

# **Religious Studies**

Advanced GCE

Unit **G586**: Buddhism

## **Mark Scheme for January 2011**

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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.

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Band	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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <b>a.c.i.q</b>	1-3	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> <b>v lit arg</b>
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"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <b>b att</b>	4-6	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 but little justification</li> </ul> <b>b att</b>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10-13	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> <b>sat att</b>	7-8	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> <b>sust / just</b>
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"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <b>g att</b>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <b>g att</b>
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"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <b>vg/e att</b>	12-14	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <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> <b>vg/e att</b>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

**1 To what extent is wisdom more important than compassion in Buddhist ethics? [35]****AO1**

Candidates are likely to explore the eightfold path. They might focus on the sila and prajna aspects of the path. Candidates will need to move beyond mere description of the path to access the higher levels.

Some candidates might explore the Bodhisattva path, particularly those aspects which focus on perfecting wisdom and compassion.

Some candidates might refer to specific Mahayana teachings such as upaya in order to explore the importance of both wisdom and compassion.

**AO2**

Candidates might argue wisdom is more important, since without wisdom compassion could lead to harmful consequences as it is exercised inappropriately.

Candidates might argue that compassion is more important since without compassion wisdom can lead to attitudes which are harmful to society as a whole.

Most candidates are likely to argue that wisdom and compassion must be paired in order to support each other. They might refer to supporting evidence from the virtuous circle of the eightfold path, or from the Bodhisattva path.

**2 'The Lotus Sutra is more important than the Heart Sutra to Mahayana Buddhists.' Discuss. [35]****AO1**

Candidates might outline the main contents of the Heart Sutra, for example the teaching of sunyata and two levels of truth.

Candidates might also consider the main concepts elaborated in the Lotus Sutra, such as ekayana, upaya, and the multiplicity of Buddhas. Whilst candidates might explore some of the parables, they will need to move beyond mere description to reach the higher levels.

Candidates might explore how the scriptures are used in Mahayana Buddhism, for example the recitation of the Lotus Sutra.

**AO2**

Candidates might argue that without the teachings in the Lotus Sutra the position of the Mahayana tradition would not have been supported and enabled to develop as strongly as it has.

Candidates might also explore the importance of concepts included in the Lotus Sutra which are not explicit within the Heart Sutra, for example ekayana.

Candidates might argue that the teachings in the Heart Sutra provide the basis for the key developments within Mahayana Buddhism and its distinction from the Theravada tradition.

Some candidates might assess whether the position will vary according to the school of Mahayana being considered.

**3 'Meditation is of no importance to Zen Buddhists.' Discuss. [35]****AO1**

Candidates might explore the use of different kinds of meditation within Zen Buddhism, such as koans, zazen and practical forms of meditation such as martial arts.

Candidates might consider Zen teachings, to the extent that they explore the importance or methods of meditation.

Some candidates might explore the different practices within the Soto and Rinzai traditions.

**AO2**

Candidates might argue that meditation is the defining feature of Zen, as evidenced by its name, and the range of different meditation practices within Zen.

Candidates might explore whether the practice of meditation is sufficient on its own to achieve the aims of Zen or whether it must be combined with other practices.

Some candidates might explore whether meditation poorly performed, or undertaken without guidance, is of any value to Zen Buddhists.

**4 To what extent is the Dalai Lama a political rather than a religious leader? [35]****AO1**

Candidates are likely to explain the status of the Dalai Lama as a bodhisattva. Candidates might explain the religious significance of a spiritual leader regarded as a bodhisattva.

Responses are likely to focus on the authority and status of the current Dalai Lama, but might consider previous Dalai Lamas.

Candidates are likely to consider the political views of the current Dalai Lama and his continuing campaign to free Tibet.

**AO2**

Candidates might explore the political importance of the current Dalai Lama, and his particular significance for the Tibetan community given the Chinese control of Tibet.

Candidates might consider the importance of the Dalai Lama's spiritual guidance, and his influence on Tibetan Buddhism as a whole, or on the sect of which he is the spiritual leader.

Some responses might consider how important an individual Dalai Lama is compared with the significance of the institutional line of Dalai Lamas.

Candidates are free to reach any conclusion; as always the quality of discussion is the most important factor.

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