

## A Level Religious Studies H573/06 Developments in Buddhist thought Sample Question Paper

### Date – Morning/Afternoon

Time allowed: 2 hours

**You must have:**

- The OCR 16 page Answer Booklet.

#### INSTRUCTIONS

- Use black ink.
- Answer **three** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

#### INFORMATION

- The total mark for this paper is **120**.
- The marks for each question are shown in brackets [ ].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (\*).

Answer any **three** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

- 1\* 'Nagarjuna is only interested in *sunyata* (emptiness).' Discuss. [40]
- 2\* 'Zen Buddhism frees the mind from the limitations of words.' Discuss. [40]
- 3\* Evaluate the view that, for all Buddhists, the only goal of meditation is to achieve nibbana/nirvana. [40]
- 4\* Assess the view that the noble eightfold path is the foundation of Buddhist ethics. [40]

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**...day June 20XX – Morning/Afternoon**

**A Level Religious Studies**

**H573/06 Developments in Buddhist thought**

**SAMPLE MARK SCHEME**

**Duration: 2 hours**

**MAXIMUM MARK 120**



**This document consists of 20 pages**

**MARKING INSTRUCTIONS****PREPARATION FOR MARKING ON SCORIS**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training; OCR Essential Guide to Marking.*
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

**MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the Scoris 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone, email or via the Scoris messaging system.
5. Work crossed out:
  - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
  - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen.
7. There is a NR (No Response) option. Award NR (No Response) if:
  - there is nothing written at all in the answer space
  - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
  - OR there is a mark (e.g. a dash, a question mark) that is not an attempt at the question.Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).
8. The Scoris **comments box** is used by your Team Leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your Team Leader, use the phone, the Scoris messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

## SUBJECT-SPECIFIC MARKING INSTRUCTIONS

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

## Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

### Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions: **AO1** (Demonstrate knowledge and understanding of religion and belief) and **AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**Determine the mark within the level:** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</b> Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>• <i>Cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.</b>
6 (14–16)	An <b>excellent</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focusses on, the question throughout</li> <li>• excellent selection of relevant material which is skillfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
5 (11–13)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
4 (8–10)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
3 (5–7)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</li> </ul>	
2 (3–4)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success</li> </ul>	

1 (1–2)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"><li>• almost completely ignores the question</li><li>• very little relevant material selected</li><li>• knowledge very limited, demonstrating little understanding</li><li>• very little use of technical terms or subject vocabulary.</li><li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li></ul>
0 (0)	No creditworthy response

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Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
6 (21–24)	<p>An <b>excellent</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skillfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear argument which is mostly successful</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	

1 (1–4)	A <b>weak</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"><li>• very little argument attempted</li><li>• very little successful analysis and evaluation</li><li>• views asserted with very little justification</li><li>• unsuccessful in answering the question</li><li>• very little use of technical terms or subject vocabulary.</li><li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li></ul> <b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i>
0 (0)	No creditworthy response

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Question	Indicative content	Marks	Guidance
1*	<p><b>‘Nagarjuna is only interested in <i>sunyata</i> (emptiness).’ Discuss</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Nagarjuna as one of the most important Buddhist philosophers after Gautama, considered to be the founder of the Madhyamaka school of philosophy and credited with the ideas contained within the <i>Prajnaparamita (Perfection of Wisdom)</i> sutras; the impact of his ideas on different Buddhist beliefs, teaching and practice</li> <li>• the scholarly debate surrounding precisely what he actually wrote; the <i>Mulamadhyamakakarika (Fundamental Verses on the Middle Way)</i> may be mentioned as the sole work that is generally agreed upon as being his</li> <li>• the philosophical background to Nagarjuna and the development of early Buddhism might be discussed, and the degree to which Nagarjuna can be considered a reformer, or a conservative Buddhist rejecting new, theoretical discussions; what caused him to develop his ‘new’ ideas, and how ‘new’ they actually were</li> <li>• the nature of <i>sunyata</i> or emptiness, and how it impacts on different Buddhist belief, teachings and practices, possibly including some or all of the following: <ul style="list-style-type: none"> <li>○ all things according to <i>sunyata</i> are empty of own-being (<i>svabhava</i>) and instead form one interconnected whole as nothing can exist without everything else; nothing is unconditioned or uncreated</li> <li>○ other translations and understandings of “<i>sunyata</i>”, such as Thich Nhat Hanh’s ‘inter-being’</li> <li>○ <i>sunyata</i> as an extension of the teachings of <i>anatta</i> and <i>pratityasamutpada</i></li> <li>○ how <i>sunyata</i> impacts on other Buddhist ideas and practices</li> </ul> </li> </ul>	40  <b>(AO1 16)</b>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Nagarjuna also developed the two truths doctrine in which he suggests that there are two levels of truth within the Buddha's teaching: the truth about the material world or conventional truth, i.e. there is an I; and ultimate truth which sees beyond the constriction of language and logic.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that Nagarjuna was solely concerned with the concept of <i>sunyata</i> through use of the following arguments:             <ul style="list-style-type: none"> <li>○ that all things are empty of inherent existence was the fundamental teaching within Nagarjuna's work, underpinning all his other ideas, and therefore it is sensible to suggest that he was only interested in <i>sunyata</i>, for example:                 <ul style="list-style-type: none"> <li>• the emptiness of language/concepts gives rise to "two truths"</li> <li>• the emptiness of Samsara and Nirvana mean that they are "essentially the same thing"</li> </ul> </li> </ul> </li> <li>• candidates might argue that Nagarjuna had wider concerns than just <i>sunyata</i> through use of the following arguments:             <ul style="list-style-type: none"> <li>○ the two truths doctrine might be taken as a separate teaching, and therefore challenge the claim of the question</li> <li>○ rather than only being interested in <i>sunyata</i>, Nagarjuna was actually only interested in refuting the ideas of his time with which he disagreed, <i>sunyata</i> might be seen as a way for him to undermine and disprove the arguments of those he was arguing against</li> <li>○ as a Buddhist, Nagarjuna was actually only truly interested in liberation and the end of suffering (<i>dukkha</i>), his philosophy was intended to help others understand the teachings and ideas of Buddhism better and so achieve this goal.</li> </ul> </li> </ul>	<p><b>(AO2 24)</b></p>	

Question	Indicative content	Marks	Guidance
2*	<p><b>‘Zen Buddhism frees the mind from the limitations of words’. Discuss.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• what Zen Buddhism is and how Zen ideas have been developed to free the human mind from the constriction of words; different ways of explaining these ideas and the extent to which these lead to different Buddhist beliefs, teachings, and practices</li> <li>• how Zen goes beyond the world of mental formulations and tries to see the world without labels or the ultimate reality; the story of the Flower Sermon as the origin of Zen might be discussed</li> <li>• the ways in which these Zen approaches might impact on the ideas and practice of Buddhists</li> <li>• the different schools of Rinzai and Soto might be mentioned in their different approaches; <ul style="list-style-type: none"> <li>○ Rinzai’s focus on sudden realisation of satori/awakening (achieved through means such as shouts, <i>koans</i>, and striking the student)</li> <li>○ Soto’s emphasis on slow steady development through ‘simply sitting’ (<i>shikantaza</i>), practice and experience being the same thing (<i>shushoitto</i>) and everyday life becomes a <i>koan</i> (<i>genjokoan</i>).</li> </ul> </li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that Zen does free the mind from the limitations of words through the use of the following arguments:</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p> <p><b>(AO2 24)</b></p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

	<ul style="list-style-type: none"> <li>○ Zen Buddhism focuses on ultimate reality and tries to show how the use of words constricts the mind into giving everything labels and making judgements; this focus might be argued as making steps towards freeing the mind from this limited view of the reality</li> <li>○ both <i>zazen</i> meditation in the Soto tradition and <i>koan</i> meditation in the Rinzai tradition both try to break away from the use of words and open the mind directly to the understanding of enlightenment</li> <li>○ some might argue that Zen Buddhism has no scriptures (possibly using reference to the flower sermon) and therefore the freedom from words appears to have been achieved</li> </ul> <ul style="list-style-type: none"> <li>● conversely, others might argue that Zen does not free the mind from the limitations of words through use of the following possible arguments: <ul style="list-style-type: none"> <li>○ within the Zen there are no scriptures but plenty of written works from a wide range of Zen masters, meaning that it does in fact rely on words to convey ideas at least at a basic level</li> <li>○ the limitations of the wordless approach; the idea of <i>upaya</i> (skillful means) means that even in Zen, words might be necessary tools for a teacher with particular students who respond well to them</li> <li>○ a link might be made to idea of two truths doctrine ie that relative truth might still be useful, and expressed in words, even if ultimate truth might be beyond certain people.</li> </ul> </li> </ul>		
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Question	Indicative content	Marks	Guidance
3*	<p><b>Evaluate the view that, for all Buddhists, the only goal of meditation to achieve nibbana/nirvana.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• candidates might outline the role of meditation in Buddhist practice, possibly with reference to the eightfold path, and what leads to different beliefs, teachings and practices</li> <li>• <i>nibbana</i> as the goal of Buddhist practice will probably be explained, possibly with reference to the idea of the cessation of suffering (<i>dukkha</i>); different ways of explaining this goal might be outlined</li> <li>• the example of the Buddha achieving enlightenment whilst meditating beneath the Bodhi tree might be offered and different ways of interpreting this discussed</li> <li>• the relationship between meditation and the other sections of the Noble Eightfold Path might be mentioned, namely wisdom and ethics, and the ways in which these three complement each other could be developed</li> <li>• candidates might mention the different types of meditation such as <i>samatha</i> and <i>vipassana</i>, or those from specific schools such as Pure Land Buddhists' <i>nembutsu</i>, and <i>zazen</i> and <i>koan</i> meditation in Zen</li> <li>• some candidates might make reference to the difference in goals between (in the Theravada tradition) monastic and lay practitioners and what causes this difference; the monks will be aiming for enlightenment, however the lay practitioners will merely be looking for a better rebirth and reduction in suffering</li> </ul>	40  <b>(AO1 16)</b>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

	<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that at an ultimate level <i>nibbana</i> is the goal for all Buddhists, and therefore all meditative practices lead to this point</li> <li>• candidates may also discuss how meditation might have the goal of developing wisdom and ethics as part of the eight fold path</li> <li>• through an explanation of the different approaches to meditation some candidates may show that at a conventional level meditation seems to have differing aims: <ul style="list-style-type: none"> <li>○ whether it is to gain a positive rebirth as a human or in <i>sukhavati</i> (Western Pure Land)</li> <li>○ to gain a glimpse of consciousness beyond the constraints of language such as satori</li> <li>○ as a way of developing right effort and clear mindfulness</li> </ul> </li> <li>• some might argue that it is a common misconception that Pure Land Buddhist practitioners do not aim for <i>nibbana</i>, but instead aim for rebirth in the Pure Land. Technically practitioners aim for rebirth in the Pure Land in order to practise and achieve <i>nibbana</i> <ul style="list-style-type: none"> <li>○ some candidates may also discuss the fact that in reality for many Pure Land Buddhists, especially among the laity, the Pure Land does appear to replace <i>nibbana</i> as the ultimate goal of practice</li> </ul> </li> <li>• some candidates might discuss the idea of ‘all Buddhists’ and show that it is only some who focus on the ultimate goal of <i>nibbana</i>, for example in the Theravada tradition only monks aim for enlightenment, not the laity.</li> <li>• some candidates may wish to outline the importance of personalised practice in Buddhism, and how each Buddhist will have specific goals for his or her meditation practice, tailored to their personality and needs. This may or may not be the attainment of <i>nibbana</i>.</li> </ul>	<b>(AO2 24)</b>	
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Question	Indicative content	Marks	Guidance
4*	<p><b>Assess the view that the noble eightfold path is the foundation of Buddhist ethics.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• candidates might discuss the eightfold path as the fourth noble truth and a foundational teaching in Buddhist belief and practice, they might also discuss different ways the path can be thought about and how these interpretations arise</li> <li>• candidates might reference the fact that the four noble truths and the eightfold path form part of the teaching of both Mahayana and Theravada schools and the causes of this</li> <li>• candidates will probably outline the “ethics” section of the eightfold path (right speech, right action and right livelihood) and perhaps the links between the three sections of the path (wisdom, ethics and meditation) including different ways in which these can be approached and interpreted and the impact this has on Buddhist belief, teaching and practice</li> <li>• candidates might make reference to the five precepts and the ways they can be approached, namely, to abstain from: harm, taking what is not given, sexual/sensual misconduct, false/harmful speech and intoxicants</li> <li>• candidates might outline alternative approaches to ethics, for example those of Thich Nhat Hanh who asserted that if an action is motivated by compassion then ‘that is a Buddhist action’ and developed the fourteen precepts of Engaged Buddhism.</li> </ul>	40  <b>(AO1 16)</b>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

	<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that the noble eightfold path is the foundation of Buddhist ethics through use of the following possible arguments: <ul style="list-style-type: none"> <li>○ some candidates might argue that whilst many different traditions and schools have different approaches, at heart they all come back broadly to the four noble truths and the idea of the path (<i>magga</i>), and as such this can be considered the foundation of Buddhist ethics</li> <li>○ some might argue that whilst the five precepts might be considered the foundation of Buddhist ethics, these arise from consideration of the four noble truths and the ethics section of the noble eightfold path</li> <li>○ there might also be argument that the eightfold path is a key teaching for everyday practice in Buddhism, meaning that ethical decisions made in everyday life would be influenced heavily by it</li> </ul> </li> <li>• conversely, others might argue that the noble eightfold path is not the foundation of Buddhist ethics through use of the following possible arguments: <ul style="list-style-type: none"> <li>○ some might question whether a Mahayana Buddhist would see the noble eightfold path foundation of ethical conduct; some might see the bodhisattva path and <i>paramitas</i> (perfections) as a greater source of ethical guidance</li> <li>○ some candidates might argue that as the path and precepts are intended to act as guidance, not hard and fast rules, that they cannot be the foundation of ethics, without insight and wisdom the path would become useless; Buddhists should be actively thinking about what is the skilful action, not blindly following rules or a path</li> <li>○ some candidates may choose to focus on <i>karuna</i> (compassion) as the basis for Buddhist action and argue that in fact this is the basis of all Buddhist ethics and that the ethics section of the noble eightfold path is a way of illustrating this in practice.</li> </ul> </li> </ul>	<b>(AO2 24)</b>	
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## Assessment Objective (AO) Grid

<b>AO1 Mapping</b>	<b>Assessed?</b>	<b>Where?</b>
Demonstrate knowledge and understanding of religion and belief, including:		
· religious, philosophical and/or ethical thought and teaching	Y	1-4
· influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-4
· cause and significance of similarities and differences in belief, teaching and practice	Y	1-4
· approaches to the study of religion and belief.	Y	1-4

<b>AO2 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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