



GCE A LEVEL MARKING SCHEME

SUMMER 2018

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

INTRODUCTION

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

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

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

COMPONENT 1: A Study of Religion - Mark 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;">Assessment Objective AO1 – Part (a) questions 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"> - <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	<p style="text-align: center;">17-20 marks</p> <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 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. • 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.
4	<p style="text-align: center;">13-16 marks</p> <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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 marks</p> <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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 marks</p> <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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 marks</p> <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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 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	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">25-30 marks</p> <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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">19-24 marks</p> <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. • 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. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">13-18 marks</p> <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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">7-12 marks</p> <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. • 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. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-6 marks</p> <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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE A LEVEL RELIGIOUS STUDIES
SUMMER 2018 MARK SCHEME
COMPONENT 1 - THE STUDY OF RELIGION
OPTION D: A STUDY OF BUDDHISM

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

Section A

1. (a) Examine the growth of Buddhism in Britain. [AO1 20]

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

- Buddhism was first known in Britain in the 19th century through translations of scriptures from the various schools in different parts of Asia. In 1879 Sir Edwin Arnold compiled an epic poem, *The Light of Asia*, describing the Buddha's life. This was to become a classic and is still in print today. There has been an intellectual interest in Buddhism in Britain which persists to this day. However, the practice of Buddhism in Britain developed over time, with significant individuals being ordained in Asia.
- One of those, Allan Bennett, went to Sri Lanka in 1898 and returned as Ananda Metteyya, the first Englishman to be ordained as a Buddhist monk (Bhikkhu) of the Theravada tradition.
- In 1907 The Buddhist Society of Great Britain and Ireland was formed. This was succeeded in 1924 by The London Buddhist Society, founded by Christmas Humphreys. It was the first really successful organisation in Britain to provide a platform for all schools and traditions of Buddhism. It stood alone for almost fifty years as the focal point for Buddhists in Britain.
- The Sixties in Britain brought Asian religions into fashion for the first time, including Buddhism. Many celebrities became interested in Buddhism, boosting its profile.
- The Chinese invasion of Tibet in 1950 eventually led to the exodus of thousands of Tibetans with the Dalai Lama in 1959. This brought lamas to the west.
- The founding of the Friends of the Western Buddhist Order in 1967 by Sangharakshita (which was to become Triratna in 2010) was another significant event which shaped the landscape of Buddhism in Britain.
- The English Sangha Trust also established large monasteries in the Thai Forest tradition at Amaravati and Chithurst, and later in other places in the UK. The Order of Buddhist Contemplatives of the Soto Zen tradition established Throssell Hole Priory, and the New Kadampa Tradition which follows the teachings of Lama Geshe Kelsang became very popular.
- In the UK census for 2011, there were about 178,000 people who registered their religion as Buddhism.
- In the UK many people engage with Buddhism, especially with meditation or with mindfulness, but they do not identify as Buddhists.
- In recent decades migration from China and Hong Kong has significantly increased the numbers of people practicing Chinese religions, which includes Buddhism.
- An historical account may be given as well as an account providing reasons why there has been a growth in Buddhism.

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

- (b) 'Only 'heritage' Buddhists are real Buddhists, 'convert' Buddhists are not.'

Evaluate this view.

[AO2 30]

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

- Heritage Buddhists are Buddhists who are ethnically connected with countries where Buddhism has a dominant presence. Heritage Buddhists may be migrants, or the children or grandchildren of migrants, and might be described as 'ethnic', 'cradle' or indigenous Buddhists.
- Convert Buddhists are mostly Caucasians or those who do not have ancestry from Asia.
- Candidates may argue that 'seriousness' is a subjective term, and can be applied in many different ways in this debate.
- They may argue (with Nicholas Thanissaro) that heritage Buddhists are more likely to observe distinctively religious practices such as generosity, chanting, meditation, listening to Dhamma sermons at the temple, bowing and offering donations to the Sangha, taking temporary ordination as novice monks, showing respect towards parents, using Buddhist iconography on shrines in the home, making dedications of merit for deceased ancestors.
- Convert Buddhists on the other hand are more likely to emphasise meditation above all else. They may be less likely to observe ethical precepts or engage in devotions.
- Candidates may argue that converts are more serious because they have taken a volitional decision to convert and are not just passively following the traditions of their parents.
- Conversely they may argue that the western engagement with Buddhism is rather superficial because it is dedicated to the alleviation of stress and developing a calm demeanour.
- Candidates may argue that convert Buddhists may be more likely to get involved in socially engaged Buddhism. This is not always true, (many heritage Buddhists are involved too), but it is hard not to be involved in social engagement in a 'non-serious' way.
- Candidates may point out the influence of Buddhism in western culture is all about fashion and 'Buddhist chic'. They may describe it as being about so-called 'first world' problems of coping with capitalism and neo-liberal values. Thus 'converts' may not be serious practitioners, but simply looking for a fashionable identity that does not challenge them too much.
- Candidates may argue that heritage Buddhists may not know or care much about core Buddhist teachings, and are more interested in the 'mundane benefits' of devotion to ancestors and social activities with their ethnic communities.
- Conversely they may argue that Buddhism is precisely about those sorts of practices, and the western emphasis on meditation and rationalism is an aberration.

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

2. (a) Examine Buddhist attitudes to women.

[AO1 20]

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

- The Buddha ordained women. His wife, Yasodhara, and his aunt and step mother, Mahapajapati, requested ordination. The Buddha was said to be unsure about the decision. He was said to have been asked by his cousin and significant disciple, Ananda, whether women had the capacity to become enlightened. When the Buddha confirmed that they did, Ananda argued that therefore women must be ordained as full members of the sangha. Given this occurred over 2,500 years ago (consider how recently the Anglican Church ordained women priests and bishops) the Buddha can legitimately be called a feminist. Buddhism could, on this evidence be said to favour gender equality.
- However, although the Buddha did ordain women, he was reluctant to do so, on the basis of the belief at the time that women were as dangerous to the sangha as mildew in a rice-field. On the one hand the Buddha might be expected to show no ill-will or misogyny towards women, as he is enlightened, but on the other, his teachings will inevitably reflect the attitudes of his time, and in fact of most of history.
- Nuns were constrained by almost a hundred more precepts than monks, thus reflecting the belief that women are responsible for distracting monks from the path to awakening, and for causing dissention and trouble in the sangha.
- The ordination line for nuns was broken, and despite efforts by the Buddhist women's movement and the organisation Sakyadhita, it has not been universally restored.
- There is a widespread belief in Buddhism that in order for Awakening to be achieved a birth a male body is required. This idea is reinforced in the Theravada emphasis on male monks as the 'standard' state for the development of arhatship. It is also reinforced in Mahayana texts. For example the story of the Dragon king's daughter in the Lotus Sutra can be read in two ways. The young daughter of the dragon "proves" to the bodhisattvas that women (and children) can become enlightened, by miraculously changing herself into a man and instantly becoming enlightened. The narrative re-inscribes patriarchy on a text which is often taken to be about equality.
- There are many female enlightened beings in Buddhism for example various forms of Tara, Quanyin (the Chinese form of Avalokitesvara), Vajrapani, Prajnaparamita,
- There are and have been many very well-known female Buddhist leaders and teachers for example Pema Chodron, Ayya Khema, Jiyu Kennett, Karma Lekshe Tsomo, Rita Gross, Joanna Macy etc.
- Modern western movements tend to promote gender equality – for example in Triratna women and men take the same precepts and practice on an equal basis. There have been more men than women who become ordained however, though the disparity in number is reducing.

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

(b) 'Buddhist history and texts align with feminism.'

Evaluate this view.

[AO2 30]

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

- The Dalai Lama has been accused of sexism, claiming that if a woman was to succeed him she would have to be 'very, very attractive.' It is hard to see how this is not sexist.
- There are many aspects of Buddhism, including texts and institutions, which are patriarchal. Many rest on the premise that women cannot be enlightened and must await birth in man's body. This is expressed through the normative vision of the Buddhist monk as the archetype of the person seeking enlightenment. Arhats are almost exclusively presented as male.
- Women have historically been seen as a threat to the sangha and in need of control, hence the significant number of further precepts for women. Without a thorough renewal of the monastic sangha, and without leaving behind the Vinaya texts which posit these extra precepts, it is hard to see how this will change.
- Candidates may point out that some of the Mahayana texts are terribly sexist. For example the Pure Land Sutras explain that birth in the Pure Land will be in a male body in order to attain enlightenment. The story of the dragon king's daughter in the Lotus Sutra is ambiguous.
- Candidates may argue that Buddhism itself is not to blame for sexism, but that Buddhism inevitably reflects the culture in which it operates. Thus in its foundational period the view of women was extremely negative, and it is hardly surprising that this misogyny is imposed within Buddhist institutions and reflected in its texts.
- Candidates may argue that despite the immense misogyny around at the time, the Buddha did ordain women, and declared them able to achieve enlightenment. This was a radical act, and fundamentally asserts the ability of Buddhism to align with feminism.
- Sexism may be imputed to culture, not to Buddhism. Rita Gross argues that Buddhism must be reconstructed in order to take it back to its core of gender equality. She says there is nothing within the core Buddhist teachings (the ones that really matter, like the Four Noble truths, pratityasamutpada, wisdom and compassion etc.) which justify the unequal treatment of men and women.
- Candidates may argue that not only can Buddhism overcome sexism, but that it must. Misogyny and gender inequality (like other forms of prejudice and inequality) are great sources of structural suffering, and one cannot be a Buddhist and not take action to address these issues.
- Candidates may on the other hand argue that gender inequality has always and will always be present whenever humans try to organise themselves. History has been written by men, institutions have been created by men, and it is impossible to revision the present or the future in new ways because of this. It is in the unsatisfactory nature of things (i.e. dukkha)
- They may argue that numerous well-known women advocate both for Buddhism and for Feminism (e.g. Rita Gross).
- The Buddhist women's movement, one representative organisation of which is Sakyadhita: International Association of Buddhist Women, is large and growing.

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

Section B

3. (a) Examine Tibetan Buddhist practices. [AO1 20]

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

- Mudras are a non-verbal modes of communication consisting of hand gestures and finger-postures. They are symbolic signs used to evoke in the mind ideas symbolizing aspects of enlightenment or particular enlightened beings. Mudras are gestures which symbolize divine manifestation. They are found in Buddhist art, but they are also used by religious practitioners in their spiritual exercises of ritual meditation and concentration. They are believed to generate forces that invoke or bring into being enlightenment or enlightened beings. Each of the fingers, starting with the thumb, is identified with one of the five elements, namely the sky, wind, fire, water, and the earth. Their contact with each other symbolizes the synthesis of these elements, significant because every form in this universe is said to be composed of a unique combination of these elements.
- A mantra is a sequence of words or syllables that are chanted, usually repetitively, as part of Buddhist practice. An example of a mantra is Om mani padme hum, the mantra of Chenrezig or Avalokitesvara. At its most basic level, the chanting of a mantra is thought to evoke enlightenment. Sometimes mantras are used as a form of meditation. Tibetan Buddhists believe that saying the mantra (prayer), Om Mani Padme Hum out loud or silently to oneself, invokes the powerful benevolent attention and blessings of Chenrezig, the embodiment of compassion. Viewing the written form of the mantra is said to have the same effect. It is often carved into stones, and placed where people can see them.
- A mandala is a symbolic picture of the universe. It can be a painting on a wall or scroll, created in coloured sands on a table, or a visualisation in the mind of a very skilled adept. The mandala represents an imaginary palace that is contemplated during meditation. Each object in the palace has significance, representing an aspect of wisdom or reminding the meditator of a guiding principle. The mandala's purpose is to help transform ordinary minds into enlightened ones and to assist with healing. In the case of sand mandalas, once the mandala is complete the monks ask for the enlightened deities' healing blessings during a ceremony. As the monks chant, one monk begins the destruction of the mandala slowly and carefully sweeping the sand from the perimeter to the centre of the mandala. The destruction of the mandala serves as a reminder of the impermanence of life. The coloured sand is swept up into an urn and dispersed into flowing water - a way of extending the healing powers to the whole world. It is seen as a gift to the mother earth to re-energise the environment and universe.
- Candidates may mention any other Tibetan practices.

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

(b) 'Buddhism is about practices, not beliefs.'

Evaluate this view.

[AO2 30]

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

- Buddhism is not a creedal religion, as such it does not see 'beliefs' as a virtue. It tends to cast 'beliefs' as 'false views' or sources of attachment.
- The Kalama Sutta explains that people should not accept any authorities as reasons to 'believe' claims. Traditions are not to be followed simply because they are traditions. Reports are not to be followed simply because the source seems reliable and respectable. One's own preferences are not to be followed simply because they seem logical or resonate with one's feelings. Instead, any view or belief must be tested by the results it yields when put into practice; and, to guard against the possibility of any bias or limitations in one's understanding of those results, they must further be checked against the experience of people who are wise. This demonstrates that views and beliefs must be tested in practice, so practice is prior.
- Buddhism can be understood as a religion of practice. Meditation is amongst the key practices of Buddhism. Other practices include the observance of precepts, the practice of dana, giving and generosity, and transference of merit.
- Some Buddhists would say that the practice of working for social justice and equality was central to their religion.
- Buddhism does not focus on a belief in God, or a belief in creation, or a belief in an afterlife. Buddhism tends to avoid metaphysical speculation.
- In the west Buddhism is often presented as highly rational. For example, one of Stephen Batchelor's best-selling books is entitled *Buddhism Without Beliefs*.
- All this notwithstanding – Buddhists may be said to believe in the Four Noble truths and the three marks of existence (the lakshanas) as accurate descriptions of reality.
- Buddhists believe that all life is dukkha
- Many Buddhists believe in the existence of other realms of rebirth and beings occupying those realms, such as gods and hungry ghosts.
- Many Buddhists believe in an infinite pantheon of Buddhas, bodhisattvas, yidams and deities, all who may intervene in the lives of humans and bring blessings or even enlightenment.
- Many Buddhists across Asia believe in the on-going existence of family members and ancestors, who they may call on for help, and who they should show devotion to.
- Many Tibetan Buddhists believe in reincarnate tulkus, such as the Dalai Lama.

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

4. (a) Explain the three lakshanas (marks of existence).

[AO1 20]

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

- The three characteristics of existence (lakshanas) are: Suffering and unsatisfactoriness (dukkha); Impermanence (anicca); Insubstantiality or no-self/no-fixed self (anatta).
- They are all interlinked and interdependent. Samsaric existence is painful because of suffering, and also because pleasures are impermanent and insubstantial. We, the experiencers of the pleasures, are also ourselves impermanent and insubstantial. It is the continual failure to take this into account which makes us unenlightened.
- Recognition of the three characteristics, is part of wisdom. Buddhists have to fully realise the reality of these characteristics in the whole of experience, not just abstractly or intellectually accept them or agree to them.
- There are three types of dukkha. Dukkha-dukkha is pain and directly unpleasant experience generally.
- Viparinama-dukkha is the frustration which arises due to the fact that pleasant experiences are impermanent. When the pleasant experiences end, we continue to want more of them, and thus experience disappointment.
- Sankhara-dukkha is the unsatisfactoriness that we experience due to insubstantiality. Even apart from the fact that they are impermanent, things in samsara are not quite satisfying because they don't fulfil our expectations completely. This term can also be applied to a sense of dissatisfaction about our whole lives, sometimes called 'existential dukkha', when life as a whole seems meaningless
- Impermanence (anicca) is the fact that everything that is conditioned changes. Everything is conditioned (except nirvana itself), because it is dependent on other things for its continued existence in a given form, and conditions keep changing. Hence everything is constantly changing form, and is made up of smaller parts which are constantly changing in relation to each other. Although material objects may seem like stably existent things, on closer inspection they are not so stable.
- Anatta is the denial of the teaching that there is an atta (Pali) or atman (Sanskrit), which roughly translated means a soul. Atman is the word given in Hinduism to the true self which continues to exist eternally, and which travels from one body to another in the process of reincarnation (as opposed to rebirth in Buddhism). One of the ways in which the Buddha challenged the teaching of the Brahmins was by challenging this orthodox belief in the self. For this reason, anatta is often translated as 'no self'.
- In other words, the self is a process. The teaching of impermanence which we have already examined points out that we are always changing, and this also implies that there is no fixed part of ourselves which remains unchanged. If nothing remains unchanged, there is nothing which can contain a fixed or final identity.
- The three lakshanas relate to other Buddhist teachings, such as pratityasamutpada and the four noble truths.
- Candidates may make reference to *the Dhammacakkappavattana Sutta* and the Chariot passage of the *Questions of King Milinda* to illustrate their knowledge of the three lakshanas.

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

(b) The three lakshanas are the most important teachings in Buddhism.'

Evaluate this view.

[AO2 30]

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

- Most forms of Buddhism accept the three lakshanas as an accurate description of reality. However, it is predominantly Pali texts which lay out and analyse their features.
- Within the three lakshanas it could be argued are all the ingredients necessary to see reality as it really is, and thus to become awakened. Unenlightenment can be defined as failing to see reality as it really is. Wisdom is knowing the truth of the three lakshanas at an experiential level.
- Buddhism is primarily a philosophy, a description of reality rather than a set of beliefs. As such the lakshanas provide much of the content for that description of reality.
- On the other hand, whilst the Lakshanas describe reality as it really is, they do not set out a path for knowing their truth experientially. They merely describe. Other Buddhist teachings, for example the four noble truths, the noble eightfold path, and the precepts are needed. The four noble truths explain the cause of dukkha and its solution. The practice of the Eightfold path and the precepts create the causes and conditions for the wisdom to arise, so that the truth might be experienced.
- The Lakshanas provide a focus in early Pali Buddhism, and the later development of the Theravada tradition. This focus becomes broader in later Mahayana developments.
- The Mahayana schools tend to focus more on the idea of *sūnyatā* as developed through the teachings of Nagarjuna.
- The Mahayana focuses more on the path of the bodhisattva, as the ideal type of practitioner who puts their own enlightenment as secondary concern to the enlightenment and well-being of others.
- The Mahayana tradition may see the three lakshanas as merely skilful means. As such they are not 'true' in any ultimate sense, but merely 'fingers pointing at the moon.'
- Some Mahayana Buddhists (e.g. Pure Land Buddhists) may argue that in this age of the degenerate dharma, so far from the time of the historical Buddha, it is no longer possible to truly understand these abstract philosophical teachings such as the three lakshanas, and all the devotee can do is trust in the Buddha and hope for rebirth in a Pure Land where enlightenment will be bestowed upon them.
- Some Mahayana Buddhists (e.g. Zen Buddhists) may argue that it is possible to become too caught up in discriminative thinking by focusing too much on philosophical notions, and these should be abandoned in favour of 'just sitting' in zazen.
- Candidates may argue that despite all these developments in Buddhist thought, it is possible to reduce them all to the key Buddhist philosophical positions of the lakshanas.

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

5. (a) Examine the background and work of the Fourteenth Dalai Lama. [AO1 20]

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

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

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

- (b) 'The Dalai Lama and Thich Nhat Hahn ensure that Buddhism remains relevant in the modern world.'

Evaluate this view.

[AO2 30]

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

- Both the Dalai Lama and Thich Nhat Hanh are well known Buddhist teachers in the public eye. Whilst neither technically represents Buddhism as a whole, they are both associated with it in the popular imagination. They have both been very skilled in presenting a message that is understandable and appealing for a western audience.
- Candidates have spent time in part (a) considering the Fourteenth Dalai Lama. They may use some of the time in part (b) to give some analysis of the contribution to Buddhism made by Thich Nhat Hanh.
- Thich Nhat Hanh is Vietnamese Buddhist teacher, writer, poet, scholar, and peacemaker, and the author of more than one hundred highly accessible books about Buddhism and Mindfulness. Born in 1926 he was ordained at the age of 16. In 1961, Thich Nhat Hanh, went to the US to study and teach comparative religion at Columbia and Princeton Universities. He returned to Vietnam two years later to help lead the Buddhist peace effort.
- In 1964, he established the Order of Interbeing, at a time when the Vietnam War was escalating and the teachings of the Buddha were desperately needed to combat the hatred, violence. The Order was founded on the Fourteen Mindfulness Trainings. Two years later in 1966, he left Vietnam to call for peace. He was not allowed to return. In 1967, Martin Luther King nominated him for the Nobel Peace Prize. In 1982 Plum Village was set up in Southern France. Plum Village is a meditation centre and home to the Order of Interbeing.
- The teachings of both figures are notable for their emphasis on joy, engagement in the world, and integrating the practice of mindfulness into daily life. Furthermore they both have a strong ethical dimension to their teaching. They both argue that the way to world peace is in the rooting out of greed, hatred and delusion in the individual. In Thich Nhat Hanh's words 'My actions are my only true belongings. I cannot escape the consequences of my actions. My actions are the ground upon which I stand.' In this way both teachers interpret Buddhism effectively for a modern audience faced with the problems of modern life.
- Some critics would argue that many people 'dip into' the teachings of these two figures. They make no requirement on the people that appreciate them. As such they have watered down Buddhism.
- They have reduced Buddhist teachings to very simple ideas about kindness and 'niceness' and have therefore lost Buddhism's radical message.
- They may practice social engagement themselves, but the people who consume their messages are just as likely to be consumer capitalists, simply looking to be more successful, or to alleviate stress.
- Candidates may argue that they have created their own form of Buddhist influenced Western Religion but it is not Buddhism.

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