



AS

RELIGIOUS STUDIES

7061/2A

PAPER 2A BUDDHISM

MARK SCHEME

JUNE 2019

Version: 1.0 Final

MARK SCHEME – AS RELIGIOUS STUDIES – 7061/2A – JUNE 2019

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.

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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

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

Levels of Response: 15 marks AS-Level – AO2

Level 5 13-15	<p>A very well-focused response to the issue(s) raised.</p> <p>Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.</p> <p>Evaluation is based on the reasoning presented.</p> <p>The answer is clear and coherent and there is effective use of specialist language and terminology.</p>
Level 4 10-12	<ul style="list-style-type: none">• A well-focused response to the issue(s) raised. <p>Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.</p> <p>Evaluation based on some of the reasoning.</p> <ul style="list-style-type: none">• The answer is largely clear and coherent with specialist language and terminology used appropriately.
Level 3 7-9	<ul style="list-style-type: none">• 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	<ul style="list-style-type: none">• 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	<ul style="list-style-type: none">• 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	<ul style="list-style-type: none">• No accurate or relevant material to credit.

Question 1

0 1 . 1

Explain how belief in Anicca may influence Buddhists.**[15 marks]**

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.

Anicca is the truth that there is nothing in this world that can be maintained to one's satisfaction. Everything (material and physical forms, mental states, external conditions) is impermanent. The idea is extended in Mahayana Buddhism to the idea that all is emptiness. Everything in the world is subject to change, decay and death but people tend to see them as permanent and unchanging. The belief that anything may have a fixed or permanent nature is considered incorrect.

Since nothing is permanent, there is nothing in this world that can be maintained to one's satisfaction. True happiness cannot therefore be achieved in the world (Dukkha). Realisation of this leads to the pursuit of the true happiness of Nirvana, so a belief in Anicca could prompt Buddhists to pay closer attention to following the Path so as to make progress towards attaining Nirvana. It also means that people attempt to overcome desire for things of this world, because that desire is based on the illusion of permanence and causes suffering.

Belief in Anicca influences some to adopt the life of a monk or nun. In Theravada Buddhism, for example, monks separate themselves from family and possessions in order to train their minds in non-attachment and mindfulness. Others practise mindfulness and non-attachment to see the true nature of things and avoid depending on them for happiness. They recognise that family and possessions are not reliable sources of happiness because they are subject to change. Buddhist ritual also reflects belief in Anicca in the use of flowers as symbols of change and decay.

Maximum level 2 for answers that only explain belief about Anicca.

[15 marks] AO1:2

0 1 . 2

'Gautama Buddha has great importance as a role model for Buddhists today.'**Assess this view.****[15 marks]**

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: The Buddha: the significance of the life of Gautama Buddha for Theravada Buddhists with reference to his relevance as a role model and his authority as ‘the enlightened one’; the Mahayana view that the life and teaching of Gautama Buddha was ‘skilful means’ with reference to the parable of the burning house in the Lotus Sutra.

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

Gautama Buddha is seen as a role model by Theravada Buddhists who see his life as an expression of the path to enlightenment. That path is followed by Theravada monks who, like Gautama leave their families and possessions. However, there are many lay Buddhists who do not follow the life of a monk: Gautama’s example may be less relevant to them. In addition, the Buddha lived many years ago in a very different cultural and social climate, so it is difficult to find direct guidance when considering what he would do in some of the situations in which modern Buddhists find themselves.

The example of the Buddha deals with the core teachings, such as the 5 precepts and meditation, which are relevant to all Buddhists, monastic or lay. However, not all Buddhists see the scriptures as an accurate account of Gautama Buddha’s life, not least because they were passed down orally for many years and vary between the different traditions of Buddhism. Such Buddhists may place less emphasis on trying to emulate the Buddha’s lifestyle.

Theravada Buddhists regard Gautama as a human being who lived as a human being can be expected to live, and is therefore an example to follow. However, in Mahayana Buddhism, he is seen as just one of many expressions of Buddha-nature and his teaching and example is believed to be suited to his audience but not complete. It is believed that Gautama Buddha’s example is not the only way by which liberation or Nirvana can be achieved.

[15 marks] AO2

Question 2

0 2 . 1

Explain Buddhist beliefs about samsara.**[15 marks]**

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.

Samsara is the realm of becoming: the constant cycle of birth, death and rebirth. There are six realms of becoming or rebirth and karma is expressed differently in each one. These may be named as human, gods, demi-gods, hungry ghosts, animal and hellish. Gautama Buddha is said to have remembered his previous lives during his enlightenment experience. Samsara is endless unless Nirvana is achieved, thus beings are trapped in an endless cycle of birth, death, and rebirth, unless enlightenment is gained to be freed from it.

The individual changes constantly through all their lives in a process driven by karma. Some believe that the realm of rebirth depends on the rebirth karma active at the moment of death, others that it is the sum total of karma generated in life that determines it. In some traditions rebirth happens instantly so that the final moment of one life is followed by the first moment of the next, in others there is a transition period.

Not all Buddhists take this teaching literally; some interpret it metaphorically or psychologically. According to this view, the realms of rebirth are states of mind and samsara is an exploration of the consequences in this life of the way we live. The teaching may be seen as a useful tool for understanding life, well-suited to the people to whom it was explained, but not a truth that has to be accepted by those 21st century Buddhists who believe it is contradicted by modern science.

[15 marks] AO1:1

0 2 . 2

‘Worship has little importance in Buddhism.’**Assess this view.****[15 marks]**

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: the different perspectives of Theravada and Mahayana about the significance of worship.

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

The Buddha was a human being, and as a normal human being, worship is not considered important after death. Theravada Buddhists believe that Buddha has passed into Nirvana and cannot receive worship, or do anything in return for worship, and thus Theravada teachings discourage worship and teach non-reliance on rites and rituals. However, for some Mahayana Buddhists, Buddha is seen as a saviour who transfers merit to those who worship him and grant entry to a Buddha realm.

There are alternatives to worship including a range of meditation practices which develop desired qualities and insights. However, many use acts of devotion to the different forms of the Buddha to help them focus on the qualities they are trying to develop and the truths about life they are trying to realise for themselves. Buddha represents those qualities, so worship also offers an opportunity for karmic development. Theravada Buddhists perform rituals to express respect and gratitude for Buddha's teachings.

Worship of the Buddha is not required in those forms of Buddhism which emphasise self-help and achieving enlightenment by one's own efforts. However, there are acts of worship which unite the community. Examples may be taken from the Sangha in Thailand including the Wat Phra Dhammakaya movement. Buddhists may show devotion to the Dharma and the Sangha as well as the Buddha. There may be some exploration of what counts as 'worship' and the conclusion reached may reflect that.

[15 marks] AO2