

GCE
Religious Studies

Unit **G586**: Buddhism

Advanced GCE

Mark Scheme for June 2018

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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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Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
SEEN	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

Handling of unexpected answers

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

If you are not sure how to apply the mark scheme to an answer, you should telephone your Team Leader.

A2 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.

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.

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/Indicative content	Mark	Guidance
1	<p>'Nembutsu is not a true form of meditation.' Discuss</p> <p>AO1: Candidates might begin by explaining what the nembutsu is and the purpose of it in the Pure Land tradition. Candidates might use the Japanese "Namu Amida Butsu" or the Chinese "Namo Amito Fo" in their explanation of nembutsu/ nianfo. But candidates will need to correctly link this to Amida Buddha and rebirth in the pure land which brings one closer to nirvana.</p> <p>Candidates may then explain the difference between the nembutsu in the Pure Land and True Pure Land traditions; and show how it can be used as a mantra for meditation, and invocation of 'other power' or a prayer of thanksgiving. They might use Honen's view that nembutsu is the one and only thing needed for salvation. Or Shinran's view that it is the sole practice for ensuring enlightenment in the pure land.</p> <p>Candidates might also explain the symbolic importance of the nembutsu and the rich imagery that is connected to it.</p> <p>Candidates might follow this with an explanation of meditation and the various forms of it, which could lead into a comparison of that and nembutsu.</p> <p>AO2: Candidates may discuss the nature of nembutsu in terms of comparing and contrasting it</p>	35	Candidates might use the Japanese "Namu Amida Butsu" or the Chinese "Namo Amito Fo" in their explanation of nembutsu. Either, or any other linguistic variation, is acceptable.

Question		Answer/Indicative content	Mark	Guidance
		<p>with other forms of meditation such as Samatha, vipassana, Zen Koans or mantras such as ‘om mani padme hum’.</p> <p>For example, nembutsu meditation does require one-pointedness of thought and calm breathing but neither is the true focus of the nembutsu and neither is explicitly sought for its own sake.</p> <p>Candidates might show that as the nature of the nembutsu is a prayer of thanksgiving and is designed to invoke the saving power of Amida Buddha, it is not a true form of meditation as it does not cultivate the mind and lead to a developed state of mindful non-attachment.</p> <p>Candidates might also discuss nembutsu further in terms of a statement of faith for Pure Land Buddhists rather than a meditative device.</p> <p>Candidates might also show how Rinzai Zen Buddhists might see the nembutsu as a koan and therefore a true form of meditation.</p>		
2		<p>‘The Heart Sutra has very little importance in Buddhism.’ Discuss</p> <p>AO1: Candidates might begin by explaining what the Heart Sutra is and that the Heart Sutra contains a very important teaching on sunyata which underpins Mahayana philosophy.</p>	35	

Question		Answer/Indicative content	Mark	Guidance
		<p>Candidates might explain what sunyata is (emptiness of self origination) and how this relates to Mahayana philosophy; for example, dependant origination shows that suffering has a cause and therefore can be ended; or that the five khandas are empty and therefore any perception and/or mental formulations are empty and therefore should be renounced.</p> <p>They might also explain the origins of the Heart Sutra and its place in the prajnaparamita texts. Some may even explain its relevance to the philosophy of Nagarjuna or link it to the Madhyamika philosophical school.</p> <p>Candidates might also suggest that the Heart Sutra is in a small class of sutras not attributed to the Buddha. In some versions of the text they are the words of Avalokiteśvara, a point which they may go on to discuss.</p> <p>AO2: Candidates might choose to compare and contrast the Heart Sutra to the other key texts to assess its importance.</p> <p>Candidates might see ‘importance/ unimportance’ in terms of being the most important text for Buddhism or containing the fundamental teachings of the Buddha.</p> <p>Some might suggest that there are other texts which are more important, for example; the Lotus sutra for Tendai Buddhists; Amitabha sutras for Pure Land</p>		

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		<p>Buddhists; no scripture for Zen or the Tripitaka for Theravada Buddhists.</p> <p>Candidates might also question the current authority that the Heart Sutra holds in Buddhist scholarship. Many think that it is a Chinese text with no real link to the original prajnaparamita texts from India. For some this might reduce its importance.</p> <p>Candidates might suggest that the Heart Sutra is important in some forms of Buddhism and not others and that this is not contrary to the question.</p> <p>Whilst others may suggest that it is equally unimportant to both Theravada and Mahayana Buddhists; the former because it is a Mahayana text and the later because text is unimportant within many traditions such as Zen.</p>		
3		<p>To what extent does the principle of upaya contradict Buddhist ethical teachings?</p> <p>AO1: Candidates might begin by explaining the nature of upaya within Mahayana Buddhism.</p> <p>Candidates might show that upaya is 'skilful means' or making decisions which benefit others rather than the self, using wisdom and compassion to guide the action rather than a strict moral code. For some this means that upaya can justify any action. However, the Buddha and Mahayana teachings state clearly</p>	35	

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		<p>that upaya is essentially the action of compassion for all sentient beings applied through the medium of wisdom.</p> <p>Candidates might use the Kalma sutta or the Lotus sutra to demonstrate how this teaching is shown within Buddhism. Candidates might quote from John Schroeder who shows that upaya is at the heart of the Buddha's teachings and all teachings thereafter.</p> <p>Candidates might go on to explain the key feature of Buddhist ethical teachings and might draw on the eightfold path, the five precepts or even the vinaya rules.</p> <p>Candidates might also define what they mean by contradict. They might say that this term means that it totally opposes the ethical teachings and suggests something entirely different or they might suggest that contradict means to question or provide an alternative.</p> <p>Whilst either or any approach is valid, candidates are likely to produce a more coherent argument if they have an idea of the meaning of this term.</p> <p>AO2: Candidates might discuss whether using upaya would contradict the ethical teachings, for example, the eightfold path, five precepts or the vinaya rules. For example, right speech might dictate that people should not lie but upaya might suggest that telling a lie might benefit or protect others and therefore, be</p>		

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		<p>acceptable.</p> <p>Alternatively candidates might discuss whether it would allow these ethical teachings to be applied in a compassionate and wise manner to suit each situation.</p> <p>Candidates could choose to use a wide range of situations to support their arguments and any exemplification would help fully demonstrate the views asserted.</p>		
4		<p>Assess the view that the practices of Zen Buddhism and Tibetan Buddhism are the same?</p> <p>AO1: Candidates might begin by explaining the practices of both Zen and Tibetan Buddhists.</p> <p>Some may focus on the different practices within Soto and Rinzai Zen Buddhism and the Gelugpa and New Kadampa Tradition.</p> <p>For example, candidates might focus on the practice of zazen (just sitting) meditation in Soto Zen; the practice of Koan meditation and discussion in Rinzai Zen; the practices surrounding rituals particularly surrounding life and death in Gelugpa Tibetan Buddhism and the process of development from Atisa's teachings known as stages on the path or lamrim. Here Atisa advocated lojong (mind training) and tonglen (sending and receiving) as key elements</p>	35	

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		<p>to be perfected in order to gain enlightenment.</p> <p>Candidates might show that these have been adopted by the modern Kadampa tradition.</p> <p>Candidates may choose to explain the main features of both Zen and Tibetan Buddhism and either select specifically different or similar practices in order to demonstrate their similarity or otherwise. Such features could include meditation techniques, monasticism, leadership, importance of text, mantras and the concept of sunyata.</p> <p>AO2: Candidates might compare and contrast these different traditions and show how there are similarities in the importance of meditation and mantras as well as the role of symbolism in practice such as mandalas in Tibet and the practice of flower arranging, the tea ceremony and the maintenance of the Zen Gardens.</p> <p>Candidates might show the similarities between the practices of lojong and tonglen with those of zazen and koan meditation in that they develop the mind to overcome mental formulations and focus on the development of the bodhicitta or awakening mind.</p> <p>Candidates may also show practices are influenced by beliefs in dependant origination and sunyata and that these are common between Zen and Tibetan traditions.</p> <p>Candidates may also discuss the difference in</p>		

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		<p>practices especially around death.</p> <p>Candidates might also contrast the nature of tantric Buddhism with that of Soto and Rinzai Zen showing the focus on ritual, invocation of bodhisattvas and the prayers to the Buddha in Tibetan Buddhism and the abandonment of perception and mental formulation within Zen.</p> <p>Some might also discuss the influence of Bon and Daoism on the different traditions and show how this influence has radically altered the original Mahayana teachings to which they both subscribe.</p> <p>Throughout the discussion however, candidates need to focus on 'practices', as the question requires.</p>		

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