



GCE A LEVEL MARKING SCHEME

SUMMER 2022

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

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.

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

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

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

Rules for Marking

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

Banded mark schemes

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

Banded mark schemes stage 1 – deciding on the band

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

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

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

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

A Level Generic Band Descriptors

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

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

WJEC GCE A LEVEL RELIGIOUS STUDIES – UNIT 3

OPTION D – A STUDY OF BUDDHISM

SUMMER 2022 MARK SCHEME

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

Section A

1. Examine the concept of skilful means in the Lotus Sutra.

[AO1 30]

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

- Skilful means is one of the major themes of the Lotus Sutra. It refers to the methods used to enable a person to achieve enlightenment. It involves speaking to an audience in a way that will reach them. The Sutra says all the teachings of the Buddha, and even all the teachings of Buddhism, are provisional, expedient skilful means.
- In the second chapter the Buddha explains the importance of upaya, explaining it as an ability possessed by the enlightened.
- The third chapter of the Lotus Sutra contains the Parable of the Burning House. In this parable a man comes home to find his house in flames while his children play happily inside. The father tells the children to leave the house, but they refuse, because they are having too much fun with their toys. The father finally promises them something even better waiting outside; deer, goat and bullock carts. The children run out of the house, just in time. The father, delighted, does make good on his promise and acquires the most beautiful carriages he can find. Then the Buddha asked the disciple Sariputra if the father was guilty of lying, because there were no carts or carriages outside when he told his children there were. Sariputra said no because the father was using an expedient means to save them. The Buddha concluded that even if the father had given his children nothing, he was still blameless because he did what he had to do to save his children.
- In another parable later in the sutra, the Buddha spoke of people going on a difficult journey. They had grown tired and discouraged and wanted to turn back, but their leader conjured a vision of a beautiful city in the distance and told them that was their destination. The group chose to keep going, and when they reached their real destination, they didn't mind that the beautiful city was just a vision.
- The meaning of these parables is that the journey from enlightenment to Awakening can be supported by the enlightened, through the practice of skilful means.

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

2. Examine Thich Nhat Hanh's contribution to modern Buddhism.

[AO1 30]

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

- Thich Nhat Hanh was a Mahayana/Zen teacher, poet and peace advocate respected globally. His key teaching was that, through mindfulness, it is possible to live happily in the present moment—the only way to truly develop peace, both in one's self and in the world.
- He authored bestselling books on mindfulness and peace. He published over 100 titles in English, ranging from text-books on meditation, mindfulness and Engaged Buddhism, to poems, children's stories, and commentaries on ancient Buddhist texts. The best-known include *Being Peace*, *Peace Is Every Step*, *The Miracle of Mindfulness*, *The Art of Power*, *True Love and Anger*.
- Thich Nhat Hanh was a pioneer in bringing Buddhism to the West, founding six monasteries and dozens of practice centres in the Anglophone world and Europe (including Plum Village in France), as well as over 1,000 local mindfulness practice communities, known as 'sanghas'. His Community of Interbeing founded in 1966 has 700 monks and nuns worldwide, who, together with tens of thousands of lay students, apply his teachings on mindfulness, peace-making and community-building in schools, prisons and workplaces.
- He was a Buddhist with a huge public profile and was a friend of the Christian monk Thomas Merton. He was nominated by Martin Luther King for the Nobel Peace Prize in 1967. King called him "An Apostle of peace and non-violence." The media has called him "The Father of Mindfulness," "The Other Dalai Lama" and "The Zen Master Who Fills Stadiums."
- Candidates should consider his contribution both to the popularisation of Mindfulness, and to the development of Engaged Buddhism – including the Fourteen Precepts of Engaged Buddhism.
- Candidates may compare and contrast his contribution with that of the Dalai Lama, who is better known perhaps because of his high-profile political situation. Thich Nhat Hanh has not collaborated so much with academics and scientists as the Dalai Lama has, and has a less explicitly intellectual profile.
- Some understand Hanh's contribution as simplifying Buddhism in terms of simply smiling and walking. Others claim that Thich Nhat Hanh has in fact damaged Buddhism by making it too compatible with Western capitalism. They may argue that he has enabled the commodification of Buddhism
- Others understand Hanh's contribution as developing and packaging his own brand of Buddhism which is in many respects discontinuous with more traditional forms of Buddhism practised in Buddhist countries

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

Section B

3. **“Heritage’ Buddhism is a more legitimate form of Buddhism than ‘convert’ Buddhism.’**

Evaluate this view.

[AO2 30]

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

- Candidates will define the terms in the statement – ‘heritage’ Buddhists – Buddhists born to Buddhist families – whether that is in Asia or the West. ‘Converts’ are people who were not born in a Buddhist culture, but have made an active decision to convert.
- Candidates may expose the term ‘legitimate’ as problematic. It implies a form of orthodoxy which can’t be found within Buddhism. A Mahayana view is that all Buddhism is skilful means, none of it is ‘legitimate’. Within traditions Buddhists may have a sense of legitimacy – but across traditions there is no such orthodoxy.
- Heritage Buddhists may ‘only’ be cultural Buddhists, in the sense that they engage with family and community activities, but without being informed about key Buddhist teachings, or practising precepts. They may also be involved in syncretic practices which are not strictly Buddhist, but local to their culture. Candidates may see this kind of judgement however as relying on an abstract idea of Buddhism which is difficult to sustain.
- Convert Buddhists are highly varied in their styles of engagement with Buddhism.
- Some Converts try to replicate Asian forms – for example the monks at Amaravati, or some Zen practitioners in Japanese lineages. These may be said to have more claim to being legitimacy than some heritage Buddhists, since they try to express a pure tradition.
- Some converts are involved in traditions which to a greater or lesser extent express Asian Buddhist ideas in Western terms. For example, Throssel Hole and the Jiyu Kennett lineage is very influenced by Benedictine rule, and Triratna is a style of Buddhism entirely packaged for the West. Candidates may argue that these kinds of converts are committed to central principles of Buddhism and are actively engaged in making them relevant to the Western context.
- Some ‘convert’ engagement with Buddhism is focused only on some aspects, perhaps meditation for stress relief, and aspects of Buddhist aesthetics. Candidates may argue that this type of engagement with Buddhism is ‘not serious’. However, they may also reflect on the fact there is no authority which says this type of engagement is illegitimate.

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

4. 'Buddhism and science are incompatible.'

Evaluate this view.

[AO2 30]

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

- Buddhism is often contrasted to Christianity and other religions as being rational and non-dogmatic, there is evidence that this has been the case from the earliest period of its history, though some have suggested this aspect is given greater emphasis in modern times.
- Buddhist teachings about the self and its agnosticism or atheism regarding the existence of God, a divine intelligence or a moment of creation bring it into line with the scientific paradigm.
- Teachings on evolution and ecology -- that nothing is immutable; that life forms exist, adapt and change because they are conditioned by environment and other life forms - fits with the Buddha's teaching on Dependent Origination.
- Certain commonalities have been cited between scientific investigation and Buddhist thought. The Dalai Lama, in his discussions with neuroscientists at the Mind-Life Institute names the suspicion of absolute and a reliance on causality and empiricism as common philosophical principles shared between Buddhism and science.
- Nevertheless, Buddhism is a diverse religion which includes ideas about supplication to local spirits, complex cosmologies, supernatural celestial beings, demons and hells.
- Not all forms of Buddhism are free of dogmatism, or remain neutral on the subject of the supernatural, or are open to scientific discoveries.
- A positivist scientific worldview could be considered in Buddhism as a false view which, if clung to, leads to suffering as much as any religious worldview might.
- The argument that Buddhism is compatible with science is sometimes considered to be another form of Western imperialism – i.e. that it is legitimate only because it agrees with a dominant Western paradigm.
- Indeed, Donald Lopez has argued that the notion of compatibility should not be an issue. Buddhism has stood the test of time and can stand up for itself as a valid understanding of life. We should not be concerned whether or not it is compatible with the latest scientific theories if it has proven itself to work!

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

5. 'Mindfulness is of little use as an antidote to suffering.'

Evaluate this view.

[AO2 30]

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

- Mindfulness is a practice associated with, but not limited to meditation. Teachers such as Thich Nhat Hahn recommend the practice of mindfulness in everyday life, in simple activities such as breathing, smiling and walking. Right mindfulness is one of the elements of the Eightfold Path.
- Candidates may distinguish between Mindfulness as practised in Buddhist contexts and 'secular' or modern mindfulness.
- Jon Kabat Zinn made 'secular mindfulness' popular in the 1990s, through his best-selling volume *Full Catastrophe Living* (1990). He presents it simply as a practice, not necessarily tied to Buddhism. Kabat Zinn defines mindfulness as 'paying attention in a particular way; on purpose, in the present moment, and non-judgmentally.'
- Mindfulness has now been developed into different programmes – such as mindfulness based cognitive therapy for depression, anxiety, chronic pain management and Mindfulness-based addiction recovery. There is a significant evidence base for the usefulness of mindfulness, especially for cases of relapsing depression.
- The practice of mindfulness, as defined by Jon Kabat Zinn and the academics and clinicians who have used his ideas, is used effectively to help people lead more fulfilling lives, less troubled by pain and mental health issues. In that respect it enables them to address suffering.
- However, Buddhism has a wider agenda to root out greed hatred and delusion, which is a radical aim not addressed by mindfulness alone. The aims of mindfulness practices are to become happier and more productive in life, rather than to address the root causes of suffering.
- In this way, mindfulness within Buddhism is best described primarily as a measure to prevent suffering as well as being an antidote.
- Corporate mindfulness is practised in big companies such as Facebook and Google to increase productivity. However, practices which help support capitalism arguably increase suffering rather than reduce it.
- It could be argued that practising mindfulness allows people to cope with, rather than to change, unacceptable conditions. So, it does not really function as an antidote to suffering.

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

6. 'Vajrayana Buddhism bears little resemblance to other forms of Buddhism.'

Evaluate this view.

[AO2 30]

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

- Vajrayana is a term describing the tantric or esoteric practices of Buddhism. The name Vajrayana means "diamond vehicle." Vajrayana - chiefly the schools of Tibetan Buddhism as well as the Japanese school of Shingon - are all schools within Mahayana that employ an esoteric path of tantra to realize enlightenment. The vajra, originally signified a thunderbolt, but came to mean "diamond" for its indestructibility and its power to cut through illusions. Yana means "vehicle."
- Within Buddhism, tantra is a path to enlightenment through identity with tantric deities. The deities are archetypes of enlightenment. Through meditation, visualization, ritual, and the practices of mudra, mantra and mandala the practitioner realizes and experiences themselves as an enlightened deity.
- The esoteric nature of tantra is considered necessary because the teachings of each level can only be properly understood by someone who has mastered the previous level. The secrecy is to protect both the students and the teachings. This secrecy is controversial and not found elsewhere in Buddhism
- By the 8th century, Buddhist tantra had become a large and influential movement in India. At this time, a series of tantric masters such as the legendary Padmasambhava (8th century) began to carry tantra directly from India into Tibet. In 804, the Japanese monk Kukai visited China and brought tantric teachings and practices back to Japan to establish Shingon.
- Although the idea that Bön predated Buddhism in Tibet is inaccurate, in Tibet the development of Vajrayana occurred syncretically with the Bön religion. The two traditions influenced each other, and much of the ritual and visual nature of Tibetan Buddhism is attributable to Bön influence. Other forms of Buddhism have been influenced by local religions and culture too. Japanese Buddhism is influenced by Shinto, Western Buddhism is influenced by secularism and atheism.
- At the highest tantric levels, it is said that all dualities are dissolved. This includes the illusory duality of appearance and emptiness. This aligns with mainstream Mahayana philosophy.
- Candidates may argue that the historical Buddha did not teach the practices of Vajrayana.

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