



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCSE

Religious Studies C

3063 (Full course): 3068 (Short course)

Paper 1

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Methods of marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication. Refer to the criteria given in the chart on page 4.
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word 'seen' on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

Assessment of quality of written communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

3 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
2 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
0 mark	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.

Additional guidance to examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

Levels of Response marking for evaluation questions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of Response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and the **allocated to the level** it best fits.

The **assessed level** or response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of Response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

It is a feature of Levels of Response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Buddhism**Part A****A1 The Three Refuges**

Name the three refuges in Buddhism

- 1) Buddha
- 2) Dharma/Dhamma
- 3) Sangha

(3 marks) AO1

A2 Key concepts**(a) Explain the meaning of the following: Samsara.**

The cycle of births and rebirths
NB Candidates must have both underlined words for 2 marks.

(2 marks) AO1

(b) Explain the meaning of the following: Kamma (Karma).

The law of cause and effect/action-reaction
1 mark for statement. 2 marks for development and/or example.

(2 marks) AO1

A3 Universal Truths**(a) One of the three universal truths is Anicca. Name the other two.**

- 1) Anatta
- 2) Dukkha

(2 marks) AO2

(b) Explain how a belief in Anicca affects the way a Buddhist lives.

A person would not become so attached/learn how to let things go e.g. the loss of a loved one or pet/be less obsessed with materialistic things/know that everything will eventually come to an end so will have a good understanding of transitory things and events.
Candidates need to make 2 clear points for 2 marks.

(2 marks) AO2

A4 Bodhisatta

- (a) *Explain what is meant by the term Bodhisatta in Buddhism.*

A Bodhisatta is the concept of a “Buddha to be”, somebody who puts off their own enlightenment to help others achieve theirs/similar to the captain of a sinking ship who sees all his passengers off before securing his own safety. Candidates could write that a Bodhisatta has achieved enlightenment but put of their own final nirvana until all others are saved.

Candidates need to make 2 clear points for 2 marks.

(2 marks) AO2

- (b) *Why is the vow of compassion important to a Bodhisatta*

Compassion is as important to a Bodhisattva as wisdom. Without compassion he would not lead others safely to nirvana (nibbana). It is to the quality of compassion that the Bodhisattva owes his success (particularly in South East Asia). Development of the answer will be worth 2 marks. Equally a candidate who demonstrates how a Bodhisatta shows compassion should be credited.

(2 marks) AO2

Part B

B5 Practice and organisation

(a) *On initiation into the Sangha a Buddhist takes three vows. State the three vows.*

- 1) Poverty
- 2) Celibacy
- 3) Inoffensiveness

(3 marks) AO1

(b)(i) *Explain two ways in which the monks support the laity.*

Offer teachings/lead meditation classes/instruct the laity in the scriptures/support with the following of the precepts.

Candidates need to make 2 clear points for 2 marks.

(2 marks) AO2

(b)(ii) *Explain two ways in which the laity support the monks.*

Offer donations e.g. robes/food/toiletries/medicines. Manual labour in the monastery/financial support/transport and administration tasks.

Candidates need to make 2 clear points for 2 marks.

(2 marks) AO2

(c) *“For Buddhists, belonging to the Sangha is more important than marriage.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Levels of Response

0	Unsupported opinion or no relevant evaluation.
Level 1	Opinion supported by simple reason.
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.
Level 4	Evidence of reasoned consideration of two different points of view.
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.

The candidate may include some of the following:

In Buddhist countries marriages are not religious occasions. A Buddhist couple may go to a monastery to receive a blessing on their marriage from a monk. Today, the Sangha may be taken to mean all those who follow the Buddhist path and a candidate should be credited if they mention this. More good karma may be earned by becoming a monk or nun. Clearly a monk has advantages over a lay person because they can maintain spiritual discipline better. Some monks actually officiate at the wedding ceremony, and the Buddha himself was married so candidates should receive equal credit by arguing the opposing viewpoint.

(5 marks) AO2

B6 **Worship**

- (a)**
- Describe two features of a Buddhist shrine room.***

Donations/Buddharupa/Buddha/flowers/incense/water/picture of a Bodhisatta/candles/cushions/bells/prayer wheels/mantras on wall/flags
(1 mark for each feature mentioned)

(2 marks) **AO1**

- (b)**
- Why might it be wrong to say that Buddhists worship the Buddha?***

1 mark for each of the following.

Buddhists don't worship the Buddha because in most Buddhist schools the belief is held that the Buddha was a human being, not a god to ask for favours and the like. Therefore Buddhists ask for guidance from the Buddha and his teachings.

(2 marks) **AO2**

- (c)**
- Explain why Buddhists meditate.***

Any two of the following:

To control the mind and increase concentration/to get involved/to get enlightened/to relieve stress and/or calm the mind/to develop loving kindness (metta)/to develop compassion (karuna)/to gain knowledge of the "self"/to become a better person/to develop the brahma – viharas/to eliminate greed, hatred, delusion/to increase mindfulness.

2 points made equals 2 marks.

(2 marks) **AO2**

- (d)**
- Name two objects Buddhists might use to help them to meditate.***

Kasinas or coloured discs/ a point on the ground/carpet in front of them/Buddha rupa image/flowers/incense/a piece of scripture/juzu or mala beads or beads/stupas/candle/tooth (at Kandy)/bowl of water.

1 mark for each object.

(2 marks) **AO1**

- (e)**
- "Buddhists spend too much time meditating." Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

Levels of Response

0 Unsupported opinion or no relevant evaluation.

Level 1 Opinion supported by simple reason.

Level 2 Opinion supported by one elaborated reason or two more simple reasons.

Level 3 Opinion supported by one well-developed reason or two elaborated reasons.

Level 4 Evidence of reasoned consideration of two different points of view.

Level 5 Evidence of reasoned consideration of two different points of view expressed coherently.

Better responses from candidates should really offer a balanced view but could contain some of the following: -

It is the most important spiritual exercise so you would expect Buddhist to meditate. The mind can be stilled and calmed. There is variety in meditation and it can be adapted to suit the needs of the individual and may not necessarily take up vast amounts of time. It is essential to Buddhism; it moves people towards Nibbana so cannot be understated.

"Our life is shaped by our mind; we become what we think." There could be some reference to the role Buddhists can actively (maybe should actively) play in society yet "hide" themselves away meditating – is this right?

(5 marks) **AO3**

Part C

C7

The Five Moral Precepts(a) ***Outline the five moral precepts and explain their importance for Buddhists.****Levels of Response*

0	Nothing relevant or worthy of credit.	
Level 1	1 mark for identifying one of the moral precepts from the list below. 2 marks for two distinct moral precepts or for one more fully explored.	1-2 marks
Level 2	3 marks for any three distinct moral precepts from the list below or for two moral precepts more fully explored and a mention of a third. 4 marks for any four distinct moral precepts from the list below or three moral precepts more fully explored and the mention of a fourth.	3-4 marks
Level 3	5 marks for a distinct mention of all the moral precepts from the list below or four precepts more fully developed and a mention of a fifth. 6 marks for a distinct mention of all the moral precepts and a development of one of them.	5-6 marks
Level 4	7 marks for a distinct mention of all the moral precepts from the list below all with development. 8 marks for a more fully developed discussion of why the moral precepts are important to Buddhists.	7-8 marks
Level 5	9 marks for a comprehensive and accurate discussion of each of the moral precepts and their significance. 10 marks for a comprehensive, accurate and clear account of the moral precepts and their significance possibly supported by some relevant examples.	9-10 marks

The candidate is expected to have a working knowledge of the five moral precepts in Buddhism and so understand them sufficiently to be able to relate their importance for the way Buddhists conduct their lives.

The five moral precepts are:

To abstain from taking anything that has a life force

To abstain from taking anything that is not given

To abstain from sensuous misconduct

To abstain from false speech

To abstain from intoxicants which tend to cloud the mind

Accept also:

No killing

No stealing

No adultery/rape/extra-marital sex

No gossip/slander

No drugs

The candidate is expected to critically evaluate the place of these moral precepts in a Buddhist's life. Some areas of discussion might be connected with the idea of earning good karma/following what the Buddha taught/meditating with a clear conscience/reaching enlightenment (nibbana).

It would be credit worthy if the candidate related some modern day ethical issues to the precepts e.g. war/abstinence/abortion/euthanasia/punishment/gossip and slander/drug abuse/prostitution/adultery.

NB. Candidates will score 5 marks (Level 3) if they state accurately each of the precepts without any further development.

(10 marks) AO1/2

- (b) *In what ways do Buddhists show their concern for the environment?*

Levels of Response

0	Nothing relevant or worthy of credit.	
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with some development.	3 marks
Level 4	A clear application of knowledge and understanding with good development.	4-5 marks

There should be some obvious links to major Buddhist teachings in this response, notably; Karma – Buddhist will realise that the state of the environment depends upon “collective karma” – i.e. the karma of everyone in the world. Therefore it is only by improving our karma and acting with care towards the environment that it can ever be improved. Candidates might also include reference to the 5 precepts which need crediting.

(5 marks) AO2

- (c) *“The five moral precepts are far too difficult to put into practice.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Levels of Response

0	Unsupported opinion or no relevant evaluation.
Level 1	Opinion supported by simple reason.
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.
Level 4	Evidence of reasoned consideration of two different points of view.
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.

This question asks the candidate to evaluate whether one can realistically live out the Buddhist moral precepts or whether they are too demanding on the ordinary everyday person. Mahayana Buddhists might argue that the Theravadin schools place far too much emphasis on becoming a monk or a nun and only in this situation can a person really get to grips with the five Buddhist moral precepts. Buddhists can improve their karma whether they are a monastic or not. The candidate should also evaluate different aspects of Buddhist morality (e.g. metta; danna; karuna and mudita) and compare these concepts with upekkha.

(5 marks) AO3

C8 Personal and community life

(a) Explain the meaning of each of the following stages of the eightfold path.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A simple definition of one of the stages.	1-2 marks
Level 2	A simple definition of two of the stages or a more detailed explanation of one of the stages.	3-4 marks
Level 3	A simple definition of three of the stages or a more detailed explanation of two of the stages.	5-6 marks
Level 4	A more detailed explanation of three of the stages.	7-8 marks
Level 5	A full appreciation of the three stages with full and detailed explanation.	9 marks

I Right intention: involves a Buddhist in acquiring more than just knowledge; it is also concerned with motivation behind actions and therefore acquiring wisdom too. Wisdom is one of the main attributes of a Buddhist; part of kusala and one of the major trainings on the eightfold path.

Candidates could use the phrase 'Right thought' instead of 'Right intention'

II Right effort: concerns the way Buddhists meditate. They should do this with mindfulness and concentration. In all things, a Buddhist needs to show forbearance and perseverance and focus on how they go about all activities. This could be practical and/or spiritual effort.

III Right mindfulness: is about a Buddhist controlling their mind making them free from the extremes of self-denial or self-indulgence.

(9 marks) AO1

(b) Explain Buddhist attitudes to: EITHER abortion; OR euthanasia.

Levels of Response

0	Nothing relevant or worthy of credit.	
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	Clear application of knowledge and understanding with some development.	3-4 marks
Level 4	Clear application of knowledge and understanding with good development.	5-6 marks

Candidates are expected to select one of the two issues offered and explain Buddhist attitudes towards their chosen issue.

Abortion

To abort a foetus is to take life for a Buddhist, even though it is not yet independent life. However despite this not all Buddhists are in favour of laws banning abortion as it is recognised that there are other evils that must not be ignored, such as back street abortions, cases where the health of the mother is severely at risk, rape etc. In these cases the choice must lie with the mother. However, so-called abortion on demand, or abortion as a back up form of contraception, is regarded as morally wrong.

Euthanasia

The awareness and acceptance of death as a natural part of life is an important aspect of the Buddhist teachings on anicca, suffering and karma. People should contemplate death and impermanence as a chance to value their precious human rebirths, and to understand the nature of samsara. The karma involved in taking the decision to end someone's life also depends upon the motive.

Generally speaking by following the guidelines within right livelihood, Buddhists avoid causing harm to others even in a situation in which they have to participate for the sake of survival. Because of a belief in rebirth and their view of death and dying as a preparation for the next life some Buddhists choose to work with the terminally ill. Candidates could offer a variety of approaches in their responses, but I would anticipate most would consider the section on morality (sila) in the eightfold path to be of prime significance.

(6 marks) AO2

- (c) ***“Men and women are equal in Buddhism.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

Levels of Response

0	Unsupported opinion or no relevant evaluation.
Level 1	Opinion supported by simple reason.
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.
Level 4	Evidence of reasoned consideration of two different points of view.
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.

This question asks the candidate to consider the issue of equality in Buddhism. A candidate could choose to discuss the monastic order and how this system is organised in Theravada Buddhism. Firstly, how is the Buddhist faith organised? And secondly, do men have a more important role to play than women in the faith?

The response could then look into the hierarchy in the sangha, different coloured robes for men and women, who is the Ajahn, who leads meditation etc. Secondly, the response could look into the Buddha at first resisting women in the order. Women in ancient Asia were generally subservient to men, in particular to their husbands. If widowed, they were put in a vulnerable position. The sangha was first created exclusively for Monks but Ananda (the Buddha’s chief disciple) championed women’s causes, unusual at the time. Some nuns, even given stricter rules than Monks, still found they had greater freedom within the Sangha than they would have experienced in the society outside. The fact that a novice in the Theravada tradition still takes precedence over even the most senior nun and certain roles in the monastic community only being undertaken by the men.

However a candidate could also include information from other Buddhist traditions where there are lots of shared tasks and duties between men and women and not just in the monastic orders. In Zen Buddhism for example, all are monks, there is no distinction between Monk and Nun.

(5 marks) AO3