



GCE AS MARKING SCHEME

SUMMER 2018

**AS
RELIGIOUS STUDIES - COMPONENT 1
OPTION D: AN INTRODUCTION TO BUDDHISM**

B120UD0-1

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.

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 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <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	21-25 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 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 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 demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context.
3	11-15 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 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 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. • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 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. - 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. - 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 25 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;">21-25 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 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. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 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. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Component 1

Option D: An Introduction to Buddhism

Mark Scheme

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

Section A

1. (a) Examine the notion of karma.

[AO1 25]

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

- Karma means action. It is a teaching which explains that our past actions affect us, either positively or negatively, and that our present actions will affect us in the future.
- Theravada and Tibetan traditions disagree about whether everything we experience is attributable to karma. Theravada accepts some genetic and natural causes other than karma. However, it contributes to our conditioning.
- For Buddhists, karma has implications beyond this life. Negative or unskillful actions in a previous life can follow a person into their next life and cause bad effects. Skillful actions that lead to good karmic outcomes are based upon motives of generosity; compassion, kindness and sympathy. The opposite motives of greed, aversion (hatred) and delusion, when acted upon, lead to bad karmic results. Even a Buddha is not exempt from the effects of past karma, although this will burn out during this life.
- Karma determines where a person will be reborn and their status in their next life. Good karma can result in being born in one of the heavenly realms. Bad karma can cause rebirth as an animal, or torment in a hell realm.
- Buddhists try to cultivate good karma and avoid bad. However, the aim of Buddhism is to escape the cycle of rebirth altogether, not simply to acquire good karma and so to be born into a more pleasant state.
- Karma is not an external force, not a system of punishment or reward dealt out by a god. The concept is more accurately understood as a natural law similar to gravity. Good karma creates merit (punya), which can be transferred to others.

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

1. (b) 'Belief in karma makes no sense in the modern world.'

Evaluate this view.

[AO2 25]

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

- Cause and effect is an observable scientific fact about the world. It is easy to see that actions have consequences.
- However it is not always obvious that people who do bad deeds reap bad effects. Sometimes it appears that good people suffer unfairly. It is not possible to perceive karma functioning in an obvious way. However, it may be that it is functioning, just not in ways that are observable to someone outside of the situation.
- Buddhist belief that karma affects future lives is less compatible with modern worldviews, which tend to be materialist and nihilist. Many western Buddhists are agnostic about rebirth, and emphasise the Buddha's caution against metaphysical speculation. However they still accept the basic principles of karma.
- Candidates may take a moral view and argue that whether or not karma is an actual fact, it is important for people to take responsibility for the actions in the world. If people were more attuned to the possible consequences of their actions, they may act in much wiser ways than they do.
- Candidates may argue that it makes more sense to think in terms of people acting freely and making entirely free-choices, rather than being constrained by karmic conditioning. Candidates may argue for a theistic moral universe.

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

2. (a) Examine the characteristics of bodhisattvas.

[AO1 25]

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

- In Mahayana Buddhism, bodhisattvas are those who are on the path to Enlightenment, but have not yet attained it and become buddhas. Any living person who has embarked on the Bodhisattva path can thus be considered a bodhisattva.
- People committed to a bodhisattva path make a vow broadly of the form 'However innumerable sentient beings are, I vow to save them. However inexhaustible the defilements are, I vow to extinguish them. However immeasurable the dharmas are, I vow to master them. However incomparable enlightenment is, I vow to attain it.'
- The celestial bodhisattvas (those who dwell in the heavens) are those who are advanced enough to attain enlightenment at any time, but who have renounced final Enlightenment in order to help other beings. They often symbolise features of awakening – such as wisdom or compassion (for example represented by Avalokitesvara and Manjusri)
- Bodhisattvas are characterized by compassion and can be relied on to help those on the Buddhist path in their various ways. They progress through ten bhūmis or stages, and perfect the ten paramitas of generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, lovingkindness, and equanimity.
- There is an account of this in "Guide to the Bodhisattva's Way of Life" (Bodhicaryavatara) by Shantideva. which explains that it is through the cultivation of bodhicitta (the mind or heart of awakening) that one becomes a bodhisattva.

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

2. (b) 'All Buddhists should aspire to be bodhisattvas.'

Evaluate this view.

[AO2 25]

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

- Candidates may argue that as a selfless path of wisdom and compassion, the bodhisattva path contains within it the essence of Buddhism, and should be recommended for all Buddhists.
- They may argue that Mahayana Buddhists may commend the bodhisattva path, but for Theravada Buddhists the recommended path is the arhat path, which requires dedication to the attainment of annuttara samyak sambodhi – the highest awakening, and does not seek to put it off.
- They may argue that Buddhism is diverse religious tradition, and it makes no sense to say *all* Buddhist should do anything.
- They may point out that whilst the concept of Buddhist being bodhisattvas is found in Zen, it is not found in Pure Land Buddhism, where people are considered bombu – or ignorant and incapable of spiritual progress, and they must rely on the bodhisattva Amida. The aspiration for awakening is considered not applicable for this life.
- Candidates may use skilful means as a way to understand differences to teachings and concepts across different forms of Buddhism.
- Candidates may question the practice of telling people of religions other than their own what they should and should not do or believe.

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

Section B

3. (a) Examine the account of the birth of the Buddha.

[AO1 25]

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

- Candidates will engage with the notions of ritual purity in the account (birth is not standard, thus challenges normal ritual impurity expectations around childbirth)
- Legendary elaborations on the story show the way in which this figure was perceived by the people that remembered him.
- The story is archetypal and patterned on other stories of the birth of great leaders
- Candidates will bring out these explanations in their account: Siddhartha's mother, Maya, was aware that she would give birth to a great leader because of her dream of a white elephant. As was standard practice, she set off for her parents' house to give birth. Suddhodana sent soldiers ahead to clear the road and set others to guard her as she was carried in a decorated palanquin. She left Kapilavatthu in a long. The procession passed a garden called Lumbini Park, and Maya asked to stop. She rested, leaning on one of the Sala trees, and gave birth to the baby from her side. The birth took place on a full moon (which is now celebrated as Vesak, the festival of the Buddha's birth, awakening and death). According to the textual traditions, the baby walked seven steps forward and at each step a lotus flower appeared on the ground. Then, at the seventh stride, he stopped and with a noble voice shouted: "I am chief of the world, this is the last birth. There is now no more coming to be." Candidates may also reference the prophecy made by Asita about the dual possibilities for Siddhartha, as a world-leader, or a holy teacher.

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

3. (b) 'The biography of the Buddha is nothing more than fiction.'

Evaluate this view.

[AO2 25]

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

- Candidates may argue that for many Buddhists, the life story of the Buddha is a matter of fact, and accepted unquestioningly.
- However, few Buddhists would insist on a fundamentalist/literalist interpretation. It is more that 'questioning' the story would not be seen as skilful or useful on the path to enlightenment.
- For many however, the story does not have historical importance. It does not matter whether the Buddha actually lived or not, let alone whether the stories about him are 'true' or not. The important thing is that the dharma exists. The Buddha is reported to have said, 'Who sees the dharma, sees me.'
- The story of the Buddha is just one useful way of communicating aspects of the dharma, the meaning is more important than whether the content is historically factual.
- The Buddha is just one enlightened being amongst many in Buddhism, so stories about him are not any less 'fictional' than stories about any other enlightened beings, such as Amida Buddha who is the focus of devotion in Pure Land Buddhism.
- Some elements of the life story of the Buddha might be taken more literally than others, for instance for some (but not all) Buddhists the Awakening of the Buddha is a historical fact, but other aspects are elaborations
- The stories are important for their meaning, not their content. They may be fictional, but are not any the less important for that. They are hagiographical, which means they tell the reader more about the community that recorded the stories than they do about the figures in the stories.

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

4. (a) Explain how the medical metaphor illustrates the Four Noble Truths.

[AO1 25]

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

- The Four Noble truths are amongst the first teachings of the Buddha – truths allegedly perceived by the Buddha whilst under the Bodhi tree
- The first truth – all life is dukkha. Expect candidates to be aware of difficulties of translating this term, and the importance of a wider definition. If dukkha meant suffering alone, the first truth would be easily refutable. However, dukkha is a far more subtle and complex notion, perhaps best translated as unsatisfactoriness. The medical metaphor sees this as the diagnosis of the human condition, which could only be made a wise physician (i.e. a Buddha).
- The second truth – cause of dukkha is clinging, grasping, attachment. 'Tanha' literally means 'thirst'. In the medical metaphor the physician identifies a cause of the symptoms, i.e. the true nature of the disease.
- The third truth is the message that it is possible to overcome attachment and craving, even in its most subtle forms. In the medical metaphor this is the identification of a cure.
- The fourth truth announces the path to attaining 'nirodha' (cessation of dukkha). In a Theravada context this is the Eightfold path, but in other schools of Buddhism this could be understood in a variety of different ways (e.g. the development of wisdom and compassion, the bodhisattva path, the variety of practices recommended in different schools of Buddhism). The medical metaphor identifies this a prognosis and prescription.
- The medical metaphor presents the four noble truths as highly rational and scientific, which may help to increase Buddhism's appeal in West.

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

4. (b) 'Belief in the Four Noble Truths is essential for all Buddhists.'

Evaluate this view.

[AO2 25]

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

- The Four Noble Truths are amongst the earliest of the Buddha's teachings, and are presented as the truths he perceived at the point at which he became awakened.
- The four noble truths neatly convey an enormous amount of information about the nature of the condition of sentient beings, and the challenges faced in life, as well as offering a clearly laid out solution. The whole of the Buddhist path could be said to be captured and summarised within them.
- Many (Mahayana) schools of Buddhism do not focus so explicitly on the Four noble truths, rather on the bodhisattva path towards developing and perfecting absolute compassion, or on other teachings/practices, such as devotion and gratitude to enlightened beings or the development of insight through the practice of meditation.
- Whilst the Four Noble Truths may not be explicitly mentioned across all Buddhist traditions, all Buddhism could reasonably be said to be about suffering and the cessation of suffering.
- The Four Noble Truths may offer a description of and a solution to the human condition, but they say nothing about regulating the sangha, nothing about other important teachings such as meditation.
- Zen Buddhists might argue that all that is necessary is zazen, Pure Land might argue that all that is necessary is saying the nembutsu, even just once with faith, and the Four Noble Truths are an unnecessary intellectual elaboration.
- Japanese Buddhists might argue in that in this period of Mappo (the Age of the Degenerate Dharma), it is impossible to successfully practice the original teachings of the historical Buddha, and new, more accessible teachings are needed.
- Many Buddhists might argue that the most important thing about Buddhism is that it teaches compassion and kindness. The Dalai Lama says 'my religion is kindness.'

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

5. (a) Explain the role and importance of punya (merit) in Buddhism.

[AO1 25]

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

- Punya, (Sanskrit: “merit”) Pali punna, attribute sought by Buddhists, both monks and laypeople, in order to build up a better karma (the cumulative consequences of deeds) and thus to achieve a more favourable future rebirth.
- In Theravada, punya can be acquired through dana (“giving,” such as offering food and robes to monks or donating a temple or monastery);
- It can be acquired through sila (the keeping of the moral precepts); and bhavana (the practice of meditation).
- Punya relates to good deeds, ritual actions (such as sutra chanting) and even to good thoughts.
- Punya is associated with intention rather than the actual action. Thus a rich person giving substantially to a monastery would can no more punya than a poor person given a similar proportion of their assets.
- The sangha is described as a ‘field of punya’ – where merit is acquired and can be transferred. Giving to a community who practices the eightfold path is considered more meritorious than other kinds of giving, say within families.
- In Mahayana Bodhisattvas attain great merit through their perfection of wisdom and practice. Their merit can be powerful enough to repine and adorn other realms, or to bring sentient beings to awakening and liberation.

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

5. (b) 'Punya should always be transferred.'

Evaluate this view.

[AO2 25]

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

- Merit should be sought for its own sake. Undertaking good deeds, purifying thoughts, self-examination, giving, living honestly, following the precepts, practicing meditation etc, are ends in themselves. Building up merit is essentially the same as building good karma.
- However there is a school of thought which suggests the building up of merit for oneself risks being a selfish aim.
- In Mahayana Buddhism the idea of the transfer of merit is best symbolised by the concept of the bodhisattva, who uses their merit to help others overcome suffering and attain liberation. However, even in Theravada Buddhism, merit is symbolically transferred, often to deceased relatives, to enable them to cross over into a positive rebirth.
- Transferring merit does not mean less merit for the one who transfer, just as lighting a candle from another candle does not diminish the first candle.
- Merit can also be transferred to people who rejoice in the merit gained by others. Rejoicing in others merit is a merit making activity in itself.
- Candidates may question the directive implied in the question. Who should say Buddhists 'should' and 'shouldn't' do.
- Candidates may argue that the idea of transferring merit resonates with Buddhist teachings about avoiding selfishness.

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