



GCSE Religious Studies (Short Course)

8061/1 – Section 1: Buddhism

Mark scheme

June 2018

Version/Stage: 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

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Levels of response marking

In GCSE 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 Lead Examiner.

In questions where credit can be given to the development of a point, those developments can take the form of:

- **Example or evidence**
- **Reference to different views**
- **Detailed information.**

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate 	3
Intermediate performance	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate 	2
Threshold performance	<ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate 	1
No marks awarded	<ul style="list-style-type: none"> • The learner writes nothing • The learner’s response does not relate to the question • The learner’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning 	0

0 1 . 1

Which one of the following is the Buddhist term for no fixed self or no soul?

[1 mark]

- A Anicca
- B Dharma
- C Anatta
- D Dukkha

Target AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Anatta

0 1 . 2

Give two of the Five Aggregates (skandhas).

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

form (bodies; material or physical objects) / sensation (feelings; emotions) / perception (recognising what things are) / mental formations (thoughts and opinions) / consciousness (awareness).

0 1 . 3 Explain two ways in which understanding the Four Sights influences Buddhists today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Students may include some of the following points, but all other relevant points must be credited:

Students could give an overview of the Four Sights collectively which can have a profound effect on the lives of Buddhists today such as by giving up possessions and symbols associated with their lives / Buddhists can let go of anything that keeps them in ignorance and therefore suffer less / helps Buddhists realise they cannot take things for granted / helps Buddhists to understand ageing, sickness and death / emphasises the importance of spirituality in life etc.

- The Buddha saw an old man and this influences Buddhists in their belief of anicca, in the fact that this man was once young but things have changed and he has aged as everybody will and does.
- The Buddha saw a sick man and this influences beliefs on dukkha and helps to explain the fact that everyone endures some form of suffering at some point in their lives – illness is a reality in life. It may influence the beliefs about anicca as he may recover and get better suggesting that nothing, including the human condition, stays the same. Reminder that Buddhists should care for the sick.
- The Buddha saw a dead man and this influences Buddhists in their belief in a number of ways such as dukkha because others will be suffering at the loss of a loved one and in anicca in that his state has changed as he is no longer alive. Death is a reality that affects everybody.
- The Buddha saw a holy man which emphasises to Buddhists the need to put spiritual needs above material needs and to let go of things that keep people ignorant which result in suffering etc.

No marks to be given if student only identifies one or two of the Four Sights with no attempt to show how it / they influence Buddhists today.

0 1 . 4 Explain two of the five moral precepts.

Refer to sacred writings or another source of Buddhist belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First precept

Simple explanation of a relevant and accurate precept – 1 mark
Detailed explanation of a relevant and accurate precept – 2 marks

Second precept

Simple explanation of a relevant and accurate precept – 1 mark
Detailed explanation of a relevant and accurate precept – 2 marks

Relevant and accurate reference to sacred writing or another source of Buddhist belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- The first moral precept is not to harm or take life of anything that has a life force. This means damage, murder and manslaughter and refers to all forms of life, human, animal and plant.
- The second moral precept is to not take the not given which refers to stealing and deliberately taking something belonging to someone else but also it means misappropriation which is taking something that you perceive as belonging to someone else i.e. finding a wallet full of money on the floor but keeping it for yourself.
- The third moral precept is to not engage in any sexual misconduct or misuse of the senses such as committing adultery
- The fourth moral precept is to not speak any falsehoods which includes not just lying but also white lies, perjury, representing something as other than how a person has seen it as well as backbiting and gossiping etc.
- The fifth moral precept is not to take intoxicants as they tend to cloud the mind and this could affect Buddhists as they try to meditate and focus clearly on the Buddha's teachings etc.

Students must receive credit if they correctly explain each precept in terms of skilful means rather than unskilful means (as they are usually presented). Good or skilful intentions lead to good or skilful actions which have positive consequences in this life and in future lives.

Accurate identification of one or two of the Five Precepts must be credited with one mark for each to a maximum of two marks.

0 1 . 5 'Right Understanding is the most important stage of the Eightfold Path'

Evaluate this statement.

In your answer you should:

- refer to **Buddhist teaching**
- give **reasoned arguments to support this statement**
- give **reasoned arguments to support a different point of view**
- reach a **justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Right Understanding is the first stage on the Noble Eightfold Path and part of the training or discipline of Wisdom and by definition Buddhists will try and become wise in order for them to be moral and to meditate correctly.
- Theravada Buddhists believe that becoming wise is the sole objective of their training and is the key to becoming an arhat. To do this Buddhists must have a secure knowledge and understanding of the Four Noble Truths which is what Right Understanding is all about.
- The other stages of the Eightfold Path are secondary to Right Understanding and the

Buddha emphasised this in his teachings etc.

Arguments in support of other views

- All of the stages are as important as each other as they are to be practised simultaneously and not consecutively, therefore it doesn't matter what order they are in.
- Some could argue that Buddhism is the religion of morality and therefore Right Speech, Action and / or Livelihood are more important than Right Understanding.
- As the practice of meditation is the central practice of the Buddhist faith, some may say that the stages connected with meditation practice are the most important such as Right Effort, Right Mindfulness and Right Concentration etc.

[Plus SPaG 3 marks]