

GCSE 2004
June Series



Mark Scheme

Religious Studies Specification C

Option 1: *Buddhism*

(Subject Code 3063/3068)

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Dr. Michael Cresswell Director General

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 5).
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.

Levels of Response Marking

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.

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.

Paper 1: *Buddhism*

Part A

A1 The Life of Buddha

- (a) *Describe any three events to do with the Buddha's birth.*

Target: Knowledge of the Buddha's life

One mark for any **three** of the following:-

- Mother - Queen Maya had a dream of a white elephant entering her womb.
- She gave birth in a forest, holding the branches of a sala tree.
- The baby came out of her side, painlessly.
- The baby Siddhartha, could walk; he took seven steps in each of the four directions.
- As he walked, lotus flowers sprang up at his footsteps.
- He could talk, he declared himself "King of the four directions".
- Fountains and rainbows magically appeared.
- Queen Maya died seven days later.
- Asita a Seer / prophet made a prediction that Siddhartha would be a great king or a great holy man.

N.B. accept a mixture of points and credit accordingly.

(3 marks) AO1

- (b) *What were the four signs the Buddha saw when he was a young man?*

Target: Knowledge of the four signs

One mark for mentioning each of the **four** signs:-

sick man
old man
dead man / corpse
holy man / ascetic / priest

(4 marks) AO1

- (c) *The Buddha taught The Four Noble Truths. What are they?*

Target: Knowledge of the Four Noble Truths

One mark for mentioning each of the **Four** Noble Truths:-

1. dukkha **or** all is ill / there is suffering
2. samudaya **or** suffering / dukkha is caused by craving (tanha) and ignorance (avija)
3. nirodha **or** to cease suffering / dukkha we must cease craving and ignorance
4. magga **or** the way to do this – The Noble Eightfold Path

(4 marks) AO1

A2 Sacred Texts

- (a) *The Tipitaka consists of three baskets of scriptures. What are they?*

Target: Knowledge of Buddhist scriptures

One mark for each of the **three** baskets:-

sutta pitaka **or** basket of teaching

vinaya pitaka **or** basket of rules

abhidhamma pitaka **or** basket of the Buddha's higher philosophies and teachings

(3 marks) AO1

- (b) *Explain why Buddhists think it is important to recite the scriptures.*

Target: Understanding of Buddhist scriptures and the importance of recitation

Makes them a better person / lives by the qualities in the scriptures (10 perfections, etc.) / focus the mind / helps to assist the observance of the rules.

You would be able to cultivate generosity / patience / truthfulness / resolution / loving kindness according to Buddhists / help reach enlightenment.

Accept either two separate points or one point with elaboration.

(2 marks) AO2

Part B**B3 Suffering**

- (a) *Explain what Buddhists mean by the term ahimsa.*

Target: Knowledge of Buddhist attitudes to non– violence

Ahimsa essentially means non-violence (1 mark).

Candidates will need to expand on this for their two marks by including a development of the idea of not only avoiding harming living beings but also avoiding harming creatures, plants and trees.

There could also be a mention of respect and concern for mountains and rivers as well as animals, birds, plants and trees.

(2 marks) AO1

- (b) *Explain the Buddha's teaching about the causes of suffering.*

Target: Understanding about the causes of suffering

Candidates could select any two of the following:

ignorance or delusion, craving, greed, desire, grasping, thinking there is a self, impermanence.

Look for an understanding of the causes as opposed to a simple statement. One mark maximum for a simple statement.

(2 marks) AO2

- (c) ***“Buddhists should spend their money on relieving suffering rather than building expensive statues of the Buddha.”***
Do you agree? Give reasons for your answer showing that you have thought about more than one point of view.

Target: Evaluation of Buddhist attitudes to issues

Levels of Response

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

E.g. Some monks may deem it entirely appropriate to spend money on the refurbishment of a meditation hall or on the building of commemorative statues, etc. This in turn would give the monks a proper place for meditation, which can aid enlightenment alongside it being a real focal place for the whole of the wider Buddhist community. Others may side with the statement suggesting monks should perhaps spend more of their donated money on, for example, helping good causes within their own community. According to Buddhism, we live in a world governed by desire. This drags people through a continual search for satisfaction, i.e. through acquisition of wealth and objects. Happiness does not arise from the accumulation of wealth and possessions. The giving of oneself without regret is seen as generosity.

Candidates should be credited when reference is made to Buddhist attitudes to wealth and poverty.
(5 marks) AO3

B4 Death and Mourning**(a) Describe what happens at a Buddhist funeral.****Target: Knowledge of Buddhist funeral rites**

Candidates should make **at least four** distinct and different points about a Buddhist funeral. Expect some or all of the following:-

- Cremation is common.
- The ashes of most monks are deposited in a stupa after cremation (there are a number of stupas close to monasteries often for this purpose).
- Some Buddhists do choose to be buried (e.g. in Sri Lanka and Tibet).
- Sometimes bodies are left in quite desolate areas to be eaten by the birds and wild animals.
- At the actual funeral sacred texts are read and the name of the dying person, just at the moment of death, may be written along with the words “may he find peaceful bliss in nibbana”.
- Buddhists believe that consciousness continues for three days after the death of the physical body so during the whole of this time sacred texts are read. Bones are meditated on.
- These texts are usually from the Tibetan Book of the Dead.
- In Theravada countries Buddhists chant sacred texts for twelve days after a death.
- White is usually the colour of mourning.
- The family may keep a picture of the dead person on a table with lights and incense burning and fresh flowers and food in bowls.
- Puja is offered for the dead person and a meal given to the monks in the vihara (or a gift of a robe which is draped over the dead body but removed before burial or cremation).
- Monks don’t conduct the funeral but are usually present to speak about impermanence.
- Cloth covering the body, etc.

(4 marks) AO1

(b) In what ways can a Buddhist monk help those who have lost a loved one?**Target: Understanding of how Buddhists care about others**

Candidates could respond with **any two** of the following:-

- Give their teaching on anatta and anicca.
- Transfer merit to a dead person.
- Place relics of a dead person in a stupa.
- Through the teaching of rebirth show that there is a continuation of the 5 skandhas.
- Show the Buddha’s love, compassion and caring nature in their actions.
- Engage in acts of devotion around the deathbed.

(2 marks) AO2

(c) Explain what Buddhism teaches about rebirth.

Target: Knowledge of Buddhist beliefs about rebirth

Candidates need to respond with **any four** clear points, e.g.

- Rebirth rather than reincarnation is caused by karma, cravings and attachments still present in consciousness at the death of the physical body.
- The 5 skandhas get reborn.
- You are born again as another living being; this may be as a human, animal or even in places beyond this world.
- Each new rebirth depends on your previous existence.
- Nibbana describes the end of the cycle of births and rebirths.

Other points are possible. Candidates who give **two** clear points with good development will also be credited.

(4 marks) AO1

**(d) “Buddhism must be a miserable religion to focus so much on death.”
Do you agree? Give reasons for your answer showing that you have thought about more than one point of view.**

Target: Evaluation of Buddhist attitudes to life and death

Levels of Response

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

Candidates can argue for **and** against.

For

At the heart of Buddhist teachings is dukkha (suffering; “unsatisfactoriness”; ill) and the ideas surrounding rebirth and Samsara and the way Yama, Lord of the Dead, will judge people’s lives. The Dhammapada reveals how fragile life is. “This body is decaying! A nest of diseases, a heap of corruption, bound to destruction, to dissolution. All life ends in death.”

Candidates might include references to the Buddha’s life, i.e. the four signs, his six years as an ascetic.

Against

On the other hand, the Buddha taught “sukkha” or happiness and the goal of Buddhism, nibbana, is a positive view of mankind, an available state of health. Rebirth equally suggests life as much as death. The Four Noble Truths culminating in the eightfold path give a “way out”, a path to liberation from decay and death.

(5 marks) AO3

Part C**C5 Moral issues**

(a) *Choose two of the following issues:*

Marriage

Abortion

Suicide.

Explain Buddhist attitudes to each of the two issues you have chosen.

Target: Knowledge and understanding of Buddhist attitudes to two moral issues

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 - 2 marks
Level 2	Some application of knowledge and understanding.	3 - 4 marks
Level 3	A clear application of knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear application of knowledge and understanding with good development.	7 - 8 marks

Candidates are expected to select two of the issues offered and explain the Buddhist attitude to their chosen issues.

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 backup form of contraception is regarded as morally wrong.

Abortion is specifically mentioned in the vinaya pitaka as a grave offence. Monks can, therefore get expelled from the sangha if they in any way offer advice on abortive medicines or are party to the procuring of an abortion. Also, according to Buddhist laws, the life cycle of a sentient being begins when the consciousness enters the womb (conception).

Marriage: The Buddhist views on marriage are very liberal. It is regarded as a personal and individual concern, and not as a religious duty. Obviously for much of Buddhism this topic concerns the lay people. Buddhism allows each individual the freedom to decide for himself / herself all the issues pertaining to marriage. Contrary to Hinduism, however, married life has always been seen as a hindrance to spiritual pursuits. A woman does not have to marry to achieve self-respect and approval from her family. (Once the order of nuns was established it provided even more of an opportunity not to marry.)

Suicide: According to Buddhist doctrine a man cannot avoid suffering by taking his own life, nor does he escape from the “wheel of life” by so doing. The destruction of the physical body merely transfers the entity to other spheres of existence, and rebirth into the physical follows. Physical life is considered of great importance, as it is only here that the way to liberation can be followed and enlightenment attained. Taking one’s life is, therefore, a waste of opportunity. However, voluntary sacrifice of ones life for the welfare of others is considered a good deed (the motive being an altruistic one). “To attempt to escape suffering is no different from a dog trying to free itself by gnawing its leash.” Indeed one who takes his life may well be born into worse conditions.

(8 marks) AO2

(b) *Explain how Buddhists might show the following in their lives:*

- (i) *Right Speech*
 (ii) *Right Livelihood.*

Target: Knowledge, understanding and application of the eightfold path to issues today

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 - 2 marks
Level 2	Some application of knowledge and understanding.	3 - 4 marks
Level 3	A clear application of knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear application of knowledge and understanding with good development.	7 marks

Candidates need to explain what right speech is, i.e. no gossip / slander / lying / perjury, as well as explain what right livelihood is, i.e. the right or most moral choice of job.

Generally Buddhists try to be aware of any particular failing to live up to an ethical life. With right speech, a Buddhist would not waste others time with harmful or unproductive speech. They would not twist things to suit themselves or to generate sensation. Buddhists' speech would be constantly helpful and respectful to others. With right livelihood, it is important for a Buddhist to earn their living in a way that does not go against the Buddhist moral code. No soldiers / butchers / wine merchants etc. Ahimsa is also important here because a Buddhist would not want to do a job which causes harm to the environment or animals or even outer space! They would use their productive energies and be calm and fruitful in business but without hurting others.

(7 marks) AO2

(c) *“It is impossible to follow the Buddhist eightfold path today.”*

Do you agree? Give reasons for your answer showing that you have thought about more than one point of view.

Target: Evaluation of the Buddhist eightfold path

Levels of Response

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

In general, the answer may focus on different aspects of Buddhist morality and how the teachings were given in a different age and time. However in Theravada Buddhism the emphasis does seem to be on “jiriki” or self effort, i.e. treading the path to enlightenment on ones own, so a Theravada monk who is focused may follow the eightfold path readily enough. Equally Mahayana Buddhists have a belief in a bodhisattva who will assist them in achieving the goals of the eightfold path. He can also transfer his merit. Candidates may well use examples of the eightfold path in their answer, e.g. **right understanding** is knowing the difference between good and bad and the effects of your actions, and **right action** is acting in a social and considerate way to others. This is not all that difficult.

Equally, the world has changed and people are faced with different challenges, and the eightfold path may not be enough guidance. It is too simplistic and only offers superficial help to people.

(5 marks) AO3

C6 Meditation

- (a) *Describe two methods of Buddhist meditation.*

Target: Knowledge of Buddhist meditation

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 - 2 marks
Level 2	Some clear knowledge and understanding.	3 - 4 marks
Level 3	A clear knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear knowledge and understanding with good development.	7 - 8 marks

Candidates should focus primarily on Samatha and Vipassana meditation.

Marks will be awarded for showing that **Samatha meditation** is calm and mind stilling meditation which encourages loving kindness (metta) towards others. Buddhists practising this type of meditation also concentrate on different breathing techniques. The candidate can also earn marks by explaining the importance of posture and turning ones attention inwards as well as perhaps focusing on a single object or theme.

Vipassana meditation is an insight and wisdom meditation which is said to purify the mind. With years of practice this develops such control and understanding of how the mind works that a person can become quite unattached to worldly things. All things are seen as they really are, which leads a person to peace and freedom from suffering and finally to nibbana.

(N.B. The candidate may also write about a more generalised meditation, such as dhyana and samadhi from the eightfold path, which should also be rewarded.)

(8 marks) AO1

(b) Explain why Buddhists meditate.**Target: Understanding of the reasons behind meditation****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 - 2 marks
Level 2	Some clear knowledge and understanding.	3 - 4 marks
Level 3	A clear knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear knowledge and understanding with good development.	7 marks

The following points may act as a guide to possible answers:-

- To control the mind and increase concentration
- To get enlightened.
- To relieve stress and /or calm the mind.
- To develop loving kindness (metta) and compassion (karuna).
- To gain some awareness and knowledge of what “the self” means.
- To become a better person through reflection on actions and motivations.
- To eliminate greed, hatred and delusion or ignorance.
- To increase mindfulness and concentration (e.g. within the Eightfold Path.)
- To develop the Brahma – Viharas.
- To develop insight into Buddhist teachings and to understand the Dhamma.
- To show respect / reverence to the Buddha.

(7 marks) AO1**(c) “Buddhists should concentrate more on the world’s problems and spend less time meditating.” Do you agree? Give reasons for your answer showing that you have thought about more than one point of view.****Target: Evaluation of Buddhist attitudes to meditation and the worlds problems****Levels of Response**

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

In general, the answer may focus on different aspects of Buddhist beliefs – on the one hand the candidate could argue that the mind is stilled and calm and focused through meditation, becoming vividly aware of the truths of life before you can tackle problems (therefore would potentially not give a “knee-jerk” reaction). Meditation is absolutely essential to Buddhism as a means to move towards nibbana “our life is shaped by our mind, we become what we think.” We can then see the world as it is without judgement or prejudice.

On the other hand the candidate might be aware of the current conflict in Thailand with the younger monks wanting to get much more involved in social action yet the older, more traditional monks are trying to resist saying that this is not the purpose of the sangha.

(5 marks) AO3