those who are in prison / the Dalai Lama speaks of the universal responsibility of Buddhists and this is 'engaged' Buddhism / the actions of groups of people, organisations and nations all create kamma (karma) / there is no conflict between developing inner spiritual qualities and social action, etc.

[6 marks] AO2

(c)(i) Describe what the Tipitaka (the Three Baskets) contains.**Target: Knowledge of what the Tipitaka contains**

| Levels | Criteria | Comments | Marks |
|----------------|---|---|---------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

The Tipitaka is the traditional term used by different Buddhist traditions to describe their various canons of scripture / it is comprised of three main parts:

1 the sutta pitaka are the main teachings of the Buddha; the three marks of existence; the Four Noble Truths and the Eightfold path in the main plus some practical guidance on how to practice the dhamma (dharma) everyday and expectations of moral behaviour of Buddhists as well as some practical instruction on meditational techniques

2 the vinaya pitaka are the main set of rules for the Sangha; as situations occurred new rules were introduced and today there are 227 rules for bhikkhus and 311 for bhikkhunis ranging from no sexual intercourse, stealing, intentionally killing another human being and making untrue claims about spiritual achievements to causing conflict between monks, accepting money, having too many robes and intentionally damaging a living plant.

3 the abhidhamma pitaka are the translations and 'higher' philosophies and understanding of the Buddha's teachings. There are seven books in total and everything is classified. It includes the teaching on the five skhandhas; an examination of the elements of existence, a description of a number of personality types, clarification of points of controversy and all the ultimate realities to be found in the universe.

The three baskets originally referred to the three receptacles containing the scrolls in which the Buddhist scriptures were originally preserved.

[4 marks] AO1

(c)(ii) Explain the importance to Buddhists of the Tipitaka (the Three Baskets).

Target: Knowledge and understanding of the importance to Buddhists of the Tipitaka (the Three Baskets)

| Levels | Criteria | Comments | Marks |
|----------------|---|---|---------|
| 0 | Nothing relevant or worthy of credit. | | 0 marks |
| Level 1 | Something relevant or worthy of credit. | One relevant and accurate point. | 1 mark |
| Level 2 | Elementary knowledge and understanding, eg two simple points. | <ul style="list-style-type: none"> At least two relevant and accurate points One point with development | 2 marks |
| Level 3 | Sound knowledge and understanding. | <ul style="list-style-type: none"> Two or more relevant and accurate points with one developed One well developed point | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis | <ul style="list-style-type: none"> Two or more relevant and accurate points with development of at least two A single point that is exceptionally well-developed may reach this level | 4 marks |

Students may include some of the following points:

The Buddha's teachings form the writings that are still special for Buddhists today / they were kept intact and authentic by being chanted for some 500 years / rules the Buddha gave in the Tipitaka became increasingly important as the Sangha developed / the third part of the Tipitaka became important as time went by and the Buddha's original meaning had the potential to be lost / importance of recitation / they were all agreed by the original Sangha / the Vinaya is very important as for each new situation that occurred a rule was needed / the Sutta Pitaka is very important as it is used as a teaching aid today / the Abhidhamma Pitaka is important as it shows explanations of the Buddha's more difficult teachings in order that all Buddhists may access them / the Buddha suited his teachings to the capabilities of his pupils so by their nature they enable Buddhists to grasp the meaning of his teachings.

[4 marks] AO1

(d) **‘Buddhists should focus on achieving enlightenment rather than on the scriptures.’**

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

Target: Evaluation of whether Buddhists should focus on achieving the path to enlightenment or on the scriptures

| Levels | Criteria | Quality of Written Communication & Guidance | Marks |
|----------------|---|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | The student's presentation, spelling, punctuation and grammar seriously obstruct understanding. | 0 marks |
| Level 1 | Opinion supported by simple reason. | The student presents some relevant information in a simple form. The text produced is usually legible. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons, with slight development of one. NB Students who make no religious comment should not achieve more than Level 3. | Levels 3 and 4 QWC The student presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. | 3 marks |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4. | 4 marks |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | Levels 5 and 6 QWC The student presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. Level 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument. | 5 marks |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. | 6 marks |

Students may include some of the following points:**Agree**

It is the point at which all craving ceases / the goal of the Buddhist faith / the Buddha is said to have achieved this state at his enlightenment / a person who has achieved nibbana (nirvana) may still carry on living, eating, having relationships with other people (as the Buddha did for 45 years after his enlightenment), but his or her actions would be done from a selfless motive / nibbana is not the same as extinction nor does it mean by removing from life that you lose connection with it and feel nothing / it is a state of peace and happiness by extinguishing the three fires (akusala) of greed, hatred and delusion / those that have achieved nibbana (nirvana) still experience things that others see as pain or pleasure but they do not respond to them in the same way / living the Middle Way may help a person achieve nibbana (nirvana), etc.

Other views

For many Buddhists, scriptures offer insight, particularly to enlightenment / without the vinaya, Buddhist would not have any rules to be disciplined by / the sutta pitaka has a collection of the Buddha's teachings and what could be more important to focus on than this? / they are used as teaching aids / the scriptures are the foundation of the Buddhist faith / in some of the tantric texts, there are valuable stories, plays, logic, language, medicine, science, astrology and art / with many Tibetans, they focus on one piece of scripture as their training from their teacher to help achieve enlightenment, etc.

[6 marks] AO2**B6 Spelling, punctuation and grammar**

Award up to 4 marks for spelling, punctuation and grammar.

| | | |
|---------------------------------|--|-------------|
| High performance | Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision. | [4 marks] |
| Intermediate performance | Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility. | [2-3 marks] |
| Threshold performance | Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately. | [1 mark] |
| Below Threshold | Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written. | [0 marks] |