

**Religious Studies**

Advanced Subsidiary GCE

Unit **G576**: Buddhism

**Mark Scheme for June 2011**

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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.

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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, i.e. 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> <b>a.c.i.q</b>	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> <b>v lit arg</b>
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> <b>b att</b>	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> <b>b att</b>
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> <b>sat att</b>	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> <b>sust / just</b>
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> <b>g att</b>	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> <b>g att</b>
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"> <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>	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> <b>vg/e att</b>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

**1 (a) Explain the importance of the dhamma as a refuge**

Candidates are likely to explore the dhamma as the teachings of the Buddha. Some exploration of these teachings might be appropriate, however only in order to address the question.

Some candidates might explore the dhamma in its sense as the eternal dhamma and the implications this might have.

Some exploration of the refuges as a whole is likely, but to access higher levels the bulk of the response should focus on the dhamma.

Candidates might explore the role of the dhamma in providing guidance for Buddhists, a sense of certainty about life or a sense of the ultimate through the eternal dhamma.

**[25]****1 (b) To what extent is the dhamma the most important refuge?**

Candidates might argue that the dhamma is the most important refuge since in its eternal aspect it is the truth.

Candidates might also argue that without the eternal dhamma the Buddha would have had nothing to teach.

Alternatively candidates might argue that without the Buddha the dhamma would not have been revealed to us.

Candidates might also argue that the dhamma cannot offer practical support in the way the sangha can.

**[10]**

**2 (a) Explain the Buddhist concept of anatta and the five khandas.**

Candidates in discussing anatta are likely to describe the Buddha's rejection of the Hindu concept of the atman.

Candidates might explore the idea that Buddhism has not rejected the use of a conventional self when referring to beings, but rather the notion of an eternal, unchanging self.

Candidates might use the analogy of the chariot from King Milinda's 'Questions' to illustrate their answers. This needs to be explained rather than described to access the higher levels.

Candidates might explore each of the khandas which Buddhists believe are the sum total of human beings: form, feeling, perception, volition and consciousness.

[25]

**2 (b) 'The belief in rebirth shows anatta is not true.' Discuss.**

Candidates might argue that belief in rebirth presupposes the existence of a soul or Self to pass from one life to another, and therefore agree with the statement.

Alternatively they might argue from the Buddhist perspective that the khandas are perfectly capable of explaining how rebirth occurs without recourse to a soul or Self.

Candidates might use analogies from the 'Questions' of King Milinda to support their answer but these need to be analysed rather than described in order to access the higher levels.

[10]

**3 (a) Explain how traditional accounts of the life of the Buddha are used by Buddhists.**

Candidates might give some account of the life of Siddhartha Gautama. However, they will need to move beyond description to access the highest levels by exploring the Buddhist concepts which derive from these accounts.

Candidates might explore the use of the life of the Buddha and the Jataka Tales as stories for children to exemplify Buddhist behaviour.

Candidates might explore how the life of the Buddha could be used during meditation practices as a focus to help people develop desirable qualities.

Candidates might explore the use of the life of the Buddha as an example, role model or guide for Buddhists.

[25]

**3 (b) Assess the view that the accounts of the life of the Buddha show that he was not a good man.**

Candidates might argue that the Buddha left his wife and child and this selfish desire to pursue his own goals at the expense of his family show that he was in fact not a good man.

Candidates might argue that the Buddha's pursuit of nibbana was for the benefit of all humankind, including his wife and son, and thus could not be seen as selfish in any way.

Candidates might use any example of generosity or kindness to illustrate their claims that the life of the Buddha does show his goodness.

[10]

**4 (a) Explain the importance of the eightfold path.**

Candidates are likely to explain the eight parts of the eightfold path. However, they will need to move beyond mere description to access the higher levels.

Candidates might explore the importance of the wisdom aspects of the path in helping Buddhists to see the world in the correct manner in order to pursue the goal of nibbana successfully.

Candidates might explore the importance of the morality aspects of the path in guiding Buddhist behaviour and aiding both individuals and society.

Candidates might explore the importance of the meditation aspect of the path in helping Buddhists to develop their wisdom or the right attitudes to help them act morally.

**[25]****4 (b) To what extent can it be argued that wisdom is the most important aspect of the eightfold path?**

Candidates might argue that without wisdom Buddhists would not be able to act morally, or have the motivation for meditation.

Candidates might argue that moral behaviour is the key to having the right frame of mind to carry out meditation in order to develop their wisdom. They might also argue that this is the aspect which most directly affects others.

Candidates might argue that meditation is crucial since it opens the way to the development of wisdom.

Candidates might argue that all three elements work together as a virtuous circle, and none can be isolated as the most important.

**[10]**

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