

# **Religious Studies**

Advanced GCE **G576**

Buddhism

## **Mark Scheme for June 2010**

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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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## 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.

## Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

**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.

**AS LEVELS OF RESPONSE – G571–G579**

Band	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"> <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>a.c.i.q</i></p>	1–2	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>v lit arg</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"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• might address the general topic rather than the question directly</li> <li>• limited use of technical terms</li> </ul> <p style="text-align: right;"><i>b att</i></p>	3–4	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 with little justification</li> </ul> <p style="text-align: right;"><i>b att</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"> <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>sat att</i></p>	5–6	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>sust/just</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"> <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>g att</i></p>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> <li>• some effective use of evidence</li> <li>• some successful and clear analysis</li> <li>• considers more than one view point</li> </ul> <p style="text-align: right;"><i>g att</i></p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				

Band	Mark /25	AO1	Mark /10	AO2
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"> <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>vg/e att</i></p>	9–10	A very good/excellent attempt to sustain an argument <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>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

**1 (a) Explain the religious background in India at the time of the Buddha. [25]**

Candidates might explore the nature of the Hindu religion present in India at the time of the Buddha, for example the emphasis on the Vedas and Vedic sacrifice.

Candidates might explore the folk religions prevalent at the time of the Buddha, and their differing emphasis from the Vedic traditions.

Candidates might explore the dissatisfaction with the Vedic tradition, and the range of new religious movements being developed, especially the shramana tradition.

**(b) To what extent did the Buddha reject the Hinduism of his time? [10]**

Candidates might explore the Hindu traditions which have been retained within Buddhism, such as the realms of samsara, and the similarities between the lifestyles of the bhikkhus and the sanniyasins.

Candidates might explore Hindu beliefs and practices which appear to be rejected by the Buddha, such as the caste system, and practice of ritual sacrifice.

Candidates might consider how far the practices retained within Buddhism have been reinterpreted before reaching a conclusion about the extent to which the Buddha rejected the Hinduism of his time.

**2 (a) Explain the practices of forest dwelling and village dwelling bhikkhus. [25]**

Candidates might explore the practices of forest dwelling monks, for example their emphasis on meditation, and the solitary lifestyle. This might be illustrated by references to individuals they have studied if appropriate.

Candidates might explore the lifestyle of the village monks, for example their relationships with the laity in terms of teaching, merit-making ceremonies and the alms round, as well as their meditation practices.

Candidates might explore the way in which they laity interact with forest and village dwelling monks, but this should be focused in such a way that it explicitly addresses the question.

**(b) 'It is easier to gain nibbana as a forest dwelling bhikkhu.' Discuss. [10]**

Candidates might argue that forest dwelling bhikkhus are more able to focus on their meditative practices, and less likely to be distracted, and thus more able to achieve nibbana.

Candidates might argue that village dwelling bhikkhus are able to show more commitment to their practices, by performing them despite distractions, or are more closely following the lifestyle of the Buddha.

Some candidates might explore whether the motivation and attitude of the bhikkhu is more important than the location they practice, or whether the location is a direct reflection of these attitudes.

- 3 (a) Explain the differences between the arhat path in Theravada Buddhism and the bodhisattva path in Mahayana Buddhism. [25]**

Candidates are likely to explore the practices of the arhat path, for example the following of the eightfold path, and the stages of stream enterer, once returner and non returner.

Candidates are also likely to explore the bodhisattva path, including the perfections and the stages of the path. Candidates should move beyond a mere description of these however to address the question.

Candidates could explain differences in the practices and achievements of the arhat and bodhisattva paths, for example the aim of the bodhisattvas to help all sentient beings achieve nibbana, or the differences between the perfections and the elements of the eightfold path.

- (b) 'The aim of the arhat is selfish.' Discuss. [10]**

Candidates may recognise this as a common Mahayana claim against the Theravadins. They may explore the nature of this claim, and the Mahayana view that the Theravadin does not seek to help others.

Candidates might explore whether it is possible to be selfish and achieve nibbana. They might also consider whether the arhat does in fact help others, both as an example and inspiration, and by teaching.

Responses which are balanced and recognise the claims and views of both Buddhist traditions are more likely to achieve the highest levels of response.

- 4 (a) Explain the importance of the three marks of existence. [25]**

Candidates might explore the nature of the three marks of existence, dukkha, anicca and anatta.

Some candidates might explore the different forms of dukkha, and the importance of understanding these in Buddhism in order to begin to seek the path to nibbana.

Candidates should move beyond describing the three marks of existence, towards exploring their importance. They might for example see this in terms of providing an impetus to seek the path to nibbana, or as essential for breaking the attachments which drive the cycle of dependent origination.

- (b) To what extent can anicca and anatta be considered identical? [10]**

Candidates might explore the nature of anicca and anatta in more detail, but this should be in order to help them address the question.

Candidates might argue that anatta is simply the teaching of anicca applied to the person, and in this sense the teachings are identical.

Some candidates might explore the reasons for separating the teachings within the Buddhist context, before they reach a conclusion about the extent to which the two teachings can be considered to be identical.

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