

Religious Studies

Advanced Subsidiary GCE

Unit **G576**: Buddhism

Mark Scheme for June 2013

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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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1. Annotations

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – 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 a mark
	Point has been seen and noted eg when part of an answer is at the end of the script

2. Subject-specific Marking Instructions

Handling of Unexpected Answers

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

Note: AO2 material in AO1 answers must not be credited and vice-versa.

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 Respons

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, 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		Indicative Content	Marks	Guidance
1	(a)	<p>Candidates are likely to explore the three aspects of the trikaya path in turn. The nirmanakaya or transformation body could be explored as the earthly manifestation of a Buddha. This is the body which appears to us in human form, and might be seen as having some form and physical state. Some candidates might refer to Siddhartha Gautama as a nirmanakaya.</p> <p>The sambhogakaya or enjoyment body could be explored as a more celestial body. This body is the eternal and transcendent form of a Buddha. It is sometimes seen as a form which manifests pure light.</p> <p>The dharmakaya or truth body can be explored as the embodiment of nibbana itself. It is the ultimate and perhaps most subtle of the three bodies, and is often understood to have no boundaries or limits. The dharmakaya bodies of the Buddhas are often perceived to have the same unifying features, and to embody the same eternal dhamma.</p> <p>Some candidates will discuss the connections between the three aspects of the trikaya doctrine.</p>	25	<p>Explain the three aspects of the trikaya doctrine.</p> <p>Some candidates will discuss the connections between the three aspects of the trikaya doctrine these will probably gain the higher level.</p>
	(b)	<p>Candidates might use the sambhogaakaya or dharmakaya aspects of the trikaya doctrine to argue in favour of the statement. They could explore how an eternal and transcendent Buddha might share many of the qualities seen in the gods of other religions. They might also consider whether the embodiment of the eternal dhamma is similar to holding divine wisdom in other faiths.</p> <p>Candidates might equally argue that these aspects have been misunderstood if they lead to a viewing of the Buddha as a god. They could explore the differences between these aspects and the gods/God of other faiths, for example the lack of any way in which the Buddha could be seen as dispensing justice to his devotees.</p> <p>Candidates might also consider what is meant by the term wrong, and in what sense this doctrine might be considered wrong. Is it factually wrong, misrepresenting the Buddha? Is it morally wrong? They might use the Theravada criticisms of the doctrine to explore this idea.</p>	10	<p>'The trikaya doctrine is wrong because it makes the Buddha seem like a god.' Discuss.</p>

Question		Indicative Content	Marks	Guidance
2	(a)	<p>Candidates might explore the vinaya rules as a whole body, or give specific examples in order to illustrate their answers. The quality of the explanation will determine the level achieved, not the number of rules discussed.</p> <p>Candidates might explore how the vinaya rules are crucial for ensuring the integrity of the monastic sangha, and maintaining the respect and support of the laity. Without this support the monastic sangha would be unable to function. Candidates might also refer to the nature of the monastic sangha as an orthopraxy, and thus the need for the rules in order to maintain unity within the sangha. This ensures that there are no disputes within the sangha to split the sangha.</p> <p>Candidates might also refer to specific vinaya rules to illustrate how following the rules of the vinaya ensure that the monastic sangha are following the most effective path to nibbana, and thus making the best use of the opportunities given to them by their position.</p>	25	Explain the importance of the vinaya rules for the monastic sangha.
	(b)	<p>Candidates might argue that if one is being a 'good Buddhist' then following the vinaya rules should come naturally as they are the embodiment of Buddhist ideals and concepts. Thus they might consider whether those who struggle to keep the rules are 'good Buddhists'.</p> <p>Candidates might consider whether those who struggle to keep the vinaya rules are in fact trying harder, and thus more worthy of the title a 'good Buddhist'.</p> <p>Candidates might also explore what the term 'good Buddhist' means. Being a 'good' lay Buddhist has different requirements than being a 'good' bhikkhu or bhikkhuni and does not involve following the vinaya rules at all.</p>	10	'A good Buddhist should find it easy to follow the vinaya rules.' Discuss.

Question		Indicative Content	Marks	Guidance
3	(a)	<p>Candidates are free to select an area of focus (eg folk religions, vedic traditions or the shramana movement), or to address any combination of them.</p> <p>Candidates are likely to explore the changing social and economic conditions in India at the time of the Buddha. They might explore how increasing affluence led to more free time for many people, and this had implications for how they spent their free time, including their religious obligations. They could also explore how increased trade led to new ideas about religion being introduced through the trading routes.</p> <p>Candidates might explore how the increasing development of cities and the move away from village life brought challenges to the caste system. They could also consider how the change from tribal republics to monarchies changed social hierarchies, and again could be challenging to the status of some within the caste system.</p>	25	<p>Explain how the social and economic conditions at the time of the Buddha led to challenges to the existing religious beliefs in India.</p> <p>Candidates could suggest that the Buddha is part of the challenge to the existing beliefs as a response to the social conditions of the caste system and Brahmin dominance.</p>
	(b)	<p>Candidates responses to this may vary depending upon the areas they have chosen to focus on in part a. Any valid response to the question should be accepted.</p> <p>Candidates might argue that the Buddha's rejection of the caste system was reflective of the cultural milieu and mirrored in other sects which formed at the same time. Candidates might also consider whether the development of the shramana lifestyle was part of a wider cultural movement adopted by others.</p> <p>Candidates might also point to aspects of the Buddha's teachings which might be argued to have developed independently of the cultural changes around him. They could also consider whether the Buddha was preaching an eternal dhamma, which would have been the same regardless of the culture in which he was placed.</p>	10	<p>To what extent do the Buddha's teachings reflect the wider cultural changes occurring in India during his lifetime?</p>

Question		Indicative Content	Marks	Guidance
4	(a)	<p>Candidates are likely to begin by outlining the three poisons – greed/craving, hatred and delusion. They must however move beyond mere description of these and explain how they keep the wheel of samsara in motion in order to access the higher levels.</p> <p>Candidates could explain how delusion can lead to attachment and craving, which leads to rebirth within the wheel of samsara. This might be illustrated with reference to specific teachings or concepts such as the first noble truth, or the three marks of existence.</p> <p>Candidates might explore how craving or hatred towards feelings or sensations can lead to attachment or aversion, and how this might then lead to rebirth within the wheel of samsara. Again this might be illustrated with reference to specific Buddhist concepts.</p> <p>Some candidates might refer explicitly to the teaching of dependent origination to illustrate how the three poisons maintain the cycle of samsara, but this is not required.</p>	25	Explain how the three poisons keep the wheel of samsara in motion.
	(b)	<p>Candidates might argue that it is delusion which leads to both greed/craving and hatred. They could argue that a failure to understand anatta for example leads to a sense of ego and thus greed. They might also argue that failure to understand anicca leads to hatred when an understanding of anicca would encourage acceptance of a temporary situation.</p> <p>Candidates might counter-argue that it is craving or hatred which blind us to a true understanding of the world around us, and thus the statement should be reversed. They might equally argue that delusion leads to either craving or hatred but not both. As always the quality of the discussion is more important than the conclusion reached.</p>	10	To what extent can it be argued that delusion leads to greed and hatred?

APPENDIX 1

AS Levels of Response

Level	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"> little relevant material some concepts inaccurate shows little knowledge of technical terms. <i>L1</i>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification. <i>L1</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"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms. <i>L2</i>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification. <i>L2</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"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms. <i>L3</i>	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified. <i>L3</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"> accurate knowledge good understanding good selection of material technical terms mostly accurate. <i>L4</i>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point. <i>L4</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"> very high level of ability to select and deploy relevant information accurate use of technical terms. <i>L5</i>	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints. <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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