

# **Religious Studies**

Advanced Subsidiary GCE

Unit **G576**: Buddhism

## **Mark Scheme for January 2012**

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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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## 1. Subject-specific Marking Instructions

### 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.

Question		Indicative Content	Marks	Guidance
1	(a)	<p>Candidates might explain some of the key links in the chain of dependent origination, for example tanha or avidya, but they will not be expected to explain all twelve links in detail.</p> <p>Candidates might focus on the key points where the cycle can be broken, for example tanha and avidya, and be transformed into a virtuous cycle. Some explanation of how these links lead to the vicious cycle of dependent origination would also be appropriate.</p> <p>Candidates might describe the operation of the cycle from moment to moment, as well as over one life and three lives. Some understanding of the processes of samsara could be demonstrated.</p>	25	
	(b)	<p>Candidates might argue that the cycle of dependent origination is complex and therefore might be too difficult for some Buddhists to understand. They could refer to the twelve separate links as evidence to support their views, and compare this with other Buddhist concepts such as the Four Noble Truths.</p> <p>Candidates might argue that not all Buddhists need to fully understand the cycle of dependent origination providing they can understand enough to follow the Buddhist path. They might make reference to the difficulty which some lay Buddhists might have in understanding dependent origination.</p> <p>Candidates might argue that the cycle seems complex to outsiders, but the main themes will be better understood by those born and raised in a culture which is based on these concepts.</p>	10	
2	(a)	<p>Candidates might explain the concept of anicca as that of constant change. Better responses might include both gross</p>	25	to access higher levels, candidates will need to explain the nature of dukkha

Question	Indicative Content	Marks	Guidance
	<p>(visible or obvious) and subtle change and show some awareness of why subtle change is harder to see.</p> <p>Candidates might explain the concept of anatta or 'No Self'. Reference to the denial of the Hindu concept of a permanent, unchanging Self would be appropriate. Candidates might develop their response through an explanation of the five khandhas.</p> <p>Candidates might explain the concept of dukkha as suffering or unsatisfactoriness. Better responses might include both the physical and emotional aspects of dukkha as well as a sense of existential angst.</p> <p>Candidates will need to explain that failing to understand anicca and anatta may lead to grasping at false ideas,</p>		
(b)	<p>Candidates might argue that dukkha is the most important mark as it is the most easily seen and experienced by people. They may support their answer with examples from everyday life which emphasise this.</p> <p>They might also argue that dukkha is what causes Buddhists to begin their path to nibbana, as they try to search for an answer to dukkha. Reference to the life of the Buddha as an example of this would be appropriate.</p> <p>Candidates could equally argue that anicca or anatta are more important, since it is understanding of these concepts which reduce dukkha. The quality of the discussion is, as always. More important than the conclusion reached.</p>	10	
3	(a)	25	

Question	Indicative Content	Marks	Guidance
	<p>offering charitable services and support to the laity, and providing a place of worship.</p> <p>Candidates might explore the intangible support offered to the laity by the monastic sangha. This might include the opportunity to make merit, inspiration to follow the Buddhist path, an example to look up to, evidence that the path can be followed and advice and guidance.</p> <p>Whilst some candidates might explore the reciprocal nature of the relationship between the laity and the sangha, this is not required, and only material relevant to the question can be credited.</p>		
(b)	<p>Candidates might argue that the laity gain more from the monastic sangha as they are provided with an opportunity to develop good karmic consequences through their action which might affect future rebecomings. As this will lead ultimately to their enlightenment then this is of immeasurable value.</p> <p>Candidates might argue that the monastic sangha gain more from the relationship as they are supported in their endeavours to reach nibbana, which may not be possible without the support of the laity.</p> <p>Candidates might conclude that neither side benefits more, but experience a reciprocal relationship where both parties aid the others in ways appropriate for their respective stages along the Buddhist path.</p>	10	

Question	Indicative Content	Marks	Guidance
4 (a)	<p>Candidates might explore the Theravada view that the Buddha is a man, who through his own efforts, was able to perceive and teach the eternal dhamma. His death showed he was an ordinary man whose achievements can be emulated.</p> <p>Candidates might explore the Mahayana view of the Buddha as having multiple bodies, perhaps exploring the trikaya doctrine, and consider the multiplicity of Buddhas. They could explore the particular aspect of the Buddha represented by Siddhartha Gautama. Some consideration of Siddhartha's current status could be appropriate.</p> <p>Some comparison would be appropriate, for example considering whether in both traditions the Buddha has achieved nibbana and revealed the dhamma. Candidates could also explore differences in views, for example about whether the Buddha is dead.</p>	25	
(b)	<p>Candidates might argue that the Mahayana views sees the Buddha as extra-ordinary in a way that the Theravada view does not, and that this leads to more respect for the Buddha. They could also explore whether the trikaya doctrine elevates the status of the historical Buddha.</p> <p>Candidates could argue that in creating a view of multiple Buddhas, and holding the view that all will be Buddhas eventually, Mahayana Buddhism in some sense devalues the status of being a Buddha and thus shows less respect for the Buddha.</p> <p>Candidates might point to the fact the Theravada Buddhists still use the teachings of the Buddha, and try to emulate his lifestyle in the monastic sangha, as evidence of their respect for him. They could also consider whether the (almost) unique position of the historical Buddha raises his importance.</p>	10	

## APPENDIX 1

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> <i>a.c.i.g</i>	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> <i>v lit arg</i>
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>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <i>b att</i>	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 but little justification</li> </ul> <i>b att</i>
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> <i>sat att</i>	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> <i>sust/just</i>
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> <i>g att</i>	7–8	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>considers more than one view point</li> </ul> <i>g att</i>
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> <i>vg/e att</i>	9–10	A very good/excellent attempt which uses a range of evidence 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> <i>vg/e att</i>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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