

GCE

Religious Studies

Unit **G576**: Buddhism

Advanced Subsidiary GCE

Mark Scheme for June 2015

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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 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		Answer	Marks	Guidance
1	(a)	<p>Candidates are likely to outline the concept of anicca as continuous change. An awareness of subtle and gross change would be appropriate.</p> <p>Candidates are likely to outline anatta as the concept of no-Self. Some may contrast this with the Hindu view of Self but this is not necessary. An awareness of the five khandas and the process of reincarnation would be appropriate.</p> <p>Candidates might explain that the five khandas are an explanation which applies anicca to the person and this anicca and anatta are essentially the same concept of continuous change.</p> <p>Candidates might explain that anatta is different from anicca in that it explores what a sentient being is or is not rather than simply asserting that there is change.</p>	25	<p>Explain the differences and similarities between anicca and anatta.</p> <p>Candidates' who explain anicca and anatta, but not the differences or similarities between them, are unlikely to access the higher levels.</p> <p>Credit will be given to clear exemplification and the use of scripture and/or scholarly views to support any explanation.</p>
1	(b)	<p>Candidates might argue that the teaching of anatta does make sense, and Buddhist teachings provide evidence for this. They might refer to the chariot analogy in the teachings of King Milinda, or analogies which demonstrate the process of rebirth.</p> <p>Candidates might also argue that anatta does not make sense by referring to alternative views (such as the existence of a soul/Self) which are better supported.</p> <p>Responses might also demonstrate flaws in the concept of anatta in order to discredit the Buddhist concept. Issues connected with rebirth might be popular, but any valid criticism will be credited.</p>	10	<p>'The Buddhist concept of anatta does not make sense.' Discuss</p> <p>The biggest criticism concerns rebirth- what is re-born? If it is not me, how can I attain nirvana? Candidates may counter this with the idea that it is the habits and karma that move from life to life- nirvana involves breaking these habits.</p> <p>Credit will be given to clear exemplification and the use of scripture and/or scholarly views to support any discussion.</p>

Question		Answer	Marks	Guidance
2	(a)	<p>Candidates are likely to explain each of the five khandas in turn. These are form, feeling, perception, volition and consciousness. The way in which these combine to create a sentient being should be explored.</p> <p>Whilst some candidates might use the chariot analogy in The Questions of King Milinda a retelling of the analogy is not sufficient to answer the question.</p> <p>Candidates need to explore the importance of the five khandas though this can be developed in a number of directions. Most candidates are likely to demonstrate how an understanding of the khandas enables Buddhists to understand the teaching of anatta.</p> <p>Some candidates might make appropriate links to the four noble truths or teachings about kamma or rebirth. They could explore how understanding of the five khandas might make grasping less likely, or enable people to let go of their 'selfishness'.</p>	25	<p>Explain the importance of the Five Khandas in Buddhist thought.</p> <p>Candidates will not be penalised for not using Buddhist terms for the five khandas. Appropriate English translations will be accepted even if they are not the ones used in the specification.</p> <p>Candidates may choose to treat the five khandas as a holistic concept and show its importance within Buddhist thought or take each Khandas in turn and show the importance of each one.</p>
2	(b)	<p>Responses to this part are likely to be influenced by the approach taken in part a. Any valid response will be credited and as always the quality of the evaluation is the criteria being assessed.</p> <p>Candidates might argue that the five khandas are the most important concept since a failure to understand this indicates a failure to understand issues relating to anicca and anatta, and could make it impossible to follow Buddhist teachings effectively.</p> <p>Equally candidates could argue that other concepts are</p>	10	<p>To what extent can it be argued that the five khandas are the most important concept in Buddhist thought?</p> <p>Nirvana could be more important as a goal. The concept of a bodhisattva or wisdom/ compassion might be more important as could sunyata or right effort.</p>

Question		Answer	Marks	Guidance
		<p>more important. Contrast might be made with any number of concepts, but dukkha and kamma are areas candidates might address. Consideration of how these concepts might need to be understood in order to allow Buddhists to make a beginning on the path would be appropriate.</p> <p>Candidates might also consider whether some concepts could be followed at a lower level without full understanding, with more complex concepts like the five khandas being developed later.</p>		
3	(a)	<p>Candidates are likely to explore key parts of the bodhisattva path. There are different versions of the path, and any version will be accepted. (Path of perfection and path of accumulation)</p> <p>Most candidates will outline the various perfections and stages of the path. Candidates are likely to link this to Buddhist teachings about nirvana and Buddhahood.</p> <p>Candidates might explore the stage at which bodhisattvas become celestial bodhisattvas, and the way in the perfections and stages might be achieved.</p> <p>In Mahayana Buddhism, the Prajnaparamita Sūtras and the Lotus Sutra describe the path of perfection and list the six perfections as: Dana: generosity, giving of oneself Sila : virtue, morality, discipline, proper conduct Ksanti : patience, tolerance, forbearance, acceptance, endurance Virya: energy, diligence, vigor, effort Dhyana : one-pointed concentration, contemplation Prajna : wisdom, insight</p>	25	<p>Explain the Bodhisattva path in Mahayana Buddhism</p> <p>Detailed exploration of every stage or perfection is not required. A response can achieve high levels by focussing on key aspects of the path, and exploring a few areas in more detail.</p>

Question		Answer	Marks	Guidance
		In the Ten sages (Daśabhūmika) Sutra, four more pāramitās are listed: Upaya: skillful means Pranidhana: vow, resolution, aspiration, determination Bala: spiritual power Jhana: knowledge		
3	(b)	<p>Candidates might argue that the very nature of the Mahayana tradition supports the belief that everyone should aim to be a bodhisattva. Valid evidence from any tradition will be credited.</p> <p>Some candidates might use the views of the Theravadin tradition as a contrast to support the view that Buddhas are rare and it is not realistic for everyone to aim to achieve this.</p> <p>Candidates might also consider the motivation of individuals following the path, and consider whether those at the lower stages are aiming to be a bodhisattva or not, and indeed whether they have the knowledge and understanding of the path to aim for it effectively.</p> <p>As always the quality of the evaluation is more important than the conclusion reached.</p>	10	<p>‘Everybody should aim to become a bodhisattva.’ Discuss</p> <p>Some may mention the Pure Land school as this is the desired goal of all who are reborn in the Pure Land of Amida Buddha.</p> <p>The Arhat path is closer to the Buddha’s actual lifestyle, although all of the characteristics of a Bodhisattva are seen in the Buddha.</p>
4	(a)	Candidates are likely to outline the four signs. These are old age, sickness, death and the renouncer/sage/holy man. Although some description of how the Buddha encountered these four signs is likely candidates must also explain their importance in order to access the higher levels.	25	<p>Explain the importance of the four signs in the traditional accounts of the life of the Buddha.</p> <p>There is no expectation here that candidates evaluate whether the accounts given are historically accurate. Candidates who take this approach will be credited for material presented which explores the importance of the four</p>

Question	Answer	Marks	Guidance
	<p>Candidates might explain how the four signs as a whole symbolise the Buddha's awakening to the problem of dukkha, and are thus an important way of indicating the beginning of the Buddha's journey to enlightenment.</p> <p>Candidates might also indicate that these four signs demonstrate the three marks of existence and so demonstrate the key factors the Buddha was addressing in his later teachings.</p> <p>Candidates might also address each of the four signs individually, and any valid explanation of the importance of each sign should be credited. Candidates who take this approach might focus on the sight of the renouncer, and the way in which this raised the Buddha's awareness that there might be an answer to the problems demonstrated by the other three signs.</p>		<p>signs, but not for material extraneous to this.</p> <p>Candidates may make links between the individual signs and Buddhist concepts that develop from the Buddha's teachings, this will implicitly show importance but needs to be shown explicitly for the higher levels.</p>
4	(b) <p>Candidates are likely to agree that the Buddha is unlikely to have never experienced death or suffering before he left the palace.</p> <p>This may lead them to argue that the account of the four signs cannot therefore be true, and must be seen as a symbolic or mythological truth.</p> <p>Other candidates might consider whether the account is a way of explaining that the Buddha became aware of these truths at a certain age and thus can be considered true in some senses.</p> <p>Candidates might also consider whether the account could be considered a conflation of various events in the Buddha's life, recorded in a story like version.</p>	10	<p>'The account of the four signs cannot be true because it is impossible to believe that the Buddha had never seen death or suffering before he left the palace.' Discuss</p> <p>Candidates could mention how the Caste system gives specific roles to the lowest castes for dealing with pollution so that higher castes did not see it and are polluted by it, and show how this maybe why the Buddha (as a member of a higher caste) may not have witnessed illness and death.</p>

Question	Answer	Marks	Guidance
	Discussion about the nature of truth would be entirely valid if it is related back to the question at hand.		

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 <p style="text-align: right;"><i>L1</i></p>	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 <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	6–10	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 <p style="text-align: right;"><i>L2</i></p>	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 but little justification <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	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 <p style="text-align: right;"><i>L3</i></p>	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 <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	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 <p style="text-align: right;"><i>L4</i></p>	7–8	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> • some successful and clear analysis • some effective use of evidence • views analysed and developed <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	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 <p style="text-align: right;"><i>L5</i></p>	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 <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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