

Mark Scheme (Results)

Summer 2013

GCE Religious Studies (6RS04)

Paper 1C

Buddhism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately. All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

1C Buddhism

Question:

(a) Examine the argument and/or interpretation in the passage. (30)

(b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

Level	Mark	AO1
1	1-6	<i>Levels Descriptor</i> Candidates may provide a simple summary of the passage with limited attention to key ideas. Candidates may: <ul style="list-style-type: none">• mention a few unstructured ideas such as loving-kindness.
2	7-12	<i>Levels Descriptor</i> Candidates may provide a basic understanding of the passage with a limited ability to select key information. They may present: <ul style="list-style-type: none">• a simple overview of the five precepts• a few examples that illustrate these features.
3	13-18	<i>Levels Descriptor</i> Candidates may clarify the main line of interpretation in the passage. Candidates may examine: <ul style="list-style-type: none">• expressions such as 'Buddhist discourses' and 'ethics as a practical concern'• related elements in their course of studies, such as ethical teachings linked to the life of the Buddha• examples such as the social welfare system of Ashoka.
4	19-24	<i>Levels Descriptor</i> Candidates are likely to demonstrate a clear understanding of the key interpretations in this passage. Candidates may examine: <ul style="list-style-type: none">• key themes within the passage such as a theoretical perspective on ethical issues• different elements in their studies, such as the Lotus Sutra• links with related anthologies such as Smart and the ethical dimension a partial understanding of the Buddha's contributions to a rational scrutiny of ethical issues.
5	25-30	<i>Levels Descriptor</i>

Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. Candidates may examine:

- an understanding of ethics from the context of Buddhist wisdom and meditation
- the common doctrinal core and ethical perspectives characteristics of ethics as a practical concern
- scholarly contributions to an understanding of this passage such as Harvey
- a critical insight into the distinctive aspects of ethics as part of the path towards liberation.

(b) Do you agree with the ideas expressed? Justify your point of view and discuss its implications for understanding religion and human experience.(20)

Level	Mark	AO2
1	1-5	<p><i>Levels Descriptor</i></p> <p>Candidates may present a superficial account:</p> <ul style="list-style-type: none"> • of a few views for vegetarianism without a focus on the question.
2	6-10	<p><i>Levels Descriptor</i></p> <p>Candidates may:</p> <ul style="list-style-type: none"> • present a basic argument in support of Buddhist ethics including the view that stealing does not make sense • comment that the views of pacifism has its problems.
3	11-15	<p><i>Levels Descriptor</i></p> <p>Candidates may compare some views for and against the interpretations in the passage and come to their own line of thinking. Candidates may:</p> <ul style="list-style-type: none"> • present evidence to support the five precepts as a comprehensive guide • argue that monastic life is solely dependent on the charity of the laity. <p>In terms of implications for religion candidates may argue that:</p> <ul style="list-style-type: none"> • belief in karma is weakened because of its links with a supposed life after death. <p>In terms of human experience candidates may argue that:</p> <ul style="list-style-type: none"> • Buddhism offers practical advice on day to day living.
4	16-20	<p><i>Levels Descriptor</i></p>

Candidates are likely to present a critical evaluation of the interpretations in this passage, weighing up strengths and weaknesses of the views. Candidates may:

- use exemplar material from relevant scholars such as Saddhatissa in support of Buddhist ethics
- compare significantly different stances within Buddhist ethics, such as its basis on jiriki compared to the antinomianism of Pure Land in order to debate alternative stances. By means of these discussions candidates are likely to build up a coherent and justifiable argument.

Candidates may evaluate the implications for religion in the sense that:

- the bodhisattva doctrine by postponing nirvana until all are liberated is in sharp contrast to the quest for individual salvation evidenced across many religions.

From the perspective of human experience candidates may debate the view that:

- Buddhist ethics is unduly complex because it is rooted in the doctrine of anatta.

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