

# **Religious Studies**

Advanced GCE

Unit **G586**: Buddhism

## **Mark Scheme for January 2013**

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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 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.

### 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:

- 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.

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><b>AO1</b> Candidates might explore the differences between samatha (calm) and vipassana (insight) meditation – both in methodology and purpose. Some consideration of the jhanas would be appropriate.</p> <p>Candidates might explore the various forms of meditation found in Zen (Zazen, Kinhin, martial arts, tea ceremonies, flower arranging etc.), and consider the results of them. Some exploration of satori would be appropriate.</p> <p>Candidates might consider the practice of visualisation and the use of the nembutsu within the Pure Land traditions.</p> <p>Any valid meditative practice could be explored. However candidates are not expected to know practices from every tradition, and an answer which focuses on a small number of practices would be valid.</p> <p><b>AO2</b> Candidates might argue that, ultimately, all meditation practices are aimed at achieving liberation from dukkha and the world of samsara, and thus all will eventually achieve the same experience.</p> <p>Candidates might consider whether the experiences of the jhanas and satori are the same in nature but described differently owing to cultural differences, or whether they are fundamentally different experiences.</p> <p>Candidates might consider whether meditation experiences are so personal to the meditator that it is not the practice but the practitioner which leads to any differences in experience.</p>	35	Candidates who list the practices and experiences, but do not consider whether these experiences are the same will not access high AO2.

Question	Indicative Content	Marks	Guidance
2	<p><b>AO1</b> Candidates are likely to discuss the primary Zen practices, especially the focus on meditation under the guidance of a teacher. A consideration of the different practices found within the Rinzai and Soto traditions would be appropriate.</p> <p>Candidates might explore different attitudes or beliefs held by Zen Buddhists, for example the belief in the tathagatagarbha, and focus on the realisation that we are already enlightened.</p> <p>Candidates might consider the life and teachings of the Buddha in so far as we can access them free from later influences.</p> <p><b>AO2</b> Candidates might argue that Zen has strayed far from the teachings of the Buddha, and thus no longer form a 'Buddhist tradition'. Any relevant examples of practices, attitudes or teachings used to demonstrate this should be credited.</p> <p>Candidates might argue that the concept of upaya, and the variety of traditions found within Buddhism elsewhere (perhaps especially Pure Land), show that variation is acceptable within Buddhism.</p> <p>Some candidates might consider what is meant by the phrase 'a true form of Buddhism', and consider whether today we can actually access the Buddha's teachings without experiencing them through the lens of a particular tradition.</p>	35	Responses which address differences between Theravada and Mahayana Buddhism, without a clear focus on Zen will not access higher bands.

Question	Indicative Content	Marks	Guidance
3	<p><b>AO1</b> Candidates are likely to explain the concept of upaya as the use of skilful means by Buddhas and bodhisattvas to guide people towards enlightenment.</p> <p>Candidates might also explore the five precepts as the main ethical guidelines followed by most Buddhists. A consideration of how these guide ethical behaviour would be appropriate.</p> <p>Candidates might also consider the four noble truths, and explore how following these leads to nibbana, and how following them (particularly the eightfold path) might guide ethical behaviour.</p> <p><b>AO2</b> Candidates might argue that on the face of it upaya can be used to justify any action, as it could be explained away as using upaya.</p> <p>Candidates might consider that upaya is not to be used by 'ordinary' Buddhists, but only by Buddhas and enlightened bodhisattvas, therefore upaya cannot be used by most Buddhists to justify unethical behaviour.</p> <p>Candidates might also consider that ultimately the aim of Buddhists is to achieve enlightenment, and if actions are carried out from the wrong motives then explaining them away using upaya will not diminish the negative consequences, so ultimately will achieve no purpose.</p>	35	

Question	Indicative Content	Marks	Guidance
4	<p><b>AO1</b> Candidates are likely to outline the structure and main contents of the Pali Canon (Tipitaka); however, this will need to move beyond mere description to access the higher levels.</p> <p>Candidates might explore how the sutta pitaka comprises the main teachings of the Buddha and is used as the basis for Buddhist belief and practice.</p> <p>Candidates might explore how the vinaya pitaka is used by the monastic community as the basis for their practices.</p> <p>Candidates might explore how the abhidhamma pitaka provides a rigorous philosophical analysis of the Buddha's teachings.</p> <p><b>AO2</b> Candidates might argue that as the repository of the Buddha's words, and thus directly being Buddhavacana, the Pali Canon is the greatest source of authority for most Buddhists</p> <p>Candidates might consider the practical uses of the Pali Canon, such as providing teachings, ethical guidelines and the vinaya rules, and thus its importance for practising Buddhists.</p> <p>Some candidates might consider whether the importance of the Pali Canon is diminished in some Buddhist traditions which place importance on other scriptures.</p>	35	

## 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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <p style="text-align: right;"><i>L1</i></p>	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> <p style="text-align: right;"><i>L1</i></p>
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> <p style="text-align: right;"><i>L2</i></p>	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> <p style="text-align: right;"><i>L2</i></p>
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> <p style="text-align: right;"><i>L3</i></p>	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> <p style="text-align: right;"><i>L3</i></p>
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> <p style="text-align: right;"><i>L4</i></p>	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> <p style="text-align: right;"><i>L4</i></p>
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> <p style="text-align: right;"><i>L5</i></p>	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> <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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