

GCE

Religious Studies

Unit **G586**: Buddhism

Advanced 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.

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.

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.

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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>AO1 Candidates are likely to explore the aims of Buddhism. They might explore the nature of nibbana and the nature of rebirth into samsara within Tibetan Buddhism.</p> <p>Candidates are likely to refer to the following of the bodhisattva path and the status of trulkus and lamas. Lamas play a vital part in interpreting the tantric texts and therefore the use of mantras.</p> <p>Candidates might also consider the unique way in which Tibetan Buddhists try to guide rebirths through the practices laid down in the Tibetan <i>Book of The Dead</i>, as helping in the art of dying.</p> <p>Visual aids to understanding are very common in Tibetan Buddhism - pictures, structures of various sorts and public prayer wheels and flags provide an ever-present reminder of the spiritual domain in the physical world.</p> <p>The lay version has a strong emphasis on outwardly religious activities rather than the inner spiritual life: there is much ritual practice at temples, pilgrimage is popular - often including many prostrations, and prayers are repeated over and over - with the use of personal or public prayer wheels and flags.</p> <p>AO2 Candidates might argue that in so far as Tibetan Buddhists are aiming for nibbana they share this aim in common with other Buddhist traditions.</p> <p>They might consider whether beliefs about the lamas and trulkus choosing their rebirths is consistent with other Mahayana traditions and bodhisattva path. Comparison with Pure Land Buddhism provides a good contrast.</p>	35	Assess the extent to which Tibetan Buddhism shares the same aims as other Buddhist traditions.

Question	Indicative Content	Marks	Guidance
	<p>Candidates might also consider whether individual aims within Tibetan Buddhism (eg. the four schools) vary, and decide therefore whether these aims can be judged to be the same or different.</p>		
2	<p>AO1 Some candidates are likely to approach this from the Mahayana tradition. They might explore these concepts in the light of the bodhisattva path and consider the relevant perfections within this path. They might relate this to teachings about the concept of upaya.</p> <p>Other candidates might approach this from the perspective of the eightfold path, considering the sila and prajna aspects of the path. A consideration of the five precepts in relation to sila would be particularly relevant, especially if applied to an ethical issue.</p> <p>Candidates may discuss the different levels of wisdom eg. Higher wisdom which is seeing that in reality all phenomena are incomplete, impermanent, and not self; and more conventional wisdom which is to keep an open mind rather than being closed-minded, listening to other points of view rather than being bigoted; to carefully examine facts that contradict our beliefs, rather than burying our heads in the sand; to be objective rather than prejudiced and partisan.</p> <p>With regard to compassion candidates may discuss that metta or bhavana are developed through wisdom as well as karuna which is a readiness to give comfort, sympathy, concern and caring - all are manifestations of compassion.</p> <p>AO2 The areas for evaluation will differ depending upon the focus of the candidate's response. As always the quality of the evaluation is judged rather than the specific content used.</p> <p>Candidates might argue that wisdom can be developed through study without reference to compassion.</p>	35	<p>'It is impossible to develop wisdom without compassion.' Discuss with reference to Buddhist ethics.</p>

Question	Indicative Content	Marks	Guidance
	<p>Candidates might however consider whether this wisdom will be beneficial or harmful to society and link this to Buddhist expectations.</p> <p>Some candidates might explore the impact of the different definitions of wisdom might have on determining the question of comparison.</p> <p>Candidates might discuss this with reference to applied ethical issues e.g. Abortion, euthanasia, war etc</p>		
3	<p>AO1 Candidates might explore the nature of Buddhist adaptations in the West.</p> <p>They could explore the (often limited) adaptations made by immigrant Buddhist communities in the West.</p> <p>Most candidates are likely to explore the adaptations made by Western Buddhist groups. References to Triratna (formerly FWBO) are appropriate, but candidates are not obliged to use this group as an example.</p> <p>Examples given might relate to the alms round, carrying of money, preparation of food and the teaching roles.</p> <p>AO2 Candidates might argue that without certain adaptations then living as a member of the monastic sangha would be very difficult in the West, and therefore adaptations actually make it easier to practise Buddhism.</p> <p>Candidates might argue that these adaptations make it easier to practise Buddhism in the West, but only in such a way as to make</p>	35	<p>'Western adaptations of Buddhism make it harder to follow in the West.' Discuss.</p> <p>The question is asking whether or not the adaptations that have been made in the west have made Buddhism (as in the traditional 3 vehicles) harder to follow. For example, without the sangha is it more difficult to be a lay Buddhist. Without the laity the sangha is impossible. There is no time in western lifestyles for Zazen meditation.</p>

Question	Indicative Content	Marks	Guidance
	<p>the practice of Buddhism in the West a 'middle way'.</p> <p>Candidates might argue that such adaptations take Buddhism in the West away from the middle way, and this can make it harder for Westerners to follow the essence of the Buddha's teachings. For example, Stephen Batchelor says that it would be difficult to follow the 'religious' Buddhism but not Buddhist beliefs.</p> <p>It could then be argued that this in effect makes it harder to practise Buddhism as the support structure which aids those in Buddhist countries is missing.</p> <p>Some candidates may discuss the issue of lineage and that some western Buddhists adaptations such as Triratna have none, which create a problem with authenticity and authority.</p> <p>Some may understand and discuss the apparent paradoxical or contradictory nature of the questions.</p>		
4	<p>AO1</p> <p>Candidates may explain and/or explore what is meant by mediation from a number of different perspectives.</p> <p>Candidates might illustrate and explore vipassana and samatha meditation, and the jhanas. These may be discussed from a Theravada or Mahayana perspective.</p> <p>Candidates might explore a wide variety of Zen practices such as zazen, kinhin, visualisations and practical activities such as the tea ceremony.</p> <p>Candidates might explore Pure Land practices such as the nembutsu and visualisations; or Tibetan mandalas.</p>	35	<p>To what extent can it be argued that meditation is the least important Buddhist practice?</p>

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Candidates might argue that in some traditions meditation might appear to be the least important practice. For example, for the laity in many countries, mediation is not as important as the daily alms round or puja, for example.</p> <p>References to Pure Land might consider whether nembutsu and visualisations are meditations or not, and if so how important they are.</p> <p>Candidates might also explore the Zen attitude to meditation and whether the prevalence and importance of meditation make it more important than other practices. Contrast with koans or ethical practices might be useful. Some may even discuss whether koans are meditative practices or not.</p> <p>Candidates might also explore whether the status given to meditation practices vary depending upon the individual attitudes and needs of each practitioner. For example, Harvey suggests that the goal is to develop ultimate wisdom, which sees things as they really are. Meditation is therefore a means to an end.</p>		

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"> 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; 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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