

GCE

Religious Studies

Unit **G576**: Buddhism

Advanced Subsidiary GCE

Mark Scheme for June 2014

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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
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	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.

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 explain the conversion of Asoka to Buddhism, though will need to explain why this was important to Buddhism in order to access higher levels.</p> <p>Candidates might explore how Asoka codified the rules of the sangha and the importance of this in enhancing the reputation of the sangha and securing lay support for the sangha.</p> <p>Candidates might also explore the role of Asoka in sending out missionaries and spreading Buddhism beyond India.</p> <p>Candidates could consider the importance of Buddhism in the court of Asoka which encouraged support for Buddhism in the wealthier parts of society.</p> <p>Candidates might consider the importance of the edicts on rocks and pillars in spreading Buddhist teachings within India.</p>	25	Candidates need to show the importance of the developments made by Asoka
1	(b)	<p>Candidates could use any of the evidence above to support a claim that Asoka was very helpful in securing the long-term survival of Buddhism. Candidates could, for example, argue that the missionary activities were vital in securing Buddhism as it decreased in popularity within India at a later date.</p> <p>Candidates might also consider whether Asoka's changes to the sangha forced his particular views on the sangha and isolated certain portions of the sangha.</p> <p>Responses might also include a discussion about whether the edicts watered down Buddhist teachings, selecting ethical aspects which were palatable to the general public.</p>	10	

Question		Indicative Content	Marks	Guidance
2	(a)	<p>Candidates might explain the nature of the refuges as a place of guidance and security for Buddhists.</p> <p>Candidates might outline certain aspects of the life or teachings of the Buddha, but these will need to be linked to his importance as a refuge in order to access higher levels.</p> <p>Candidates might point to the importance of the Buddha as the source of the dhamma, and thus the ultimate guidance followed by Buddhists.</p> <p>Candidates might also refer to the importance of the Buddha as a role-model and example providing hope that nibbana can be achieved, and inspiration to stay on the path.</p>	25	A general response on all three refuges will not reach the highest levels as it will not demonstrate adequate selection of relevant material.
2	(b)	<p>Candidates might argue that the Buddha is the source of the dhamma and the sangha and therefore to dismiss him as the least important is counter-intuitive.</p> <p>Candidates can also point to the important roles referred to in part a) as evidence that the Buddha continues to be important for Buddhists.</p> <p>Candidates could however argue that the Buddha is dead, and therefore cannot provide the same level of support as other aspects of the three refuges.</p> <p>Some candidates might argue that the sangha is more important to most Buddhists today, as it is the sangha they will turn to for practical and spiritual advice and guidance in times of need.</p>	10	Candidates need to focus on the importance for Buddhists TODAY.

Question		Indicative Content	Marks	Guidance
		Candidates could also argue that most Buddhists turn to the dhamma, as the reservoir of the Buddha's teachings, and thus this is of more relevance to Buddhists today.		
3	(a)	<p>Candidates are likely to outline the eight parts of the path, and their categorisation into sila, prajna and samadhi.</p> <p>Candidates might explore how the three parts of the path support each other and create a virtuous circle.</p> <p>They are likely to explain that behaving ethically (sila) frees the mind of negative thought processes associated with greed and hatred. This allows samadhi to be practised effectively, which leads to improved wisdom. Improved wisdom makes ethical behaviour more likely.</p> <p>Candidates might also explore how failure to follow one part of the path has negative connotations for the other aspects of the path, leading to a vicious circle.</p>	25	Explaining the eightfold path, without exploring the relationship between the three sections of the path, will not access the higher levels.
3	(b)	<p>Candidates might argue that for many people sila is the easiest aspect of the path to begin with. They might explore the idea that moral codes can be followed even if the reason for them is not fully understood.</p> <p>Some candidates might also explore whether societal expectations can aid people in following sila regardless of their beliefs.</p> <p>Candidates might argue that following moral codes without understanding the reason for them can be harmful, especially with the Buddhist emphasis on intention.</p>	10	

Question		Indicative Content	Marks	Guidance
		Candidates might argue that the other aspects are more important at the beginning of the path, for example that it is important to develop wisdom in order to maintain a focus on the path and a reason for following it.		
4	(a)	<p>Candidates are likely to explain that forest dwelling bhikkhus tend to live fairly solitary lives, relying on donations from the laity and focusing on meditation and developing their wisdom.</p> <p>Candidates could also explore the relationship between the village dwelling bhikkhus and the laity. An exploration of the ceremonies performed and the teaching duties would be appropriate.</p> <p>Candidates might explain that similarities include a reliance on the laity for donations and practical assistance. They could also explore meditation practices and a focus on the teachings of the Buddha.</p> <p>Candidates might explore differences such as the closeness of the relationship with the laity, the amount of meditation carried out, and the performance of ceremonies for the laity.</p>	25	Candidates will need to focus on similarities and differences between forest and village dwelling monks, rather than producing generalised answers on the relationship between bhikkhus and the laity, to access higher levels.
4	(b)	Candidates might explore the idea that those living in the forest are living a lifestyle closer to that of the Buddha during his search for nibbana. They could argue that they are following the Buddha's example in searching for nibbana by themselves.	10	As always the conclusion reached is less important than the quality of the evaluation demonstrated.

Question	Indicative Content	Marks	Guidance
	Candidates might also argue that in teaching the laity the village dwelling bhikkhus are following the Buddha's example post-enlightenment more closely. They could also explore the origins of viharas during the time of the Buddha.		

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

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

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