

GCE

Religious Studies

Unit **G576**: Buddhism

Advanced Subsidiary GCE

Mark Scheme for June 2016

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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.

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.

MARK SCHEME:

Question		Indicative Content	Marks	Guidance
1	a	<p>Explain the significance of the Buddha's teaching in the Deer Park.</p> <p>Candidates may wish to start by explaining the historical background to the sermon as being the first teaching given by the Buddha after enlightenment. Candidates might comment on the significance of this and relate it to the story of Brahma, who asked the Buddha to share his 'precious wisdom' with others.</p> <p>They might comment that the teaching was given to five of his former companions who all gained enlightenment as a result of the teaching. Candidates might comment on the significance of this as this is the beginnings of the first sangha.</p> <p>Candidates might then suggest that this teaching is often referred to as the turning of the dharma wheel because it is the starting point of the Buddha's teaching. This gives it significance because it is the re-introduction of the true dharma into the world.</p> <p>Candidates might also show that this teaching contains the four noble truths and eightfold path. They might show that these are significant as they are the foundation point upon which the rest of the Buddha's teaching rests.</p>	25	Some candidates might focus on the content of the teaching rather than the historical background and this will not affect their mark as long as the significance of the teaching is explained.
	b	<p>'The Buddha's death is not important to Buddhists.' Discuss.</p> <p>Some candidates might comment that the death of the Buddha is unimportant because death (along with suffering) is an inescapable part of existence. Everything dies therefore death is unimportant.</p> <p>Others might suggest that death is unimportant because it is what happens after death that is of more concern. They might suggest that re-becoming in one of the five non human realms is something to be avoided (as</p>	10	

Question	Indicative Content	Marks	Guidance
	<p>enlightenment cannot be attained in these) and therefore death is just the door to this next existence.</p> <p>Some candidates might use the Trikaya doctrine to show that the historical Buddha may have died but that this is certainly not the end of the Buddha as the enjoyment body (sambhogya-kaya) and the dharma-body (dharma-kaya) still exist albeit in different forms.</p> <p>Others might comment that it is important to Buddhists as it leads to the extinction of the Buddha from samsara and this is a position all Buddhists ultimately want to attain.</p>		
2	<p>a</p> <p>Explain the significance of the three marks of existence for Buddhists.</p> <p>Some candidates may explain that the three marks of existence are important because they cover all aspects of life and reality and introduce many of the key themes that run throughout the Buddha's teachings. For example, the idea of no-self helps people to avoid attachment to what they think is their real self. The idea of impermanence may teach people to be less attached to material objects such as money or property because it will not last.</p> <p>Candidates may show that these first two link with suffering. This means that people suffer because they do not see that all things change and cease to exist and therefore that they should not be attached to them.</p> <p>Some may suggest that the three marks is the starting point for understanding the teachings of the Buddha and without it the four noble truths would be far more difficult to understand.</p>	25	<p>The question asks candidates to explain the significance. This must be reflected in the response.</p>

Question	Indicative Content	Marks	Guidance
b	<p>'Of the three marks of existence, only dukkha is true.' Discuss.</p> <p>Candidates might start by giving a brief overview of the importance of all three marks of existence and suggesting that they are all true. Candidates might provide a range of evidence for this such as suggesting that anicca is true because everything we experience is constantly changing. Candidates might however, question whether anicca is true and suggest that some things are permanent (as nirvana is, ultimately).</p> <p>Alternatively they might show that anatta is not true as there is something that moves between existences and it contains the fruit of past karmic actions, which is not dissimilar from personality. However, this cannot be proven empirically and therefore anatta could be seen to be true.</p> <p>Other candidates might suggest that suffering (dukkha) is the only one of the three marks which is true because it is the only one which is consistent with our experience of the world. It would not be possible to deny the existence of suffering in the same way as you could deny the other two marks.</p> <p>Candidates might alternatively argue that at an ultimate level none of the three marks exist.</p>	10	

Question	Indicative Content	Marks	Guidance
3 a	<p>Explain the role of kamma in the cycle of dependent origination.</p> <p>Candidates may start by explaining the nature of both kamma and dependent origination as concepts. They may then show that it is kamma which is the cause and condition for the arising of all mental and physical phenomena.</p> <p>Some may suggest that a person's kamma, their actions, can affect the future both in this life and beyond, affecting a person's future rebirth, therefore concluding that kamma and rebirth are inextricably linked. This some may suggest is what the 12 links of dependant origination show.</p> <p>Some candidates might go through the 12 links (nidanas) and show how each could bring good or bad kamma, and therefore be a cause of the next link.</p>	25	<p>Kamma can be linked to volitional actions which in turn rely on the various states of mind. In the <i>Abhidharma-kośa</i> it identifies six root kleshas as:</p> <ul style="list-style-type: none"> • Attachment (<i>raga</i>) • Anger (<i>pratigha</i>) • Ignorance (<i>avidya</i>) • Pride/Conceit (<i>māna</i>) • Doubt (<i>vicikitsa</i>) • Wrong view (<i>driṣṭi</i>)
b	<p>'It is the three fires/poisons rather than kamma that keep the cycle of dependent origination going.' Discuss.</p> <p>Candidates might suggest that good kamma will help a person to gain a good rebirth and eventually see the truth about the nature of samsara. If everyone gained enough good karma to attain a rebirth where they could achieve enlightenment, then the cycle would come to an end.</p> <p>They might contrast this view with the idea that the three fires keep people locked into samsara and therefore the cycle of dependent origination continues. They might also argue that good kamma may lead to an end of the cycle but it is bad kamma (perhaps brought about by the three fires) which keeps the cycle going.</p>	10	

Question		Indicative Content	Marks	Guidance
4	a	<p>Explain the need for the fourfold sangha.</p> <p>Some candidates may begin by explaining the term ‘fourfold sangha’ and giving some information about each of the constituent parts. Candidates may then explain the importance of each to the other three. For example, the monastery serves the spiritual needs of the community and in return the laity forms the economic base for the monastic sangha.</p> <p>Some candidates may explain how the female laity are more likely to provide food for monks and nuns on their alms round. Whereas the male laity are likely to provide labour and services within the monastery. These actions bring good kamma and this can be enhanced by the work of the monks and nuns.</p> <p>Some might show that some monastic sangha’s are more than just a place of mediation and worship and show the important educational and social work that monks provide to the community.</p>	25	The question asked candidates to explain the need for the fourfold sangha and it is the ‘why it is needed’ element that needs to be clear in the candidates work.
	b	<p>To what extent are bhikkhunis the least important part of the fourfold sangha?</p> <p>Some candidates might start by saying that the tradition for bhikkhunis has largely died out in many Buddhist countries because women have a low status and are discouraged from becoming nuns. Some may show that in some countries bhikkhus may not provide a large community role and are closed off from the world.</p> <p>However, others might suggest that the Buddha would not have ordained women if he thought that they should not have an equal opportunity for a monastic life and make progress towards enlightenment. Some may state that in some countries bhikkhunis work in hospitals, schools or teach women and girls, thus providing a service to the female lay community.</p>	10	

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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