

GCE

Religious Studies

Unit **G586**: Buddhism

Advanced GCE

Mark Scheme for June 2016

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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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1. 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.

Subject-specific Marking Instructions

A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

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:

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

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Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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	Indicative Content	Marks	Guidance
1	<p>To what extent is the Heart Sutra the most important prajnaparamita text?</p> <p>AO1 Candidates may start by explaining what the prajnaparamita texts are and offering some suggestions about the relative importance of these texts as a body of work, to Mahayana Buddhism.</p> <p>They might show that it belongs to the Madhyamaka school of Mahayana thought and that the Heart Sutra is one of a number of perfection of wisdom sutras which also include the '8000 lines of perfection of wisdom' and the 'Diamond-cutter' sutras.</p> <p>Some may follow this with an explanation of why the Heart Sutra in particular is the most important.</p> <p>AO2 They may cite the central concept of the Heart Sutra as 'sunyata' and discuss the importance of this concept to the development of Mahayana ideas in general. By doing so they could show the relative importance of the Heart Sutra.</p> <p>Some might suggest that as it is often chanted by Chan and Zen Buddhists this also points to its importance. However, this view might be contrasted with the view that scripture is not important in Chan and Zen Buddhism. Or the view that many Buddhist schools do not use this text at all such as Pure Land Buddhists.</p> <p>Some may counter these views by suggesting that the text is not seen to be as authoritative as other texts. For example, there is no extant Sanskrit version and the text seems to be of Chinese origin. It does not purport to be the words of the Buddha; instead it describes the experience of liberation of the bodhisattva Avalokitesvara. Unlike the Diamond Sutra (not on the specification) which starts "Thus I have heard".</p>	35	<p>The sutras mentioned opposite are not mentioned on the syllabus but illustrate one possible approach.</p> <p>Candidates could discuss the importance of the Heart Sutra without reference to other sutras and focus solely on whether the text is important within itself.</p>

Question	Indicative Content	Marks	Guidance
2	<p>'Karuna and prajna are more important than upaya when making ethical decisions.' Discuss.</p> <p>AO1 Some candidates may start by defining the concepts prajna (wisdom), karuna (compassion) and upaya (skilful means). They might show how each concept relates to ethical decision making for example, compassion leads to non-violence.</p> <p>Some candidates may tie the first two concepts in with the eightfold path showing wisdom as right understanding and right intention and then link compassion to the moral aspects of right action, speech and livelihood.</p> <p>Others may show these concepts within the six perfections or even link this to the bodhisattva ideal itself and quote from Santideva or the Lotus sutra to support this. From this candidates might show how the concepts are mutually interdependent.</p> <p>AO2 Candidates may then challenge these ideas with the concept of upaya as skilful means. They may again use the Bodhisattva ideal or the Lotus sutra to support their views as both suggest that the key to all ethical decision making is to act in a way which is the most skilful for that situation. They may cite the example of the Buddha adapting his ethical teaching to suit his audience to support this.</p> <p>Others may suggests that you cannot have one of these three concepts without the others. For example, you need wisdom in order to act skilfully but without compassion you could never develop wisdom or any variation of this circular argument.</p>	35	

Question	Indicative Content	Marks	Guidance
3	<p>To what extent are koans more effective than mandalas in Buddhist meditation?</p> <p>AO1</p> <p>Some candidates may start by explaining what Mandalas and Koans are. For example, Mandalas represents an imaginary palace that is contemplated during meditation. Each object in the palace has significance, representing an aspect of wisdom or reminding the meditator of a guiding principle. The mandala's purpose is to help transform ordinary minds into enlightened ones. Candidates might also point out that Mandala sand painting was introduced by the Buddha himself.</p> <p>They might define koans as questions or statements, often paradoxes, that provoke spiritual understanding. They are often used by masters as a way of teaching pupils, and also to test enlightenment.</p> <p>Candidates might also suggest that koans and mandalas serve very different functions and show this difference as part of their explanation and as a way of evaluating the relative effectiveness of each.</p> <p>AO2</p> <p>Candidates may then compare these two techniques and suggest reasons why one may be of more use than the other when it comes to meditation. For example Mandalas may help develop one-pointedness of mind and the interconnectedness of all concepts. They may also help develop a clear understanding of the temporary nature of all things as sand Mandalas are brushed away after they are used. Candidates may show that Koans help practitioners to unpick the artificial constructs of the mind and ego in order to see the true nature of all things.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>Others may suggest that they are both the same, but using different stimuli to reach the same point. Both employ techniques similar to samatha meditation to start the process and then use techniques similar to vipassana meditation to focus the mind and overcome ignorance and delusion.</p> <p>Some may suggest that Koans do not bring enlightenment just a state beyond normal attachments to labels which some have suggested is no higher than the first jhana.</p>		
4	<p>‘Scripture is unimportant to Zen Buddhists.’ Discuss.</p> <p>AO1 Candidates may begin by outlining the origins of Zen Buddhism which originated in China with Chan Buddhism first started by Bodhidharma who was the first Chan/ Zen patriarch but the 28th Buddhist patriarch in the lineage of Mahākāśyapa who gained enlightenment when he saw the Buddha admire a white flower.</p> <p>Bodhidharma is said to have carried a copy of the Lankavatara sutra with him. This sutra emphasises a lack of reliance on words to effectively express reality. Chan/ Zen therefore developed a non-text based meditative path.</p> <p>Candidates might explain which texts do exist within the Zen tradition such as the Heart Sutra, Diamond Cutter Sutra, the Platform Sutra and the various collections of Koans. Some might even point to the works left by Bodhidharma and their place within the development of Zen thought along with Nagarjuna.</p> <p>AO2 From this tradition candidates may comment that there are therefore no underlying or set texts such as the tripitaka in Theravada Buddhism or the Lotus sutra in Tendai Buddhism.</p>	35	The texts mentioned opposite are not on the specification and therefore are an illustration of one possible approach.

Question	Indicative Content	Marks	Guidance
	<p>Candidates may counter this by showing that there is in fact a rich textual tradition with Zen Buddhism and offer examples such as the Heart sutra which is chanted regularly. They might suggest that Koans and collections of Koans such as the blue cliff record show a reliance of texts.</p> <p>Some might show an understanding of the Soto tradition and discuss the nature of Dogen's Shobogenzo. Some may even discuss the poetry inspired by Zen such as Haiku poetry or the works by Ryokan or Shit'ou such as the Sandokai.</p>		

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 <i>L1</i>	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 <i>L1</i>
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 <i>L2</i>	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 <i>L2</i>
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 <i>L3</i>	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 <i>L3</i>
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 <i>L4</i>	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 <i>L4</i>
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 <i>L5</i>	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 <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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