

GCE

Religious Studies

Unit **G586**: Buddhism

Advanced GCE

Mark Scheme for June 2015

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.








All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

| Annotation | Meaning |
|---|--|
|  | Level one – to be used at the end of each part of the response in the margin. |
|  | Level two – to be used at the end of each part of the response in the margin. |
|  | Level three – to be used at the end of each part of the response in the margin. |
|  | Level four – to be used at the end of each part of the response in the margin. |
|  | Level five – to be used at the end of each part of the response in the margin. |
|  | Highlighting a section of the response that is irrelevant to the awarding of the mark. |
|  | Point has been seen and noted, e.g. where part of an answer is at the end of the script. |

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

12. Subject-specific Marking Instructions**Handling of unexpected answers**

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x]. The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

AO2: Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

Positive awarding: it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for

inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

Levels of Response: the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

| Question | Answer | Marks | Guidance |
|----------|---|-------|---|
| 1 | <p>AO1</p> <p>Candidates are likely to explore the main beliefs and practices of Pure Land Buddhism. They are likely to explore the nature of the Pure Land, and the status of the Pure Land.</p> <p>Candidates might explore practices such as nembutsu and visualisation. They might consider the importance of the Pure Land scriptures.</p> <p>Candidates might consider the concepts of tariki (other power) and jiriki (own power). Some candidates might explore differences between the Pure Land schools.</p> <p>AO2</p> <p>Candidates might argue that Pure Land Buddhism is simply a development of Buddhism to suit the particular needs of certain times and places. They could use the concept of upaya to justify this.</p> <p>Candidates might also argue that all Buddhists are aiming for the same ultimate goals, even if they have different interim aims, and therefore they cannot betray Buddhist origins.</p> <p>Candidates might also consider whether the emphasis on tariki is a betrayal of the Buddha's injunction to find the way for yourself.</p> <p>Candidates might answer in a general sense, or select particular items to discuss. Either approach is valid.</p> | 35 | <p>'Pure Land Buddhism is a betrayal of Buddhist origins.' Discuss.</p> <p>Candidates might explain what the Buddhist origins are and how Pure Land Buddhism does and does not betray these origins.</p> <p>Buddhist origins might include; The initial teachings of the Buddha, the practices as taught by the Buddha, the beliefs and teachings of the early sangha and traditional Buddhism.</p> <p>Some might discuss what is meant by betrayal (the breaking or violating of a contract or trust leading to a conflict within a relationship) and show how the concept of Upaya or the lack of conflict between different branches of Buddhism may counter this.</p> |

| Question | Answer | Marks | Guidance |
|----------|---|-------|--|
| 2 | <p>AO1</p> <p>Candidates are likely to explore the eightfold path in a reasonable level of detail. An exploration of the categories of sila, prajna and samadhi would be valid.</p> <p>A more detailed discussion of the sila parts of the path would be appropriate.</p> <p>Candidates are likely to place this in the context of the four noble truths, and make links to nibbana.</p> <p>Candidates might explore other ethical codes such as the emphasis on prajna and karuna in Mahayana Buddhism, or the teachings of upaya. This may be placed in context of the bodhisattva path.</p> <p>AO2</p> <p>Candidates might argue that the eightfold path, as part of the four noble truths, is one of the most fundamental teachings of Buddhism. As a result it might be argued that every Buddhist should follow the eightfold path.</p> <p>Candidates might explore the effects on society or individuals of following the ethical guidelines within the path.</p> <p>Candidates could use examples from specific Mahayana traditions to argue that not all Buddhists will follow the eightfold path as a primary teaching. Any valid evidence will be credited, such as the emphasis on karuna, or the importance of upaya.</p> <p>Candidates might explore the idea that the Buddha told people to find the path for themselves and therefore there</p> | 35 | <p>To what extent can it be argued that all Buddhists should follow the ethical guidelines of the eightfold path?</p> <p>Candidates might compare sila (right livelihood, right speech and right action) to other examples of ethical guidelines. For example, the concepts of prajna and karuna, the five precepts, six paramitas or the ethical content of the Bodhisattva path found in the work of Santideva.</p> <p>Candidates might comment on the apparent contradiction between moral obligation and following ethical guidelines.</p> |

| Question | | | Answer | Marks | Guidance |
|----------|--|--|--|-------|---|
| | | | is no compunction on any Buddhist to follow any particular teaching. | | |
| 3 | | | <p>AO1 Candidates might explore the views of nibbana as presented by any Buddhist tradition.</p> <p>They might also explore concepts such as satori, and the status of the Pure Lands.</p> <p>Candidates might consider the nature of nibbana as freedom from the three marks of existence, and a state in which the world is seen as it really is.</p> <p>Candidates might consider the differences between nibbana and parinibbana, though this is only relevant if linked to the question.</p> <p>AO2 Candidates might argue that ultimately all Buddhists are aiming for nibbana, and therefore it is the uniting feature of Buddhism. They might argue that Pure Lands are interim aims, and satori is either an interim aim or synonymous with nibbana.</p> <p>Candidates might equally argue that some Pure Land Buddhists are not aiming for nibbana, or that satori is not synonymous with nibbana, and that therefore nibbana cannot be considered a uniting feature.</p> <p>Some candidates might also consider whether other Buddhist features, for example ethical codes or meditation practices, might be seen as more of a uniting feature.</p> | 35 | <p>To what extent is nibbana the uniting feature of Buddhism?</p> <p>Candidates might suggest that there is no uniting feature of Buddhism or that the dis-similarity between different traditions is there uniting feature. Others might suggest that the Buddha, meditation or the dhamma are all uniting features.</p> |

| Question | Answer | Marks | Guidance |
|----------|--|-------|---|
| 4 | <p>AO1</p> <p>Candidates are likely to explore the division of the Pali Canon into three sections – vinaya pitaka, sutta pitaka and abhidhamma pitaka. They might explore the claim that parts of the Pali Canon are considered Buddha Vacana.</p> <p>Candidates might also consider the origins of the Lotus Sutra and how far it is considered to derive from the Buddha.</p> <p>Candidates could also consider the derivation of the Heart Sutra. Its status as a prajnaparamita text could be considered.</p> <p>AO2</p> <p>Candidates could argue that all scriptures are just a tool, and therefore are of equal value at a ultimate level. They might refer to the Buddha's reference to his teachings as a finger pointing to the moon.</p> <p>Candidates might also refer to the attitudes to scriptures within specific traditions in order to make a case that all scriptures are of equal status, or that some scriptures are more important than others.</p> <p>Candidates might also explore arguments which place higher value on scriptures which are considered to be Buddha Vacana and as coming directly from the Buddha.</p> | 35 | <p>Assess the view that all Buddhist scriptures are equally important in Buddhism.</p> <p>Candidates could compare and contrast the different Theravada and Mahayana scriptures or the three elements which make up the Pali canon.</p> |

APPENDIX 1 A2 LEVELS OF RESPONSE

| Level | Mark /21 | AO1 | Mark /14 | AO2 |
|---|--------------|---|--------------|---|
| 0 | 0 | absent/no relevant material | 0 | absent/no argument |
| 1 | 1-5 | almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms L1 | 1-3 | very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification L1 |
| Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate | | | | |
| 2 | 6-9 | A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms L2 | 4-6 | a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification L2 |
| Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate | | | | |
| 3 | 10-13 | satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms L3 | 7-8 | the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified L3 |
| Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate | | | | |
| 4 | 14-17 | a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate L4 | 9-11 | a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed L4 |
| Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good | | | | |
| 5 | 18-21 | A very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms L5 | 12-14 | A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints L5 |
| Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good | | | | |

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