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# GCSE RELIGIOUS STUDIES (SHORT COURSE) 8061/1

Section 1: Buddhism

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**Mark scheme**

June 2020

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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 Examiner.

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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## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

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

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

### Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

### Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

### General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../...) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

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.

### **1 mark multiple choice questions**

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

### **2 mark short answer questions**

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

### **4 and 5 mark answer questions**

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

### **12 mark answer questions**

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

## Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

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 examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

### 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.

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.

**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:

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

0 1 . 1

**Which one of the following was not one of the Four Sights Siddhartha Gautama (The Buddha) saw when he left the palace?**

**[1 mark]**

- A** Holy man
- B** Old man
- C** Young man
- D** Sick man

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

Answer: C Young man

0 1 . 2

**Give two of the five moral precepts.**

**[2 marks]**

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

1 mark for each of two correct points.

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

- 1** Do not take life / kill / take anything that has a life force
- 2** Do not take what is not given / steal
- 3** Do not misuse the senses / no sexual misconduct
- 4** Do not speak falsehoods / engage in false speech / gossip etc.
- 5** Do not take intoxicants that cloud the mind / drugs / alcohol.

NB – Students will be expected to make reference to **two different precepts**. Also, students cannot be awarded two marks if they give two aspects of one precept.

0 1 . 3

**Explain two ways in which the Buddha's Enlightenment 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

**To be a 'detailed explanation' the 'influence' of the way must be included.**

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

- They too can get enlightened as the Buddha did.
- Buddhists gain a whole new way of seeing life.
- Buddhists can become wiser and compassionate.
- Buddhists are more committed to following the Noble Eightfold Path as this is the path or way the Buddha took to gain enlightenment.
- The Buddha is an example to be followed.
- Some Buddhists see the Buddha as a symbol for their own potential through enlightenment.
- Buddhists can understand how they create their own suffering and how they could potentially alleviate that suffering.
- Buddhists can gain a state of profound freedom and peace.
- Buddhists can finally let go of hatred, desire and ignorance, etc.

NB – Students may give alternative views such as Buddhists will follow the Buddha's teaching, they will give to charity, they will try to give up wanting things and only shop for things they need. These are creditworthy in context, etc.



**0 1 . 4** Explain two teachings about the causes of suffering found in the Four Noble Truths.

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

[5 marks]

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

**First teaching**

Simple explanation of a relevant and accurate teaching – 1 mark

Detailed explanation of a relevant and accurate teaching – 2 marks

**Second teaching**

Simple explanation of a relevant and accurate teaching – 1 mark

Detailed explanation of a relevant and accurate teaching – 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 two Noble Truths are about the truth of suffering or suffering exists (dukkha) and the truth of the cause of suffering or suffering is caused by something (samudaya).
- In the First Noble Truth – there are seven well-known states of suffering or dukkha from birth, sickness, old age and death to not getting what one wants, sorrow and despair and contact with unpleasant things / everyone experiences pain and suffering at some point in their lives / it is a universal truth / temporary measures will not combat suffering as suffering is an unavoidable part of life.
- In the Second Noble Truth – one of the main causes of suffering is tanha or craving / craving for sense pleasures or beautiful things / craving to become something you are not / wanting to get rid of something or stop it from happening anymore / attachment to people and material possessions will bring suffering / the wheel of life shows a pig, a cockerel and a snake in the centre and these three animals represent the causes of suffering ie greed, hatred and ignorance or delusion; they are called the three fires or poisons / the Buddha also taught that avijja or ignorance is at the root cause of suffering too and this traps people in the world of samsara.

NB Even though the first two Noble Truths are where teaching about the causes of suffering is predominantly found, credit must be given for including any valid cause of suffering taken from the third and / or fourth Noble Truth as either a 'simple explanation' (1 mark) or a detailed explanation (2 marks) for each.

Possible references to sacred writings or other sources of Buddhist belief and teaching might include:

- 'Now this (monks) is the noble truth of suffering; birth is suffering, ageing is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.' **The Buddha in the Samyutta Nikaya vol. 5, p. 421**

- ‘.... The insight is, ‘There is suffering’ .... The insight is simply the acknowledgement that there is suffering without making it personal.’ **Ajahn Sumedho (Theravadan monk)**
- ‘Now this monks, is the noble truth of the origin of suffering: it is the craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasure, craving for existence, craving for extermination...’ **The Buddha in the Samyutta Nikaya, vol. 5, p 421**

0 1 . 5

**'For Buddhists, the most important aim in life is to become a Bodhisattva (an enlightened being).'**

**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]**  
**[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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <b>Maximum of Level 2 if there is no reference to religion.</b>	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**

- To become a Bodhisattva is to elevate the status of compassion to that of wisdom / (thereby being much less selfish an ideal than the Arhat) / as you would want to save all beings from suffering.
- A Bodhisattva remains in the cycle of births, deaths and rebirths to help others.
- Mahayana Buddhists believe that the original emphasis of the Buddha's teachings to his disciples was to 'go forth for the welfare of the many' / and this is what Bodhisattvas do / making it the ideal person to be.

- A Bodhisattva will have attained certain attributes (the six paramitas) / and this is a high goal to achieve .
- A Bodhisattva can become transcendent, not just earthly so another important part of the aim.
- A Bodhisattva can appear in different forms to help others / and lead them to enlightenment.
- Mahayana Buddhists can pray to Bodhisattvas in times of need thereby suggesting their great status, etc.

**Arguments in support of other views**

- It is too difficult for people to become a Bodhisattva because compassion is too high an ideal.
- Buddhists may want to focus on their own spiritual awareness rather than help others.
- The Buddha did not explicitly say people should help others towards enlightenment.
- Becoming an Arhat is the spiritual goal of Theravada Buddhism / so very important too as a Buddhist spiritual ideal.
- Any being that is no longer reborn when they die and someone who is finally freed from the suffering of existence in the cycle of births, deaths and rebirths, would surely be the most important aim for a Buddhist.
- It might not be the most important aim because a Buddhist might just want to free themselves up from suffering.
- Buddhism is a practical faith and it might be difficult to visualise 'earthly' and 'transcendent' bodhisattvas as an aim.
- A Buddhist may not want to remain in the cycle of samsara as bodhisattvas do because all their teachings suggest release from the cycle once they have erased dukkha from their lives, etc.

**[Plus SPaG 3 marks]**