

# **Religious Studies**

Advanced GCE

Unit **G586**: Buddhism

## **Mark Scheme for June 2012**

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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.

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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.

### 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><b>AO1</b> Candidates are likely to explore the nature of nibbana as a state rather than a place. A distinction between nibbana and samsara is likely to be explored. The cessation of suffering is likely to be considered.</p> <p>Some candidates might explore the differences between nibbana and parinibbana, particularly the loss of rupa in parinibbana.</p> <p>Candidates might explore the ways in which nibbana is described or reached within different schools, and valid interpretations from any tradition should be credited.</p> <p>The difficulties in describing nibbana could be explored, particularly the use of analogy or via negativa. This should however be focused on answering the question rather than addressing whether nibbana can be described adequately.</p> <p><b>AO2</b> Candidates might argue that as an alternative to samsara, the realm in which dukkha is experienced, nibbana must be a desirable goal. They might also explore whether Buddhism would still exist if its primary goal was not desirable.</p> <p>Candidates might argue that nibbana should not be desired since desire is a form of tanha. Reference to the cycle of dependent origination or the Four Noble Truths in order to demonstrate the need to avoid desire might be appropriate.</p> <p>Some candidates might explore the notion of desirability. If there are different types of desire perhaps it is possible for nibbana to be desirable in some sense but not in others.</p>	35	

Question	Answer	Marks	Guidance
	<p>Some candidates might consider whether it is possible to desire a goal one cannot describe or understand adequately.</p>		
2	<p><b>AO1</b> Candidates might explore the origins of the Pure Land school within China or Japan. They are likely to explore the origins of the True Pure Land school in the teachings of Shinran following the death of Honen.</p> <p>Candidates might explore the aims, practices and beliefs found within the Pure Land and True Pure Land sects. A consideration of the nembutsu, and the views of Sukhavati held by the two sects might be appropriate.</p> <p>Attitudes towards monasticism and the leadership of the two sects might also be considered. Their ethical stances would be a suitable area of exploration.</p> <p><b>AO2</b> Candidates are likely to explore some of the differences between the two sects before reaching a conclusion as to whether they are significant or not.</p> <p>Candidates might argue that the differences are significant for practitioners or else they would not have split into two separate sects. They could also explore whether, for example, the frequency which one is expected to recite the nembutsu has significant implications for the lifestyles of practitioners.</p> <p>Candidates might also explore whether the aim of reaching Sukhavati, or reliance on Amitabha, is sufficiently similar between the two sects as to render other differences insignificant.</p>	35	

Question	Answer	Marks	Guidance
3	<p><b>AO1</b> Candidates are likely to narrate The Parable of the Burning House. However in order to access the higher levels they need to be selective and address the question asked.</p> <p>Candidates might explore the notion of ekayana (one single vehicle) within Mahayana Buddhism. The rejection of the arhat path and the universality of the bodhisattva path demonstrated in the carts presented to the children could be considered.</p> <p>Candidates might also explore the concept of upaya kausalya and its demonstration through the parable. The notion that Buddhas can suspend the usual ethical expectations to aid others on the path to nibbana could be considered important.</p> <p><b>AO2</b> Candidates might argue that the concept of ekayana was essential for establishing the superiority of the Mahayana path over the Theravada path when the sutra was written. As such it may have been of more importance to Buddhists at the time of writing than any other concepts within the parable.</p> <p>Candidates might also argue that upaya kausalya has more importance to contemporary Buddhists because of the ongoing implications for ethics with Mahayana Buddhism. Relevant examples might be used to explore this issue.</p> <p>Some candidates might explore whether it is possible to reach a conclusion, since the importance of ekayana might vary according to the time period, sect of Buddhism, or individual attitudes of the reader.</p>	35	

Question	Answer	Marks	Guidance
4	<p><b>AO1</b> Candidates are likely to describe the eightfold path in some detail. However they will need to be selective and specifically address the question asked to access the higher levels.</p> <p>Candidates might explore the three parts of the path which comprise sila, right action, right livelihood and right speech. Whilst candidates are likely to use examples to demonstrate these parts of the path they should remain focused on the issue to reach the higher levels.</p> <p>Candidates might explore the three parts of the path which comprise samadhi, right effort, right mindfulness and right concentration. Again examples may be used, but will only add to the discussion if focused on addressing the question.</p> <p>Some candidates might explore different paths within Buddhism, such as monasticism and lay Buddhism in order to provide examples for their arguments.</p> <p><b>AO2</b> Candidates are likely to argue that no one part of the path is more important, as they all support and develop Buddhist attitudes which enable Buddhists to reach nibbana.</p> <p>Candidates might explore whether sila might be considered more important as the entry onto the path, since it is more visible and easier to explain to those at the start of the path. They might also consider whether the laity might focus more on the sila aspect of the path, since they might find it harder to practice samadhi in their daily lives.</p>	35	

Question	Answer	Marks	Guidance
	<p>Candidates might consider whether samadhi is more important to the monastic community as they are able to practice it more often, or whether sila is still just as important.</p> <p>As always the quality of the discussion is important, rather than the conclusion which is reached.</p>		

## APPENDIX 1

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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <i>L1</i>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification</li> </ul> <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"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <i>L2</i>	4-6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification</li> </ul> <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"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <i>L3</i>	7-8	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified</li> </ul> <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"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <i>L4</i>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <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"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <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"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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