



**GCE**

**Religious Studies**

**H173/06:** Developments in Buddhist thought

Advanced Subsidiary GCE

**Mark Scheme for June 2019**

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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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Indicative content – Responses might include:	Guidance
<p><b>1. To what extent is the Buddha less important than his teachings?</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• an explanation of who the Buddha was and his role within Buddhism. A brief explanation of the enlightenment, teaching and actions of Siddhartha Gautama</li> <li>• the Buddha left behind him an example for others to follow, as well as a comprehensive set of teachings, thus making the Buddha the source of wisdom and authority for Buddhists/ Buddhism</li> <li>• the Buddha established a monastic system to keep and pass on those teachings</li> <li>• the importance of the Buddha as one of the Three Refuges and his equal importance with the <i>sangha</i> and <i>dhamma</i></li> <li>• the Buddha’s teachings in terms of the Four Noble Truths and Noble Eightfold Path; the insistence on <i>ehipassiko/ehipaśyika</i>.</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 Buddha is less important because: <ul style="list-style-type: none"> <li>○ it is the Buddha as an example that is important rather than a single person</li> <li>○ there have been many Buddhas and each one fits into a set pattern of actions, which marks them out as a Buddha</li> <li>○ the teachings left behind by the Buddha are of more importance because it is the teachings that people use to gain enlightenment, especially after the death of the Buddha</li> <li>○ the importance of self-reliance and the idea of <i>ehipassiko/ehipaśyika</i> ('come and try'), rather than blind faith and devotion</li> <li>○ the <i>sangha</i> collected, collated and passed on the teachings of the Buddha rather than preserving a personality cult.</li> </ul> </li> <li>• Some candidates might argue that the Buddha is more important because: <ul style="list-style-type: none"> <li>○ the Buddha is a role model to both Buddhists and to Buddhism as a whole</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>○ the Buddha re-introduced Buddhism to the world, therefore, Buddhism would not currently exist without him</li> <li>○ the <i>dhamma</i> and the <i>sangha</i> would also not exist without the Buddha</li> <li>○ the teachings of the Buddha do not make sense without the life of the Buddha which shows that they work and do lead to enlightenment</li> <li>○ the Buddha's teachings are a reflection of the mind set of humans in this particular eon and therefore tailored to meet people's needs and lead them to enlightenment.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates may combine these views and suggest that: <ul style="list-style-type: none"> <li>○ the Buddha is important but his example to others and his teachings are equally important</li> <li>○ trying it for yourself also plays an important role within Buddhism but that this relies on both faith that the teachings are true and, that they do lead to enlightenment</li> <li>○ no one aspect of Buddhism is more or less important than any other.</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="209 241 1050 309">2. <b>‘To escape samsara, a Buddhist should focus on karmic seeds rather than karmic fruits.’ Discuss.</b></p> <p data-bbox="209 353 1066 427"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="197 472 1090 1055" style="list-style-type: none"> <li>• karmic seeds and fruits affect rebirth within <i>samsara</i> and either keep one tied to the cycle of <i>samsara</i> or allow one release from it</li> <li>• <i>kamma</i> is more complex than just actions and their consequences</li> <li>• consciousness contains karmic seeds from personality traits and habits, as well as motivation or volition to act. This can affect rebirth in <i>samsara</i></li> <li>• consciousness is also affected by the fruits of kammic actions or <i>kamma phalia</i>. This can also affect rebirth in <i>samsara</i></li> <li>• volitional actions are the focus of teachings such as the Four Noble Truths and Noble Eightfold Path</li> <li>• the Noble Eightfold Path and teachings such as the three fires/ poisons show skilful and unskilful actions and the consequences of those actions.</li> </ul> <p data-bbox="209 1178 1086 1252"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="197 1296 1042 1991" style="list-style-type: none"> <li>• Some candidates might argue that <i>karmic</i> fruits are more important than <i>karmic</i> seeds because: <ul data-bbox="197 1413 1042 1872" style="list-style-type: none"> <li>○ kammic fruits either allow one to escape from the cycle of <i>samsara</i> or bind one to it</li> <li>○ it is <i>kamma phalia</i> or the fruit of actions that has the biggest impact on one’s current life and any future ones</li> <li>○ it directs one’s rebirth within the six realms of existence. Or it allows one to be reborn as a human and attempt to gain enlightenment</li> <li>○ the three fires/poisons are only fires/ poisons because of the consequences they bring i.e. craving (<i>tanha</i>) and suffering (<i>dukkha</i>)</li> <li>○ enlightenment is ultimate <i>karmic</i> fruit and all of Buddhist teachings lead to this point.</li> </ul> </li> <li>• Some candidates might argue that karmic fruits are not more important than seeds because:</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>○ the Noble Eightfold Path involves developing skilful actions rather than unskilful ones, particularly those concerned with morality (<i>sila</i>)</li> <li>○ the three fires/ poison (greed, hatred and ignorance) are acts rather than consequences of actions</li> <li>○ the idea of <i>ehipassik /ehipaśyika</i> ('come and try'), is about actions rather than waiting to see what the consequences are</li> <li>○ it is the actions themselves that lead to the consequences; therefore, there would be no consequence if there is no action</li> <li>○ it is kammic seeds that trap a person in <i>samsara</i> or help them to escape from it rather than kammic fruits.</li>   <li>● Candidates may combine these views and suggest that kammic fruits are equally as important as kammic seeds: <ul style="list-style-type: none"> <li>○ one would not have fruits without seeds (actions) and there would be no seeds if it were not for the fruits of previous actions. This is shown in the 12 <i>nidanas</i></li> <li>○ <i>samsara</i> itself is the constant cycle of action and consequence</li> <li>○ the three fires/ poisons can be seen to be both actions themselves and the consequences of unskilful actions.</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="209 304 1090 376"><b>3. Critically assess the view that Buddhism is only concerned with suffering (<i>dukkha/dukkha</i>).</b></p> <p data-bbox="209 461 1066 533"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="201 577 1090 1043" style="list-style-type: none"> <li>• the Buddha set out to find out why suffering happens and how to stop it</li> <li>• there are three types of <i>dukkha</i> (physical suffering, suffering caused by impermanence and general angst)</li> <li>• <i>dukkha</i> is one of the Three Marks of Existence, along with impermanence (<i>anicca</i>) and not-self (<i>anatta</i>)</li> <li>• <i>dukkha</i> is the first of the Four Noble Truths and the Four Noble Truths are about how to overcome <i>dukkha</i></li> <li>• the Four Noble Truths form the first teaching of the Buddha in the deer park in Sarnath</li> <li>• the Noble Eightfold Path is about gaining enlightenment, which is the cessation of suffering.</li> </ul> <p data-bbox="209 1167 1090 1238"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="201 1283 1090 2011" style="list-style-type: none"> <li>• Some candidates might argue that Buddhism is only concerned with <i>dukkha</i>. <ul data-bbox="201 1361 1090 1783" style="list-style-type: none"> <li>○ the Buddha saw suffering for the first time in the four sights and set out to find out why it happened and how to bring it to an end</li> <li>○ <i>nibbana/nirvana</i> is the cessation of <i>dukkha</i></li> <li>○ it is often suggested that the Buddha said, ‘I teach only suffering and the cessation of suffering’ (although this phrase is not found in the Pali Canon)</li> <li>○ the Three Marks of Existence identify <i>dukkha</i> as a fundamental feature of <i>samsara</i> and the key aspect of <i>samsara</i> to be overcome.</li> <li>○ the Four Noble Truths teach expressly about <i>dukkha</i> and the way to bring it to an end.</li> </ul> </li> <li>• Some candidates might argue that Buddhism is not only concerned with <i>dukkha</i>. <ul data-bbox="201 1944 1090 2011" style="list-style-type: none"> <li>○ the Three Marks of Existence not only include <i>dukkha</i>, but impermanence and ‘not-self’ as well. It can be argued that</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p>either of these are more important in understanding the Buddhas teachings</p> <ul style="list-style-type: none"> <li>○ the teachings of the Buddha are primarily focussed on attaining <i>nibbana/nirvana</i></li> <li>○ for Buddhists <i>dukkha</i> is a fact of life but the focus is <i>nibbana/nirvana</i> or gaining enough good <i>kamma</i> for a positive rebirth</li> <li>○ some scholars suggests that Buddhists focus on apotropaic Buddhism (concern for the day to day protection of a community and individuals in the here and now), kammatic Buddhism (gaining merit for a positive rebirth) and nibbanic Buddhism (aiming directly for <i>nibanna/nirvana</i>). None of these forms of Buddhism is concerned with <i>dukkha</i></li> <li>○ wisdom, morality and meditation are the focus of the Noble Eightfold Path and this does not focus on <i>dukkha</i>.</li> </ul> <ul style="list-style-type: none"> <li>● Candidates may combine these views and suggest that Buddhism is concerned with <i>dukkha</i> but is also concerned with other concepts such as <i>nibbana/nirvana</i>:</li> </ul> <ul style="list-style-type: none"> <li>○ understanding <i>dukkha</i> is essential to understanding one's current situation and how to make changes. However, <i>dukkha</i> is only one of the Three Marks of Existence</li> <li>○ the Three Marks of Existence not only include <i>dukkha</i>, but impermanence and 'no-self' as well. It can be argued that all three of these are important in understanding not only our current situation but also the Buddha's teachings on how to overcome it</li> </ul> <p>much of the focus of the Pali canon and the actions of Buddhists is on <i>nibbana/nirvana</i>; however, everything is understood form the starting point of <i>dukkha</i>.</p>	

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <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>	<b>Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.</b>
<b>5</b> (13–15)	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 very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4</b> (10–12)	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>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>3</b> (7–9)	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> <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> </ul> A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
<b>2</b> (4–6)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <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> </ul> 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	
<b>1</b> (1–3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <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	

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
<b>5</b> (13–15)	A <b>very good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• clear and convincing argument</li> <li>• successful and clear analysis and evaluation</li> <li>• views very 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 very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <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>	
<b>4</b> (10–12)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally 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>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i>	
<b>3</b> (7–9)	A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question: <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>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i>	
<b>2</b> (4–6)	A <b>basic</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <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> <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>	
<b>1</b> (1–3)	A <b>weak</b> demonstration of analysis and evaluation in response to the question: <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> <b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i>	
<b>0</b> (0)	No creditworthy response	

## 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.
	(H573 only) 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

### H173, H573 AS and A Level Religious Studies

#### 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.

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 the 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.

The Mark Scheme contains 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.

The Levels of Response must be used in conjunction with the outlined indicative content.

### 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 or 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.

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*.

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