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# AS

# Religious Studies

7061/2A-Buddhism

Mark scheme

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June 2018

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Version/Stage: 1.0 Final

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' 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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. 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.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Levels of Response Marking

In AS Religious Studies, differentiation is largely achieved by outcome on the basis of students' 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 then **allocated to the level** it best fits.

If a student 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 student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students 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

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

## LEVEL DESCRIPTORS

### Levels of Response: 15 marks AS-Level – AO1

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|--------------------------------|--|
| <b>Level 5</b><br><b>13-15</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is accurate and relevant and is consistently applied to the question.</li><li>• Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.</li><li>• The answer is clear and coherent and there is effective use of specialist language and terminology.</li></ul> |
| <b>Level 4</b><br><b>10-12</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question.</li><li>• Good use of relevant evidence which may include textual/scriptural references where appropriate.</li><li>• The answer is mostly clear and coherent and specialist language and terminology is used appropriately.</li></ul>               |
| <b>Level 3</b><br><b>7-9</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is generally accurate and relevant and is generally applied to the question.</li><li>• Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.</li><li>• The answer is generally clear and coherent with use of specialist language and terminology.</li></ul> |
| <b>Level 2</b><br><b>4-6</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is limited and there is limited application to the question.</li><li>• Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.</li><li>• Limited clarity and coherence and limited use of specialist language and terminology.</li></ul>                    |
| <b>Level 1</b><br><b>1-3</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is basic.</li><li>• Isolated elements of accurate and relevant information.</li><li>• Basic use of appropriate subject vocabulary.</li></ul>   |
| <b>0</b>                       | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit.</li></ul>  |

**Levels of Response: 15 marks AS-Level – AO2**

- Level 5**  
**13-15**
- A very well-focused response to the issue(s) raised.
  - Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.
  - Evaluation is based on the reasoning presented.
  - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**  
**10-12**
- A well-focused response to the issue(s) raised.
  - Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.
  - Evaluation based on some of the reasoning.
  - The answer is largely clear and coherent with specialist language and terminology used appropriately.
- Level 3**  
**7-9**
- A general response to the issue(s) raised.
  - Different points of view supported by evidence and chains of reasoning.
  - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**  
**4-6**
- A limited response to the issue(s) raised.
  - A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.
  - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**  
**1-3**
- A basic response to the issue(s) raised.
  - A point of view is stated with some evidence or reasons in support.
  - Some clarity and coherence and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

**Question 01**

0	1	.	1
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**Explain how belief in ahimsa influences Buddhist attitudes to the embryo and unborn child.**

**Target: AO1.2:** Knowledge and understanding of religion and belief including influences of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Answers may treat ‘embryo and unborn child’ together or separately.

Ahimsa is a basic Indian idea that was developed within Buddhism; it is the cultivation of the first precept and basically means non-harming or non-violence. This applies to all living beings. It applies to physical harm as well as psychological harm. Buddhist scriptures say ‘Life is dear to all...one should neither kill nor cause to kill...’ In the rules of monastic restraint, one of the four most serious offences is the deliberate killing of a human being which would break the concept of ahimsa.

Buddhists believe in a pre – existent life force that enters a body at conception and leaves it at death. Many Buddhists believe, because of ahimsa that an embryo has rights as well as an unborn child. This means that many Buddhists would reject both embryo research and abortion. There can be no point at which an embryo or even a foetus cannot be a human being so destroying their life breaks ahimsa.

The first precept offers guidelines rather than rules so the issue of ahimsa related to the unborn child is not clear cut. If the mother has been raped or her life is endangered by the continuing pregnancy, then it may not be considered as ahimsa to kill the embryo or even the unborn child as the intention is to save a life. Ahimsa protects the life of the mother. Embryo research is designed to save lives, so may also be permitted.

Maximum Level 2 for an explanation of ahimsa only.

**[15 marks] AO1.2**

0	1	.	2
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**‘Buddhist teaching about the purpose of life is very confused.’**

**Assess this view.**

**Target: AO2:** Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Better rebirth and Nirvana as goals of life and their relative importance; the ideal of the arhat and bodhisattva in Theravada and Mahayana Buddhism.

Answers may present, analyse and evaluate some of the following arguments.

For some Buddhists, the goal of life seems to be a better rebirth, so they are aiming to continue on the wheel of existence, but for others the goal is Nirvana, escape from the wheel of life, so the teaching appears to be confused. However, Nirvana can be seen as the final goal, but, especially in Theravada Buddhism, as one that few people expect to be able to achieve in their present life time. A better rebirth is seen as a step towards a future life in which they can achieve Nirvana.

The different aims of the arhat and bodhisattva in Theravada and Mahayana Buddhism also support the idea that the teaching is confused, because they seem to contradict each other. The arhat aims at personal escape from rebirth, the vow of the bodhisattva is to seek the salvation of everyone rather than just themselves. However, it may be argued that these are just different stages on the single path towards the ending of all suffering: a person must first help themselves before being able to help others.

The teaching about Nirvana and how to achieve it seems confused because Nirvana sometimes seems to be described as another existence into which the person will pass in which bliss will be experienced, and sometimes as nothingness. It seems to vary between the end of dukkha and rebirth and the total extinction or annihilation of the person. However, Nirvana is said to be so utterly beyond normal experience that it is indescribable, so both ideas may be seen as partial attempts to convey how desirable but utterly different it is.

**[15 marks] AO2**

**Question 02**

0	2	.	1
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**Explain the role of the monastic Sangha in Thailand.**

**Target: AO1.1:** Knowledge and understanding of religion and belief including religious, philosophical and ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

The monastic Sangha is part of the threefold relationship in Thailand which also involves the people and the King. The Sangha advises the King and in return gets financial support. The Sangha gives people religion and in return gets alms donations. The monastic Sangha allows an opportunity for the people to gain merit; they lead in meditation and officiate at ceremonies and festivals. Monks hold discussions on the dhamma and instruct newcomers to the Order.

The main role of the Buddhist monastic community in Thailand is to preserve and practise the teaching of the Buddha. They also help to solve the problems of lay followers through counselling; they advise lay followers on the best course of conduct; help lay followers to face times of distress such as when a serious illness or death occurs. They perform assigned tasks for the maintenance of the monastic institution and have a role to meditate and participate in collective observances like the recitation of the disciplinary code on new moon and full moon days.

The Wat Phra Dhammakaya movement organizes many training programmes and emphasises merit-making through meditation, giving and volunteering. There is an emphasis on the revival of traditional Buddhist values but doing so through modern methods and technology. The temple emphasises personal transformation, expressed through its slogan "World Peace through Inner Peace". The movement offers English language retreats and ordinations. They promote a community of kalyanamittas or 'good friends'.

**[15 marks] AO1.1**

0	2	.	2
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**‘Gautama Buddha has great authority for Buddhists today.’**

**Assess this view.**

**Target: AO2:** Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: (Gautama’s relevance for Theravada) as a role model, his authority as ‘the enlightened one’; the Mahayana view that the life and teaching of Gautama was ‘skilful means’.

Answers may present, analyse and evaluate some of the following arguments.

For Theravadan Buddhists, Gautama Buddha, the historical Buddha, discovered and taught the truth and lived the right way of life, all they have to do is to learn his way of living, follow his path and see reality in the way he saw it. His authority comes from the enlightenment experience and is expressed in the record of his life and teaching in the scriptures. However it is unclear as to how much of the original teachings or accounts of his life are accurately recorded and so the authority is undermined.

Gautama Buddha is an important role model; without Gautama Buddha there would be no Buddhism for Theravadan Buddhists. In particular; he is the first refuge; he gained enlightenment so is a guide for Buddhists to gain their own enlightenment today. However, Mahayana Buddhism developed the idea that Gautama was just one of many expressions of Buddha-nature and presented his teaching in a way suited to the people he taught. For them, other expressions of Buddha-nature are equally or more important.

It appears that many Buddhists accept the teaching of Gautama Buddha simply because he taught it. They may argue that Gautama Buddha alone carries authority right from when he became enlightened through to today. However, for some Buddhists the authority of Gautama is secondary to the authority of their personal experience: scriptures report that he told them not to accept his word uncritically but only if they discovered it to be true through their own experience.

**[15 marks] AO2**