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# **GCE A LEVEL MARKING SCHEME**

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**SUMMER 2022**

**A LEVEL  
RELIGIOUS STUDIES - COMPONENT 1  
OPTION D: A STUDY OF BUDDHISM  
A120UD0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2022 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.

## **Marking guidance for examiners, please apply carefully and consistently:**

### **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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

## **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	<p style="text-align: center;"><b>Assessment Objective AO1 – Part (a) questions</b>    20 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
5	<p style="text-align: center;"><b>17-20 marks</b></p> <ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Insightful connections are made between the various approaches studied.</li> <li>• An extensive range of views of scholars/schools of thought used accurately and effectively.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
4	<p style="text-align: center;"><b>13-16 marks</b></p> <ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Purposeful connections are made between the various approaches studied.</li> <li>• A range of scholarly views/schools of thought used largely accurately and effectively.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
3	<p style="text-align: center;"><b>9-12 marks</b></p> <ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Sensible connections made between the various approaches studied.</li> <li>• A basic range of scholarly views/schools of thought used.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
2	<p style="text-align: center;"><b>5-8 marks</b></p> <ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Makes some basic connections between the various approaches studied.</li> <li>• A limited range of scholarly views/schools of thought used.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
1	<p style="text-align: center;"><b>1-4 marks</b></p> <ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Little or no use of scholarly views/schools of thought.</li> <li>• Very few or no connections made between the various approaches studied.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> </ul> <p><b>N.B.    A maximum of 2 marks should be awarded for a response that only demonstrates ‘knowledge in isolation’</b></p>
0	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

<b>Band</b>	<b>Assessment Objective AO2- Part (b) questions</b> 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
<b>5</b>	<p style="text-align: center;"><b>25-30 marks</b></p> <ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• The views of scholars/schools of thought are used extensively, appropriately and in context.</li> <li>• Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>19-24 marks</b></p> <ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are used appropriately and in context.</li> <li>• Purposeful analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>13-18 marks</b></p> <ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are generally used appropriately and in context.</li> <li>• Sensible analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
<b>2</b>	<p style="text-align: center;"><b>7-12 marks</b></p> <ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Basic use of the views of scholars/schools of thought appropriately and in context.</li> <li>• Makes some analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
<b>1</b>	<p style="text-align: center;"><b>1-6 marks</b></p> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Little or no use of the views of scholars/schools of thought.</li> <li>• Limited analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Some use of basic specialist language and vocabulary.</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

## **GCE A LEVEL RELIGIOUS STUDIES – COMPONENT 1 OPTION D**

### **A STUDY OF BUDDHISM**

#### **SUMMER 2022 MARK SCHEME**

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

#### **Section A**

1. (a) **Examine the meaning of the three refuges for Buddhists.**

**[AO1 20]**

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

- Taking refuge refers to 'sarana' – which means a safe place where a person can find shelter to be rebuilt and refreshed before moving on and continuing on their path.
- The three refuges are the Buddha, the dharma and the sangha and may be referred to as Triratna – 'three jewels' which demonstrates their value and importance to Buddhists.
- They can form part of Buddhist chanting/puja offered on a daily basis or more, and can be offered through threefold bowing at a shrine. Chanting the three refuges forms part of the ordination ceremony and also part of the way that converts become Buddhists.
- Taking refuge in the Buddha refers to recognising him as the awakened and enlightened teacher –the role model for Buddhists.
- Buddhists from the Theravada and Mahayana Schools may view the Buddha in different ways:
  - Theravada Buddhists focus more on his being a historical human being who found the Middle Way
  - Mahayana Buddhists may view the Buddha in the Trikaya ideal
  - Others Buddhists may think of Buddha in terms of the buddha nature within
  - Pure Land Buddhists may think of Amida Buddha.
- Buddhists from the Theravada and Mahayana Schools may view the Dhamma in different ways:
  - Theravada Buddhists focus on the Pali Canon – the Tipitaka
  - Mahayana Buddhists may focus on the Pali Canon but more particularly on key texts such as the Lotus Sutra or Heart Sutra
  - Tibetan/Vajrayana Buddhists may focus on the kangyur and tengyur
  - Zen Buddhists may focus not on any textual Dhamma but on the dhamma which is the special transmission without words.
- Buddhists would all generally view the sangha as being the community of Buddhists in its widest sense; some Buddhists may think more particularly of the monastic sangha as custodians of the dharma taught by the Buddha. Theravada Buddhism differentiates between the lay community and the monastic community but acknowledges the supportive and symbiotic relationship between them.

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

- (b) 'Going for refuge continues to be relevant for Buddhists in the modern world.'

Evaluate this view.

[AO2 30]

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

- In agreement with the statement, it might be argued that, as is shown through Buddhist chanting/puja, Buddhists are united in going for refuge.
- At different times in their lives, Buddhists would need one or all of the refuges to help them in following the Eightfold Path.
- In the Dhammapada, the Buddha declared that taking refuge was essential in understanding the Four Noble Truths and in being "freed from all suffering".
- It might be argued that going for refuge continues to be relevant because the three refuges taken together provide a summary of Buddhist belief which is recited in the process of conversion to Buddhism and ordination to the monastic sangha.
- The relevance of going for refuge can be seen in the fact that Buddhists today still need to focus on their founder – the Buddha – on his teaching – the dharma – and on the community he founded – the sangha.
- Even though there are different Buddhist schools such as Theravada, Mahayana, Pure Land, Zen etc. which might interpret going for refuge in different ways, the three refuges still provide the foundation for all Buddhist belief and practice.
- Disagreeing with the statement, it might be argued that going for refuge does not continue to be relevant because, for the majority of Buddhists, the concept of 'refuge' is not a meaningful one in the context of modern life.
- Going for refuge might be seen as irrelevant because the Buddha, dharma and the sangha are only general terms and general concepts which lack the detail necessary for Buddhists in the modern world.
- From one perspective going for refuge does not continue to be relevant for Buddhists today as their focus might be much more on other key aspects of Buddhism such as meditation, a better rebirth or Awakening.
- Many Western 'convert' Buddhists might argue that taken together the three refuges are not of equal value and therefore their relevance in the modern world can be questioned.
- Pure Land Buddhists might regard going for refuge as irrelevant as they would focus entirely on the one refuge of Amida Buddha as expressed in the nembutsu.
- Tibetan Buddhists and Zen Buddhists might regard going for refuge as lacking relevance for them because provision is not given for taking refuge in their particular teacher or lama.
- A different approach might argue that whilst the overall relevance of going for refuge remains, at the same time there are a variety of contrasting ways in which each of the refuges can be interpreted.
- It might be argued that going for refuge is relevant for Buddhists today but only in a symbolic sense – as a point of focus – rather than as anything essential.

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



**2. (a) Examine traditions of Socially Engaged Buddhism.**

**[AO1 20]**

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

- Socially Engaged Buddhism (SEB) maybe identified with its origins in Vietnam and in Sri Lanka.
- Given the diverse nature of SEB, credit should be given to a variety of definitions/explanations provided that the focus is on the ways in which Buddhism is concerned not just with individual Awakening/enlightenment but with communitarian issues such as human rights, social justice, and environmental concerns in the modern world.
- Given the diverse nature of SEB it might be investigated and illustrated in a number of ways. Credit should be given for appropriate exemplification.
- SEB in Vietnam is linked with Thich Nhat Hanh and the Vietnam War when, following his teaching, students in the School of Youth for Social Services combined Buddhist practice with helping villagers in terms of their educational, social and economic needs.
- SEB in Sri Lanka is linked with the Sarvodaya movement founded in 1958 by Dr Ariyaratne; its goal was to 'awaken' villagers and their villages by following the Middle Path in order to meet their needs, not greeds, in terms of housing, clean water and a clean environment.
- SEB may be explained in terms of the teaching of Thich Nhat Hanh - particularly in his Fourteen Mindfulness Trainings and the Order of Interbeing. These all focus on the removal of suffering and the Eleventh Mindfulness Training in particular speaks of behaving in a mindful way with regard to global social, economic and political issues.
- A further way of examining SEB might be through the work of the Dalai Lama particularly in Tibet in his advocacy of non-violent protest. It can also be seen in his teaching and practice of peace in the individual, family and community leading to world peace.
- The work of Sakyadhita might be examined as an example of SEB in terms of how it advocates women's rights and aims to foster compassionate social action for the benefit of humanity.
- The work of the Buddhist Peace Fellowship might be examined as an example of SEB in terms of how it promotes a mandala of social change through the process of learning, speaking and doing alongside the policy of blocking, building and being.
- SEB might be seen through the work of Joanna Macy and her Buddhist approach to ecology using the concept of pratitya samutpada as exemplified by Indra's Net whereby each part of the earth – sentient beings, all that lives and grows and the planet itself – are interconnected.
- Damien Keown's approach to SEB may be examined in that he regards it as an essential enterprise for Buddhism in the modern era with particular focus on the need for the monastic sangha to avoid becoming a historical relic by refusing to engage with the problems of modernity.

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

**(b) 'Social justice is an essential part of Buddhist practice.'**

**Evaluate this view.**

**[AO2 30]**

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

- In agreement with the statement, it might be argued that Buddhist practice is concerned with the identification and removal of dukkha from the lives of individuals – this is what social justice aims to do as well.
- That the statement is correct can be seen by using the perspective of the three poisons of ignorance, greed and hatred: these have to be removed from the individual on the path to Awakening but that can only take place when – through social justice – they are removed from society as a whole.
- That social justice is essential can be seen in the ways in which the Dalai Lama speaks about kindness to others being essential for Buddhists, and the way in which he uses his role as an incarnation of the bodhisattva Chenrezig to respond with compassion to all victims of social injustice.
- Again, Thich Nhat Hanh in the Mindfulness Trainings taught that Buddhists should be aware of global, economic, political and social realities and act in ways that do not harm humans or nature.
- Macy's concept of Indra's Net may be referred to whereby through pratitya samutapda every person and everything is interconnected: this holistic approach to humanity and the environment means that Buddhists have to pursue social justice since what affects one affects all.
- The mandala of 'social change' taught by the Buddhist Peace Fellowship may be cited: social harm and oppression should be blocked, constructive communities based on Buddhist wisdom should be built and Buddhists should 'be' in society showing wisdom, compassion and freedom.
- Disagreeing with the statement, it may be argued that the pursuit of social justice is not explicitly stated in any Buddhist teachings such as the Four Noble Truths, the Eightfold Path or the three lakshanas.
- That social justice is not an essential part of Buddhist practice can be seen in the fact that the whole thrust of Buddhism is towards individual practice and personal enlightenment achieved through the process of a form of introversion and meditation which disregards the outer world.
- From the perspective of anicca (impermanence), everything is subject to continual change including social structures; thus, time spent on trying to change these in support of social justice is of little value and might even show attachment to such a cause which is contrary to Buddhist teaching and practice.
- Holding to the view that social justice is essential in Buddhist practice could be seen as nothing more than a 'cultural misappropriation' by Western 'convert' Buddhists since it is not found in traditional Theravada Buddhism which might be seen as the most authentic form of Buddhism.
- Since the Buddha was not a social reformer and was not concerned with challenging social structures, social justice cannot be an essential part of Buddhist practice.

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

## Section B

### 3. (a) Explain the wider authority and significance of the Sutta Pitaka.

[AO1 20]

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

- The Tipitaka may be identified as the Pali Canon consisting of three main parts - the Vinaya Pitaka (discipline), the Sutta Pitaka (discourses) and the Abhidhamma Pitaka (philosophy or often translated as 'higher dharma') – with the first written collection being put together c. 1<sup>st</sup> century CE in Sri Lanka.
- Sutta means 'discourse' and can be seen as the 'backbone' of the Tipitaka as it contains records of sayings of the Buddha, stories and specific texts that relate to Buddhist teaching and practice.
- It has wider authority and significance than the other two baskets as it is the largest section of the Pali Canon and accessible for all, both monastic and lay Buddhists. The Vinaya is exclusively for the monastic sangha whereas the Abhidhamma is more directed at scholars within Buddhism.
- The Sutta Pitaka may be identified as containing stories and teachings of the Buddha; these are used to extract Buddhist teachings and to edify the sangha through stories that may serve for moral teachings and advice that is practical for the Buddhist life.
- The role of the Sutta Pitaka in Buddhism overall varies depending on the school of Buddhism. It is given varying degrees of authority by most Buddhists since the life of the historical Buddha can be constructed from its content, in addition to presentation of beliefs such as the Four Noble Truths, the Noble Eightfold Path, the Three Lakshanas and advice on the practice of meditation.
- In Theravada, the Sutta Pitaka forms part of the Canon of Buddhist Scripture, which is the only source of the dharma which is seen as authentic in terms of having a lineage tracing back to the recitation of teachings after the Parinirvana of the Buddha.
- Reference may be made to the Mahayana tradition where other texts such as the Lotus Sutra or Heart Sutra may be given more prominence than the Sutta Pitaka even though the latter's authoritative status may be recognised.
- The witness of the Sutta Pitaka might be seen in the repeated phrase found in various parts: "Thus have I heard..." ("Evam me suttam") which is regarded as given the text the seal of authenticity.
- The role of the Sutta Pitaka might be highlighted through its use in terms of memorisation, chanting texts (sangiti), assisting non-Buddhists in understanding Buddhism etc.
- The wider authority and role of the Sutta Pitaka may be considered in terms of it containing Buddha vacana (sayings of the Buddha), the most popular Buddhist text known as the 'Dhammapada' and the Jataka Tales.

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

**(b) 'The Pali Canon is of little importance in Buddhism.'**

**Evaluate this view.**

**[AO2 30]**

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

- In agreement with the statement, it might be argued that for the ordinary lay Buddhist, any reference at all to the Tipitaka would be of little importance – after all over the centuries (and even today) many heritage Buddhists may have lacked the ability to read such texts.
- The Tipitaka is of little importance because all that is required of Buddhists is, for example, willingness to take refuge, following the dasa sila and abiding by the Noble Eightfold Path.
- That the Tipitaka is of little importance can be seen in other schools of Buddhism. Thus, for example, in Pure Land Buddhism the 'Infinite Light Sutra' describing the establishment of the Western Pure Land and the need to call on Amida would be of much more importance.
- Furthermore, in other forms of Mahayana Buddhism the Tipitaka is of little importance compared to texts such as the Lotus Sutra which outlines key Mahayana beliefs in bodhisattvas and the ekayana (one vehicle).
- Whilst the Tipitaka may be of importance to bhikkhus and others involved in advanced Buddhist studies, it might be argued that overall, for Buddhists outside of the monastic sangha, the Tipitaka is of little importance particularly given its complexity as in the Abhidhamma.
- Western convert Buddhists may give the Tipitaka less importance as they may consider its reliability as an authentic account of the historical Buddha and of the Dhamma to be questionable given the amount of time between the parinirvana of the Buddha and the first written accounts.
- Disagreeing with the statement, it might be argued that the Tipitaka is of great importance since it has successfully preserved the Buddha vacana, and the life of the historical Buddha can be reconstructed from its contents.
- The Theravadin monastic Sangha is firmly rooted in the Vinaya Pitaka and, without this, it would not have survived as one of the most important means of transmitting the Dhamma to new generations.
- Its importance for Buddhists can be seen in the popularity of the Dhammapada and the Jataka Tales both of which are found in the Sutta Pitaka.
- That it is important can be shown in the way that the Abhidhamma Sutta provides Buddhists with a considerable amount of advanced material to study today which will enable them to understand the Dhamma more fully.
- The importance of the Tipitaka for Buddhism is that it fixes and grounds Buddhists with an established reference point when viewing their beliefs and practices.
- It might be argued that the Tipitaka is of even more importance to Buddhists today because with the internet much of it has become part of the "cyberdharma" and is very easily accessible for study, chanting and meditation.

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

4. (a) **Examine the concept of anatta with reference to the Chariot Passage in the ‘Questions of King Milinda’.**

[AO1 20]

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

- Anatta may be identified as one of the three lakshanas (marks of existence) with the other two being dukkha and anicca.
- The term anatta may be translated in a variety of ways which include the overall belief that there is no permanent or lasting self/spirit/soul. Overall, the concept is used to state that there is no metaphysical self/identity in being, but only an empirical self/identity in continual process.
- Anatta is to be considered in the context of the Chariot Passage of ‘The Questions of King Milinda’ where the discourse takes place between Milinda and Nagasena.
- The learned King Milinda may be viewed as a continual adversary of Buddhist monks in terms of his questioning with regard to the Dhamma. Nagasena may be viewed as a wise and learned bhikku who has a broad and deep understanding of the Dhamma.
- The debate between King Milinda and Nagasena may be outlined in brief whereby King Milinda begins by asking - since Nagasena denies that there is a permanent individuality or soul – who then is he talking to as there can be Nagasena.
- Nagasena’s reply is to the effect that King Milinda has spoken a falsehood as to his arriving on a chariot since a chariot has no ontological existence which in and of itself makes it a chariot.
- Milinda’s reply notes that the word ‘chariot’ is simply a name given to a collection of parts which, coming together in the way that they do, can be designated as ‘chariot’.
- Nagasena’s response notes that this is exactly the same with regard to the person called ‘Nagasena’: there is no single entity but rather a collection of component constituent parts which are given the designation of ‘Nagasena’.
- Milinda’s recognition of the truth of what he has heard is followed by Nagasena’s explanation of the five constituent elements which make up the human person in terms of five skandhas:
  1. Rupa (form)
  2. Vedana (feeling)
  3. Sanna (perception)
  4. Sankhara (mental formations)
  5. Vinnana (consciousness)
- Based on the Chariot Passage, anatta can thus be examined as a process of the five skandhas in perpetual transition with how the first skandha of the form acts and behaves in the world being dependent on fleeting combination and re-combination of the remaining four skandhas.

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

- (b) 'The three lakshanas (three marks of existence) accurately represent reality.'

Evaluate this view.

[AO2 30]

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

- In agreement with the statement, it could be argued that the three lakshanas accurately represent reality because they are based on an empirical approach to reality rather than on any 'a priori' beliefs.
- That they are accurate can be seen in the way in which they clearly identify key aspects of reality such as the all-pervading presence of dukkha interpreted as "frustration", "suffering", "stress", "pain" or "unsatisfactoriness" which is felt by every sentient being.
- Anatta might be seen as accurately representing the reality of the human person: thus, the mind is not a single thing separate from the body, but is a complex of ever-changing processes which interact upon and in turn are influenced by the body.
- Anicca might be seen as accurately representing reality because it reflects the modern scientific understanding of the nature of things, seen in quantum physics and constantly moving particles at the sub-atomic level.
- Taken together the three lakshanas might be seen as accurately representing reality because, taken together, everybody recognises and understands them: the unsatisfactoriness of aspects of life, the fact that what goes on in the mind is in a state of continual flux and that truth that everything is in a state of continual change.
- That the three lakshanas accurately represent reality can be underlined by the fact that they have withstood the passing of the centuries and the different cultures within which Buddhism has been found: they are true for Theravada Buddhists in Thailand and for convert Buddhists in the UK.
- Disagreeing with the statement, it might be argued that they contain only a limited way of representing reality: it is far more complex than can be covered by just three marks of existence.
- They do not accurately represent reality because it is not entirely clear what they mean: the concept of dukkha is open to a variety of interpretations whereby "stress" is very different from "unsatisfactoriness"; the concept of anatta is still subject to a great deal of discussion with Theravada Buddhists focusing on the five skandhas and Mahayana Buddhists focussing on sunyata (emptiness).
- As a concept, dukkha was only the Buddha's personal interpretation of reality based on his experience of obvious suffering seen in the first three of the Four Sights – illness, old age and death. Not everyone perceives reality in this negative way.
- The concept of anicca (nothing being permanent) is also based on one way of looking at reality since it could equally be argued that whilst everything changes, everything remains the same.
- The three lakshanas are pseudo-scientific concepts and cannot be verified or falsified – this means that they do not accurately represent reality.

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

5. (a) Explain different views in Buddhism about whether women  
(i) can be nuns  
and  
(ii) can attain awakening.

[AO1 20]

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

- The Buddha taught the dharma to men and women during this lifetime and appeared to show that men and women could achieve enlightenment.
- The origins of the monastic sangha during the lifetime of the historical Buddha might be explained whereby men left their work and families to be with him on his journeys and to hear the Dhamma.
- The Buddha reluctantly gave permission to Mahapajati and her 500 female companions that they could be ordained bhikkhunis after her three appeals and the intercession of Ananda.
- The detailed rules governing bhikkhunis are found in the Cullavagga which is part of the Vinaya and in the Garudhammas (“heavy rules” applied only to bhikkhunis).
- The approach taken by Theravada focuses on the requirement in the Garudhammas that a woman can only be ordained a bhikkhuni by a joint sangha of both bhikkhus and bhikkhunis.
- According to Theravada the lineage of bhikkhunis ordained by the joint sangha came to an end c. 11<sup>th</sup> century CE which means that since that time no women have been ordained in the only valid way set out in the Garudhammas.
- According to some Mahayana Buddhists, Mahayana bhikkhunis have continued to be ordained legitimately particularly in traditions such as those of the Chinese lineage.
- Some Theravada Buddhists – such as those in Sri Lanka - regard the ordination of women which takes place by a mixed sangha of Theravada bhikkhus and Mahayana bhikkhunis as legitimate and as in accord with the rule in the Garudhammas.
- Other Theravada Buddhists – such as those in Thailand – regard the mixed sangha as not being acceptable and not meeting the requirement of the Garudhammas because of the involvement of Mahayana bhikkhunis.
- Some Theravada Buddhists therefore still focus on the concept of bhikkhus becoming arhats and thus attaining enlightenment – a path which would necessarily not be possible for women to follow.
- Some convert Western Buddhists – such as the Triratna Buddhist Community in the UK – have changed the concept of the monastic sangha to include Friends, Mitras and Order members all of which are equally open to women as to men since all can be enlightened.
- In the Lotus Sutra, the Dragon King’s daughter is held up by some as a significant example: Sariputra questions the possibility of full enlightenment of women and thus the impossibility of a woman being a Buddha. The Dragon King’s daughter is then enlightened turns into a man, becomes a bodhisattva and then a Buddha.

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

**(b) 'Buddhism does not support feminism.'**

**Evaluate this view.**

**[AO2 30]**

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

- In agreement with the statement, it could be argued that Buddhism does not support feminism because this would be a distraction from its chief concern which might be seen as teaching the Dhamma, enabling all sentient beings to achieve enlightenment, and spreading karuna (compassion) and metta (loving kindness).
- Supporting feminism would mean for some that Buddhism would align itself with something which is unimportant and which is sunyata (empty) of any reality or which is only a minor part of what makes up a person, the rupa (form).
- Some heritage Buddhists might regard support of feminism as being part of what Keown refers to as "cultural misappropriation" whereby Western convert Buddhists in particular try to impose their worldview on received Buddhism.
- From the perspective of more conservative Theravada Buddhists, the role, authority and position of women was something which the Buddha dealt with in the Dhamma - as recorded in the Tipitaka - and this cannot be altered to fit in with a modern movement such as feminism.
- Disagreeing with the statement, some might argue that Buddhist attitudes to women – including those of the Buddha himself – are the inevitable product of an ancient society which was inevitably patriarchal and which have to be rejected in order for Buddhism to support feminism.
- The arguments of Rita Gross may be discussed: over the centuries all of Buddhism has been tainted by four levels of androcentrism whereby sexist men have imposed their worldview on the dharma. Once the four levels are recognised and removed, then Buddhism will inevitably be seen to support feminism.
- It might be argued that authentic Buddhism did support feminism in terms of equality of treatment of women, recognising their enlightenment and also the possibility of their being bhikkhunis: it was only later - in the centuries after the parinirvana of the Buddha - that bhikkhus imposed their patriarchal worldview on to that of the Buddha and prevented women being given their rightful recognition.
- Upaya (skilful means) has to be applied particularly in the modern world. This means that Buddhism needs to align itself with what is accepted and promoted in the Western world in terms of feminism in order for Buddhism to flourish and survive.
- Some might question the question and argue that in many aspects Buddhism has supported feminism: thus for the vast majority of Mahayana Buddhists, the most popular of all Bodhisattvas – Avalokitesvara – has nearly always been presented in the female form of Guan-Yin.

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