

# Religious Studies

Advanced GCE

Unit **G586**: 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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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**Subject-specific Marking Instructions**

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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**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 follow the separate instructions about annotation of scripts; remember that 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.

\*

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

**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.

Question	Answer	Marks	Guidance
1	<p><b>AO1</b></p> <p>An exploration of some of the contents of the vinaya pitaka may be appropriate though candidates will need to go beyond mere description to access the higher levels. Candidates are likely to focus on the rules for the monastic community, though some might also explore the explanation for these rules as well.</p> <p>Candidates might choose to place the vinaya pitaka in context as part of the Pali Canon and explore its origins if appropriate. Candidates might also explore the use and contents of the sutta pitaka or the abhidhamma pitaka. The importance of the sutta pitaka in revealing the teachings of the Buddha could be explored. The nature of the philosophical discussions within the abhidhamma pitaka could also be explained.</p> <p><b>AO2</b></p> <p>Some candidates might argue that the vinaya pitaka is crucial for securing the respect of the laity for the monastic community and therefore the structure of the Buddhist community as a whole.</p> <p>Candidates might also argue that the the vinaya pitaka outlines the ideal Buddhist lifestyle and thus is essential for those who wish to practice Buddhism to its highest level.</p> <p>Candidates might also argue that the sutta pitaka is of more importance, since it contains the main teachings of the Buddha, without which there would be no Buddhism.</p> <p>Some candidates might explore whether the analysis of the abhidhamma pitaka is essential for supporting the validity of the teachings and practices in the other pitakas and thus of the most importance.</p>	35	

Question	Answer	Marks	Guidance
2	<p><b>AO1</b></p> <p>Candidates might explore the early origins of Tibetan Buddhism including the influences of Mahayana and Theravada beliefs and practices.</p> <p>Some candidates might differentiate between different schools of Tibetan Buddhism in order to explore how closely they adhere to early Buddhism.</p> <p>Candidates might explore early Buddhist beliefs and practices, including those extant at the time of the Buddha.</p> <p>Candidates might also explore certain Tibetan practices which differ from other Buddhist schools. The Tibetan 'Book of the Dead' and the concept of Bardo could be explored. A discussion of the role of oracles and the use of Tantric practices could also be fruitful.</p> <p><b>AO2</b></p> <p>Candidates might argue that some Tibetan practices ( the use of oracles) are so far removed from the teaching of the Buddha that this does constitute a betrayal of Buddhist origins.</p> <p>Candidates might point to the Buddha's view that his teachings should be tested or refer to the raft analogy to argue that Buddhist teachings were never meant to be preserved exactly as the Buddha taught them.</p> <p>Some candidates might argue that the prime aim of Buddhism is to reach nibbana, and as long as this aim is preserved then any other changes can be seen as sensible adjustments to fit different cultural contexts.</p>	35	

Question	Answer	Marks	Guidance
3	<p><b>AO1</b></p> <p>Candidates might outline the use of vipassana and samatha meditation practices and explore their use in different schools. The nature of these 'calm' and 'insight' meditation practices could be explored. The use of certain techniques such as concentration on breathing or the use of mandalas could be explored.</p> <p>Candidates could explore the use of the nembutsu in Pure Land and its relation to both Sukhavati and nibbana. The frequency and nature of the way in which the nembutsu is practised could be discussed. The way in which visualisations of the bodhisattva and Sukhavati are used could also be considered.</p> <p>Candidates might outline key Zen practices such as zazen, kinhin, martial arts and the tea ceremony. They might also explore the views of gradual and sudden enlightenment, and the status of satori.</p> <p><b>AO2</b></p> <p>Candidates might argue that all Buddhists are ultimately aiming for nibbana, and thus all Buddhist practices including meditation are also aimed at nibbana.</p> <p>Candidates might explore whether the meditation practices of lay Buddhists are more directed towards improving this life, or achieving good karma to improve their rebirth, rather than on achieving nibbana.</p> <p>Depending upon the meditation practices covered, candidates might explore whether satori or sukhavati are synonymous with nibbana, interim aims on the path to nibbana or completely separate aims.</p> <p>The way in which the candidate approaches this question means that any number of different conclusions could be reached depending on the material selected. As always the quality of the discussion is the important factor in assessing the level of the response.</p>	35	

Question	Answer	Marks	Guidance
4	<p><b>AO1</b></p> <p>Candidates could explore the nature of nibbana as completely separate from samsara, and thus the absence of the greed, hatred and suffering. However the continuation of the body within the samsaric realm should be explored. The continuing of physical pain as a result of karmic consequences, but lack of emotional distress at this matter, could be an appropriate area of consideration.</p> <p>Candidates could explore the nature of parinibbana as the ultimate end of the three poisons, and discuss which of the five khandhas continue.</p> <p>Some candidates might explore different views of nibbana, for example those which see nibbana and samsara as identical following an understanding of the teaching of sunyata.</p> <p><b>AO2</b></p> <p>Candidates might argue that in so far as nibbana and parinibbana both encompass the ending of dukkha, the karmic cycle, and the process of rebirth they can be seen as identical.</p> <p>Candidates might argue that nibbana is the first stage of a process which is completed by parinibbana. Since in nibbana rupa is present and karmic consequences can be experienced this is different to parinibbana.</p> <p>Some candidates might explore how the teaching of sunyata might affect views on this issue. They could question whether nibbana and parinibbana can be different if nibbana and samsara are ultimately seen as the same.</p>	35	

## APPENDIX 1

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

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