

Religious Studies

Advanced Subsidiary GCE

Unit **G576**: Buddhism

Mark Scheme for January 2013

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2013

Annotations

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – 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 eg where part of an answer is at the end of the script

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		Indicative Content	Marks	Guidance
1	(a)	<p>Candidates might outline the Four Noble Truths, but will need to move beyond this and answer the question directly to access higher levels.</p> <p>Candidates might consider how an understanding of the first truth can be used to spur someone into following the Buddhist path, or to follow the Buddha's teachings as they search for a solution to dukkha. They might consider how an understanding of the causes of dukkha in the second truth could help them to discover and try to eliminate these causes in their own lives. They might also consider how the teaching of nirodha might sustain a Buddhist by providing hope in times of despair.</p> <p>Candidates are likely to explore how the fourth truth provides a path or guideline which can be directly followed and applied to a Buddhist's life. This might be supported with specific examples.</p> <p>There is no expectation that candidates will address all parts of the path in equal depth, and some candidates might explore the path as a whole rather than individual parts.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates are likely to draw upon material in part (a) to help them address this question, and as a result their answers are likely to vary depending upon the approach they have taken there.</p> <p>Some candidates might explore how important the Four Noble Truths are in a Buddhist's life, and how well they help them to achieve the aims of Buddhism before reaching a conclusion.</p> <p>Some candidates might consider the importance for the Buddha of giving this teaching. They could refer to the alternative name of this teaching 'The Setting in Motion the Wheel of Dhamma' to explore how important it was that the Buddha gave this teaching as it began his ministry, and was the foundation of his later teachings.</p> <p>Some candidates might compare this teaching with other teachings in order to create a discussion, though detailed explanation of other teachings is not required in order to answer this question.</p>	10	

Question		Indicative Content	Marks	Guidance
2	(a)	<p>Candidates might explore the practices of specific bhikkhu and bhikkhuni traditions they have studied, or answer in a more general manner. Any valid explanation of Buddhist monastic practices should be credited.</p> <p>Candidates are likely to explore the nature of the alms round, and its function of providing food for the monastic sangha as well as kamma for the laity who provide the food. The cementing of the reciprocal relationship in the fourfold sangha could be commented on.</p> <p>Candidates might also explore the time spent meditating or studying as being the main focus of monastic practice. How this helps the monastic sangha to follow the eightfold path and achieve nibbana would be relevant.</p> <p>Candidates might also explore the vinaya rules and the reciting of the pattimokkha as practices which both unify the sangha and ensure the respect of the laity for the sangha.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might point to the Buddha's delay in ordaining women to the monastic sangha as evidence that bhikkhunis are less important than bhikkhus, arguing that they were a reluctant afterthought. They might also point to the widely held belief in some Buddhist communities that only men can achieve nibbana.</p> <p>This however could be counter-argued by referring to the social expectations and situations of the time, and the perceived need to protect women, as well as readings of Buddhism which make gender irrelevant to the attainment of nibbana.</p> <p>Candidates might also point to the small size of the bhikkhuni tradition, and thus its practical irrelevance to the lives of most Buddhists as evidence to support the statement. This however could be seen as an issue of perceived rather than real importance and some discussion of the nature of the word importance here would lead to interesting discussions.</p>	10	<p>Some candidates have referred to eight extra rules followed by bhikkhunis. Though there are many more than 8 extra rules in the vinaya the reference is to those which emphasise the superiority of the bhikkhus over the bhikkhunis:</p> <p>To respect as a senior any monk no matter how young, keep rains retreat only where monks are present, wait for monks to appoint the uposatha day and preach the patimokka sermon, cannot criticise or officially admonish a monk, full ordination can only take place when monks and nuns are present.</p>

Question		Indicative Content	Marks	Guidance
3	(a)	<p>Candidates are likely to spend some time exploring the nature of both nibbana and parinibbana in order to explain the relationship between them.</p> <p>Candidates could explore some similarities between the two, such as: freedom from kammic formations, freedom from the three poisons, ability to 'see the world as it really is' – for example understanding of dependent origination and the three marks of existence, and of course freedom from dukkha.</p> <p>Candidates might also explore differences such as: still being subject to kammic consequences in nibbana but not in parinibbana, still being tied to all five khandhas including rupa in nibbana but not in parinibbana, still being alive and present in our world in a conventional sense in nibbana but not in parinibbana.</p> <p>The nature of the relationship between nibbana and parinibbana could be discussed through the juxtaposition of their similarities and differences, or through a consideration of the way in which parinibbana follows on from nibbana.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates' responses to this are likely to vary depending upon the points they have chosen to focus on in part (a), and any valid response to the question will be credited.</p> <p>Candidates might argue that in the sense of freedom from dukkha, and being free of the three poisons then both nibbana and parinibbana are the same. They could point out that parinibbana is nibbana, and only the freedom from the cycle of samsara and so the lack of rebecoming is different.</p> <p>Candidates might equally well point to the differences between nibbana and parinibbana to argue that they are not the same. Having form and existing in the cycle of samsara are very different to having escaped the cycle of samsara. Being subject to kammic consequences or not is also a significantly different sphere of experience.</p> <p>As always the quality of discussion is more important than any conclusion reached.</p>	10	

Question		Indicative Content	Marks	Guidance
4	(a)	<p>Candidates are likely to provide a brief retelling of the relevant parts of the traditional accounts of the Buddha's life. Responses must move beyond the descriptive and explain how these accounts can be used to illustrate Buddhist teachings or beliefs in order to access higher levels.</p> <p>Candidates might describe the Buddha's period of meditation under the Bodhi tree as illustrating the need for patience and determination in order to succeed in their aims. They could explore how the temptations of Mara show that the three poisons are difficult to overcome, and can lead Buddhists astray if they do not tackle them directly. They could show that the Buddha's experiences of past, present and future during this time illustrate Buddhist beliefs about dependent origination and the samsaric cycle.</p> <p>Candidates might describe the Buddha's death whilst in meditation as illustrating that once the three marks of existence are understood death is nothing to fear and can be approached calmly. They could explore how Ananda's questions and fear at this time are addressed to help Buddhists understand the three marks of existence and the nature of dependent origination. Some candidates might explore differences between the beliefs that Theravada and Mahayana Buddhists draw from this account.</p>	25	<p>Some candidates have covered the whole of the traditional accounts of the life of the Buddha in their responses. Where they have done this without any understanding of how this might link to enlightenment then this limits the credit the response can gain.</p> <p>Where they have linked the other aspects of the Buddha's life more clearly to enlightenment then this material can be credited. This could apply to any aspect, though has been done most successfully when referring to the ploughing festival in the Buddha's childhood.</p>

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might argue that the Buddha's teachings are of importance rather than his life story. Examples showing how the teachings lead to nibbana could be given. Candidates could explore whether focusing on the life of the Buddha would demonstrate attachment or delusion and therefore be harmful to a Buddhist's following of the path rather than helpful.</p> <p>Candidates could equally argue that the Buddha's life exemplifies his teachings and can be used to understand or demonstrate Buddhist concepts, therefore having as much value as the teachings themselves. They might also explore whether for some people using the life of the Buddha as an example makes the teachings more real and accessible.</p> <p>Some candidates might explicitly address the word 'only' in the statement, and explore whether this is too extreme a view. Some discussion of the relative value of looking at the life of Buddha for different Buddhists, or at different stages of the Buddhist path could be profitable.</p>	10	

APPENDIX 1
AS Levels of Response

Level	Mark /25	AO1	Mark /10	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>	1–2	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	6–10	a basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms <i>L2</i>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification <i>L2</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11–15	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>	5–6	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	16–20	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>L2</i>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point <i>L2</i>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21–25	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>L1</i>	9–10	A very good/excellent attempt to sustain an argument <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>L1</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2013

