



**GCE**

**Religious Studies**

Unit **H573/06**: Developments in Buddhist Thought

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

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Level six - 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.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

## SUBJECT–SPECIFIC MARKING INSTRUCTIONS

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for ‘what must be a good answer’ would lead to a distorted assessment. Candidates’ answers must be relevant to the question. Beware of prepared answers that do not show the candidate’s thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

### Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide ‘correct’ answers. The Mark Scheme can only provide ‘best guesses’ about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions:

**AO1** (Demonstrate knowledge and understanding of religion and belief) and

**AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**Determine the mark within the level:** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

Question	Indicative content	Marks	Guidance
1	<p><b>To what extent is the life of the Buddha important to Buddhists?</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate learners' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Learners may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• the historical Buddha, Siddhartha Gautama, a 'prince' from the Shakya tribe of Northern India/ Nepal.</li> <li>• details of his life, from his birth in Lumbini to the Four Sights and leaving home, becoming an ascetic and gaining enlightenment, then spending his life teaching what he had discovered</li> <li>• the Pali Canon as a source of information about the life of the Buddha. These texts show reverence for the Buddha as they recount his words.</li> <li>• the importance of the sites associated with the Buddha's life as pilgrimage sites, or the popularity of the previous lives of the Buddha (<i>Jataka</i> tales) as a source of morality and guidance for Buddhists</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p>	<p>Candidates will need to focus on the importance to Buddhists. This can be Buddhists of the past, future or the present.</p> <p>Descriptive responses about the life of the Buddha are not likely to attract as many marks as those that evaluate the importance to Buddhists.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• the historical Buddha as one of the three bodies (<i>trikaya</i>) of the Buddha and then develop this within their discussion.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that the historical Buddha is important to Buddhists because: <ul style="list-style-type: none"> <li>○ he is an example for others to follow. For example, he was a morally perfect individual who held many, if not all of the virtues any human might aspire to hold, such as compassion, generosity, modesty and wisdom</li> <li>○ the Buddha gained enlightenment in his life time and so Buddhists hope for the same for themselves</li> <li>○ the historical Buddha set up the religion and the <i>sangha</i> and is therefore responsible for the existence of Buddhists and Buddhist teachings.</li> </ul> </li> <li>• Some candidates might argue that the historical Buddha is not important to Buddhists because: <ul style="list-style-type: none"> <li>○ the Pali Canon was written 500 years after the Buddha's death so we do not know if it is true. Therefore, questioning the 'historical' Buddha's life and teaching</li> <li>○ there is no proof of his existence or life other than the <i>sangha/ dhamma</i> left behind, which could have been created by others. The Pali Canon certainly is not the work or words of just one person (although the <i>Dhammapada</i> is)</li> <li>○ the Buddha's life is too difficult to replicate and so of no use,</li> <li>○ the <i>dhamma</i> and <i>sangha</i> are more important than the Buddha as they have all the information needed to guide someone towards enlightenment</li> <li>○ the historical Buddha is just one aspect of the three bodies of the Buddha, the other two are still present and therefore of more use.</li> </ul> </li> </ul>	<b>(AO2 24)</b>	



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li>• Some candidates might combine these views and argue that:<ul style="list-style-type: none"><li>○ the historical Buddha and his legacy are equally important to Buddhists</li><li>○ the Three Refugees as a statement of faith show the importance of the Buddha's life although other aspects are also important</li><li>○ the life of the Buddha is a good example even if it cannot be followed completely.</li></ul></li></ul>		



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• in the 79<sup>th</sup> and 80<sup>th</sup> Questions of King Milinda, where the question again cannot be satisfactorily answered.</li> </ul> <p><b>AO2</b> Learners may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that <i>nibbana</i> is too difficult to explain because:             <ul style="list-style-type: none"> <li>○ <i>nibbana</i> is incomprehensible if you are not enlightened. They might use the famous story of the turtle and the fish to illustrate this. The turtle tries to explain what dry land is like to the fish, who has no concept of 'dry' or 'land'</li> <li>○ it is not possible to say what <i>nibbana</i> is but it is possible to say what it is not (similar to the western concept of <i>via negativa</i>)</li> <li>○ there is also no direct translation of the word and many definitions are given by different Buddhists sects.</li> </ul> </li> <li>• Some candidates might argue that <i>nibbana</i> is not difficult to explain because:             <ul style="list-style-type: none"> <li>○ it is not difficult explain, just very difficult to grasp with an unenlightened mind.</li> <li>○ the Buddha could have explained it very clearly but without an understanding of enlightenment his followers could not possibly grasp what he was saying.</li> <li>○ the Zen concept of getting behind the language to understand the true nature of things</li> <li>○ <i>nibbana</i> is beyond words so that it could never be explained anyway</li> </ul> </li> <li>• Some candidates might combine these views and argue that:             <ul style="list-style-type: none"> <li>○ all we need to know is how to gain enlightenment so don't need to explain it, i.e. following the Eightfold Path. Therefore, explanations are not necessary, it is the path that is important.</li> <li>○ any explanation is easy or difficult depending on who is listening and what their state of mind is.</li> </ul> </li> </ul>	<b>(AO2 24)</b>	



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• the way in which enlightenment is perceived as a slow awakening by Soto Zen</li> <li>• the practices associated with Rinzai Zen, for example <i>koans</i> and martial arts; and its views about <i>satori</i> and the way in which enlightenment can occur suddenly</li> <li>• the nature of Zen Buddhism as a form of Mahayana Buddhism which focuses on the concept of <i>sunyata/sunnata</i> (emptiness). Both Rinzai and Soto show how empty language is, but from different perspectives.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that there are no significant differences between Rinzai and Soto Zen, because: <ul style="list-style-type: none"> <li>○ obvious areas of comparison are around meditative practices, and learners may compare <i>zazen</i> and <i>koan</i> meditation and show the similarities in aims and outcomes.</li> <li>○ in both, the attitude towards enlightenment has similarities.</li> <li>○ there are similarities between them in that they both are designed to get beyond the mental formulations of language that inhibit the path to enlightenment.</li> </ul> </li> <li>• Some candidates might argue that there are significant differences between Rinzai and Soto Zen Buddhism because: <ul style="list-style-type: none"> <li>○ each form of Zen originates from a different school within Chinese Chan and these reflect the masters who taught them.</li> <li>○ original Chan masters like Ma-tsu and Shih-tou had different teaching methods and practices. This influenced later developments in Japan.</li> <li>○ Soto is closer to Bodhidharma's original wall gazing meditation and Rinzai practices are a corruption of this.</li> </ul> </li> </ul>	<b>(AO2 24)</b>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li>• Some candidates might combine these views and argue that:<ul style="list-style-type: none"><li>○ the differences are a matter of emphasis rather than being significant. Candidates may point to the nature of language to support these views</li><li>○ the idea that the variations within Zen are less than the variations between Zen and other traditions, and show that there are significant areas of commonality especially around the teaching on mindfulness</li><li>○ the concept of <i>upaya</i> might be used to explain the different teachings and that this can be accommodated easily within both Zen Buddhism and Buddhism as a whole</li><li>○ there are significant differences between the two traditions, but the differences are not important as the goal is the same.</li></ul></li></ul>		



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• the Dalai Lama and Thich Nhat Hanh have become famous advocates for Buddhist social activism. A description might be given as to the areas in which they have been active</li> <li>• an explanation might be given about what is meant by ‘Buddhist practice’. This might include mediation as well as ethical conduct in all aspects of life, both of which help to develop wisdom. All of this may be inextricably linked to social activism.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that social activism is an important part of Buddhist practice because: <ul style="list-style-type: none"> <li>○ the Buddha taught that service of others was the correct way to behave because it taught compassion and washed away past sins.</li> <li>○ the concept of compassion means that a Buddhist has to be socially active. Compassion is directed to reducing the suffering of all beings.</li> <li>○ This could be linked to the <i>bodhisattva</i> path, which suggests that a <i>bodhisattva</i> must not neglect the needs of beings who are suffering</li> <li>○ examples, such as the Sangha Metta project in Thailand, which actively helps those in the lay community with HIV/ Aids, might be used.</li> </ul> </li> <li>• Some candidates might argue that social activism is not an important part of Buddhist practice because: <ul style="list-style-type: none"> <li>○ teachings on detachment may suggest that social activism is not part of Buddhist practice.</li> <li>○ the <i>Sangamji Sutta</i> from the <i>Udana</i> 1:8 to support this view as it shows a renunciant freeing himself from his ties of fatherhood and being a husband</li> <li>○ some social activism may not appear to be consistent with the Buddha’s teachings for example, the 969 movement in Myanmar (Burma) which advocates violence against the Muslim minority in that country. This is social activism in that it is a volitional action to bring</li> </ul> </li> </ul>	<b>(AO2 24)</b>	



Question	Indicative content	Marks	Guidance
	<p>about a change in society and from their point of view the change will be positive. However, their actions do not seem to be compassionate nor are they consistent with the Buddha's teachings.</p> <ul style="list-style-type: none"> <li>• Some candidates might combine these views and argue that social activism is an important part of Buddhist practice but that it is equally important as other parts: <ul style="list-style-type: none"> <li>○ the teaching of the Buddha shows that all beings and events are interlinked (<i>paticcasamupada</i> or dependent origination within the Theravada tradition; <i>sunyata/sunnata</i> or emptiness in Mahayana)</li> <li>○ therefore, all Buddhists cannot but be concerned about social injustice, war and the environment because they are inextricably linked to it but no more so than concern for their own enlightenment or ethical conduct.</li> <li>○ the Dalai Lama teaches that to renounce the world means to give up your attachments to the world. It does not mean that you have to separate yourself from it.</li> </ul> </li> </ul>		

Level (Mark)	Assessment Objective (AO1)  Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>
6 (14–16)	An <b>excellent</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focusses on, the question throughout</li> <li>• excellent selection of relevant material which is skilfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
5 (11–13)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
4 (8–10)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• some scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
3 (5–7)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> </ul>

	<ul style="list-style-type: none"> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• some scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</li> </ul>
<b>2</b> (3–4)	<p>A <b>basic</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• A limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success</li> </ul>
<b>1</b> (1–2)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• Very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>
<b>0</b> (0)	No creditworthy response
<b>Level</b> (Mark)	<b>Assessment Objective (AO2)</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study
<b>6</b> (21–24)	<p>An <b>excellent</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skilfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely</li> <li>• Thorough, accurate and precise use of technical terms and vocabulary in context</li> </ul>

	<ul style="list-style-type: none"> <li>extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>
5 (17–20)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>clear argument which is mostly successful</li> <li>mostly successful and clear analysis and evaluation</li> <li>views well stated, coherently developed and justified</li> <li>answers the question set competently</li> <li>accurate and appropriate use of technical terms and subject vocabulary.</li> <li>a range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
4 (13–16)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>argument is generally successful and clear</li> <li>some successful analysis and evaluation</li> <li>views well stated, with some development and justification</li> <li>answers the question set well</li> <li>mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>some scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>
3 (9–12)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>some successful argument</li> <li>partially successful analysis and evaluation</li> <li>views asserted but often not fully justified</li> <li>answers the question set</li> <li>generally appropriate use of technical terms and subject vocabulary.</li> <li>some scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>
2 (5–8)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>some argument attempted, not always successful</li> <li>little successful analysis and evaluation</li> </ul>

	<ul style="list-style-type: none"> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• A limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
<p><b>1</b> (1–4)</p>	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• Very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>
<p><b>0</b></p>	<p>No creditworthy response</p>

## Assessment Objective (AO) Grids

<b>AO1 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Demonstrate knowledge and understanding of religion and belief, including:		
• religious, philosophical and/or ethical thought and teaching	Y	1-4
• influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-4
• cause and significance of similarities and differences in belief, teaching and practice	Y	1-4
• approaches to the study of religion and belief.	Y	1-4

<b>AO2 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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