



AS

Religious Studies

7061/2A Buddhism

Mark scheme

7061

June 2017

Version: 1.0 Final

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

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

- | | |
|----------------|--|
| Level 5 | <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 |
| 13-15 | |
| Level 4 | <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 |
| 10-12 | |
| Level 3 | <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 |
| 7-9 | |
| Level 2 | <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 examples which may include textual /scriptural references where appropriate • Some clarity and coherence and limited use of specialist language and terminology |
| 4-6 | |
| Level 1 | <ul style="list-style-type: none"> • Knowledge and understanding is basic • Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 1-3 | |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

LEVEL DESCRIPTORS

Levels of response: 15 marks AS-Level – AO2

- | | |
|----------------|--|
| Level 5 | <ul style="list-style-type: none"> • 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 |
| 13-15 | |
| Level 4 | <ul style="list-style-type: none"> • Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view • Evaluation based on some of the reasoning • Specialist language and terminology is used appropriately • The answer is largely clear and coherent |
| 10-12 | |
| Level 3 | <ul style="list-style-type: none"> • 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 |
| 7-9 | |
| Level 2 | <ul style="list-style-type: none"> • A point of view relevant to the question with supporting evidence and chains of reasoning • Some clarity and coherence and limited use of specialist language and terminology |
| 4-6 | |
| Level 1 | <ul style="list-style-type: none"> • A basic response to the question with reasons given in support • Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 1-3 | |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

Buddhism:**Question 01**

0	1	.	1
---	---	---	---

Explain why there are different Buddhist beliefs about the authority of the Pali Canon **and** why the differences between them are significant.

Target: AO1:3 Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

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 causes of differences

Different beliefs within and/or between traditions of Buddhism may be referenced.

This can be approached in a variety of ways, answers may refer to some of the following:

There are doubts about the accuracy of the record. The roots of the Pali Canon lie in the communal recitation of the Buddha's teaching soon after Gautama Buddha's death and the practice of Monks already following the Buddha's way – this resulted in collections of the sutta (sermons) and vinaya (discipline). However, there were early disagreements about the vinaya and different interpretations of the teaching. The written record of this material is generally dated much later – around the first century BCE.

The Pali Abhidhamma material is believed by some to represent later interpretation and not the Buddha's teaching. Traditional Theravada views trace the Abhidhamma pitaka back to the Buddha, but some scholars place it much later and see it as an analysis and interpretation of the original teaching. The Abhidhamma of the Pali Canon is very different to that of other schools, and the earliest collections of the Pali Canon do not include this material.

The Pali Canon is the authoritative scripture of Theravada Buddhism but Mahayana Buddhism treats many other sources as authoritative and has different collections of Abhidhamma. In general, they also have a different attitude to the authority and teaching of Gautama, seeing it a means suited to its time and audience which requires re-discovery and re-expression in every new time and place. Some forms of Buddhism emphasise the direct transmission of wisdom from the Buddha without words.

Significance of differences

These differences matter because they have led to the diversity within Buddhism. Theravada in Thailand for example is essentially conservative and stays close to what it sees as the original teaching; the schools of Mahayana Buddhism while respecting the earliest records, have a freedom of expression both in lifestyle and

teaching that responds to the situation in which those core ideas are being put into practice.

Maximum Level 3 for answers that do not cover both aspects.

[15 marks]

AO1

0 1 . 2

‘From a Buddhist point of view, Nirvana cannot be clearly described.’

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: ‘Nirvana as indescribable and beyond understanding; attempts in scripture to describe it and their strengths and weaknesses with reference to the 80th dilemma of the Questions of King Milinda.’

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

Some texts seem to refer to Nirvana as a place, with physical qualities, it is the ‘abode of the arhat’ or like ‘a mountain top’, it has a perfume and a lustre, it is somewhere those who escape the cycle of samsara enter after death. However, a Buddhist may be ‘in Nirvana’ in this life so it is clearly not a place one goes to after death. Other parts of the Milindapanna make that clear, so it seems that there is an element of paradox (apparent contradiction) in the accounts.

All terms used to describe Nirvana are (of necessity) drawn from the conditioned world of samsara – the realm of constant change, but Nirvana is said to be the antithesis of this world – it is unconditioned. The Milindapanna compares it to qualities of water, food and medicine, for example, but also describes it as ‘incomprehensible’, Nirvana ‘has nothing similar to it’. The text uses a comparison between the impossibility of understanding Nirvana and the impossibility of understanding how much water there is in the ocean and how many creatures are in it: that comparison is not as effective today as when the text was written because modern science is closer to knowing the answer to the question. The descriptions may help in understanding the effects of experiencing Nirvana (in this life and/or after death) but does not describe Nirvana itself.

Nirvana as a state of consciousness may be indescribable to those who have not experienced it, but some of the descriptions in the Milindapanna appear easier to relate to. Nirvana is the end of suffering, of death and rebirth, it causes delight, it is a condition in which no evil can grow. Again however, these seem to be descriptions of the effects of Nirvana, not of Nirvana itself, but it may be that the

two are actually the same.

There may also be reference to other Buddhist ideas and texts, including the idea that Nirvana is Samsara / emptiness.

[15 marks]

AO2

Question 02

0 2 . 1

Explain why good moral conduct is important in Buddhism.

Target: AO1.1 Knowledge and understanding of religion and belief, including religious, philosophical and/or 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.

Good moral conduct is required as part of the eightfold path, for example in the five precepts and the ideal of ahimsa, but it must be action based on the right intentions. Much of Mahayana Buddhism stresses the cultivation of Buddha nature through the practice of the perfections.

Good moral conduct is a training and development of kusala (healthy) drives in the personality and a weakening of akusala (unhealthy) drives. For example, compassion is healthy and hatred is unhealthy.

Intentional conduct generates karma. Karma drives the wheel of becoming onwards and in Theravada Buddhism, escape from the wheel is achieved through karma control.

Maximum level 2 for answers that only explain good moral conduct.

[15 marks]

AO1

0	2	.	2
---	---	---	---

‘Buddhist meditation is just a form of therapy.’

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: ‘The nature and purpose of meditation on the eightfold path; modern usage of Buddhist meditation as a form of therapy and how Buddhists have responded to this.’

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

Buddhist meditation, specifically mindfulness, is advocated and used today as a form of therapy. The NHS recommends it for anxiety, stress and depression and directs people to relevant websites. The practice is linked to living in the present and being aware of thoughts and feelings. However, mindfulness is only one aspect of the Buddhist practice of meditation and its calming or therapeutic results are only a part of the benefits of meditation. Some meditation exercises aim at character correction, and the final goal of Buddhist meditation is enlightenment.

Gautama Buddha is sometimes described as a doctor for the ills of the world and meditation is part of his prescription for ending suffering, so it is clearly a therapy in that sense. However, it can also be seen as a way of developing mental abilities, including concentration. Concentration is not simply valuable as a way of calming the mind, but also as a tool that allows the development of insight.

Insight meditation can be said to have the aim of realising that the sense of self is an illusion – the truth of Anatta. This is very different from being a therapy, and working towards realising this can be mentally and emotionally stressful. However, Buddha taught that all his teachings aimed at overcoming suffering and that the benefits of following the Buddhist path would be evident in this life. Meditation is said to develop detachment which allows people to deal with change, and to be the basis of a healthy attitude to life.

[15 marks]

AO2