

GCE

Religious Studies

Unit **H173/06**: Development in Buddhist thought

Advanced Subsidiary 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.
	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 learners **might** use, grouped according to each assessment objective tested by the question. It is hoped that learners will respond to questions in a variety of ways. Rigid demands for ‘what must be a good answer’ would lead to a distorted assessment. Learners’ answers must be relevant to the question. Beware of prepared answers that do not show the learner’s thought and which have not been adapted to the thrust of the question. Beware also of answers where learners 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 learners using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Learners 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 learners 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 learner does not address all of the Assessment Objective strands listed, the learner 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*.

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	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.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. 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	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. 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	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	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.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • 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 <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1	<p>'The Buddha is the most important refuge.' Discuss</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"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> • <i>cause and significance of similarities and differences in belief, teaching and practices</i> • <i>approaches to the study of religion and belief.</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • describe what the Three Refuges are and explain why they are at the heart of Buddhism. • a refuge is a place where a person might go when they are suffering, distressed, unhappy or need comfort, security and safety • the Buddha said that some people take refuge in material possessions, in people or in beliefs such as in an all-powerful God. • these are not true refuges and will not give the comfort that people seek. Instead the Buddha taught that people should take refuge in himself as the Buddha, his teachings (<i>dharmma</i>) and the monastic <i>sangha</i>. Each of these gives comfort, support and security and helps along the path to enlightenment 	<p>30</p> <p>AO1 15)</p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • the Buddha is a refuge for a variety of reasons. For example the Buddha's life is an example of renunciation and enlightenment or that he is an enlightened being and through his teachings one could emulate him. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the Buddha is the most important refuge because: <ul style="list-style-type: none"> ○ taking refuge in the Buddha is a way of showing respect for the Buddha and his accomplishments/ teachings ○ this is the most important because the Buddha's life story shows that it is possible to become enlightened in this lifetime ○ that the Buddha provides a personal example to follow or role model to emulate. • Some candidates might then argue that the Buddha is not the most important refuge because: <ul style="list-style-type: none"> ○ taking refuge in the <i>dhamma</i> is more important because it means understanding the key teachings such as the Four Noble Truths or Three Marks of Existence and accepting them as true. ○ the Buddha just rediscovers the eternal <i>dhamma</i> and so the <i>dhamma</i> is the most important as it outlives any Buddha ○ this might be invalid as it does not fully recognise the role of either the Buddha or the <i>sangha</i> in the path to enlightenment ○ taking refuge in the <i>sangha</i> is the most important because it means looking for support, comfort, security and guidance from those who already follow the Buddha and the <i>dhamma</i>. Although this could be used to show that the Buddha or the <i>dhamma</i> are more important as they came first. • Some candidates may combine these views and argue that: 	(AO2 15)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none">○ they are all equally important○ that by taking refuge in all of them, one becomes a Buddhist○ all three together help one along the path to enlightenment.		

Question	Indicative content	Marks	Guidance
2	<p>To what extent is <i>punabbhava/punarbhava</i> (rebirth) unavoidable?</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"> <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <i>cause and significance of similarities and differences in belief, teaching and practices</i> <i>approaches to the study of religion and belief.</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <i>a person is not reborn or reincarnated but the consequences of their actions (<i>kamma</i>) cause a new life which retains the consequences of those past <i>karmic</i> actions, and for some Buddhists the habits and the stream of consciousness of the previous life</i> <i>the concept of <i>anatta</i> (not-self) and the five <i>khandhas</i> show that there is no individual 'person' or 'soul' that is reborn, just <i>karmic</i> consequence and habit (or mental formulation)</i> <i>this links to <i>samsara</i> in that <i>karmic</i> consequences tie one to the cycle of <i>samsara</i>, but that rebirth may occur in one of six different realms</i> <i>lack of knowledge of the Three Marks of Existence or Three Poisons/Fires</i> 	30	
		(AO1 15)	

Question	Indicative content	Marks	Guidance
	<p>might also mean that a person remains within <i>samsara</i>, as knowledge of these would help one to escape rebirth</p> <ul style="list-style-type: none"> • rebirth is linked with the concept of <i>nibbana</i> and that there is an escape, so rebirth is not unavoidable. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that rebirth is unavoidable because of the law of <i>kamma</i>: <ul style="list-style-type: none"> ○ all volitional actions bring <i>kamma</i> whether these are thoughts, words or deeds and each one has a consequence that may be positive, negative or neutral. Both positive and negative <i>kamma</i> have consequences that will be seen in the next life; therefore, rebirth is unavoidable ○ rebirth is unavoidable because of the nature of craving and the Three Poisons/ Fires that keep one trapped within <i>samsara</i> ○ craving caused by ignorance in turn causes greed and hatred meaning that actions generate negative <i>karmic</i> consequences that must be lived out, therefore keeping one within <i>samsara</i> • Some candidates might argue that rebirth is not unavoidable, because: <ul style="list-style-type: none"> ○ rebirth can be avoided by gaining enlightenment as the Buddha had done. Once enlightened one is freed from the round of rebirth in <i>samsara</i>. There are many ways to do this including: ○ overcoming the Three Fires/ Poisons of greed, hatred and ignorance, which stop one from seeing clearly the Three Marks of Existence. ○ developing good and then neutral <i>kamma</i>. This will allow all bad <i>kamma</i> to be destroyed and stop further consequences from bad <i>kamma</i> and allow progress towards enlightenment. ○ becoming detached from material possessions and eventually the self will also allow for progress towards enlightenment as these are a 	(AO2 15)	

Question	Indicative content	Marks	Guidance
	<p>source of craving and, as stated in the Four Noble Truths, craving is the cause of suffering, which traps us in the cycle of <i>samsara</i>.</p> <ul style="list-style-type: none"> • some candidates may combine these views and argue that rebirth in <i>samsara</i> is avoidable but that rebirth including outside of <i>samsara</i> is unavoidable <ul style="list-style-type: none"> ○ <i>nibbana</i> is some sort of state beyond physical death, this is a form of rebirth. They might suggest that this either means that there is always some form of rebirth, and therefore it is unavoidable or that there are some rebirths that end the cycle, as <i>nibbana</i> does ○ rebirth happens moment by moment and that because everything is impermanent and in constant change rebirth is happening all the time. However, they might suggest that it is unavoidable only until one realises that it is happening and then one is enlightened and can see a way to liberation from it. 		

Question	Indicative content	Marks	Guidance
3	<p>Critically compare the different stages of the Eightfold Path.</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"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> • <i>cause and significance of similarities and differences in belief, teaching and practices</i> • <i>approaches to the study of religion and belief.</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • the eight stages of the Eightfold Path (right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration) • the practicalities of these stages for example; right speech involves abstinence from: lying; slanderous speech; harsh speech and idle chatter • right action involves abstinence from: killing of other living beings; taking what is not given i.e. stealing, cheating and exploiting others; and sexual misconduct • the Path is divided into three sections: wisdom, ethics and meditation. • the Eightfold Path forms part of the fourth noble truth and was taught in the Buddha's first sermon • the path is not linear and is not to be treated as a set of rules or commands but as interlinked guidelines. This might lead into a discussion of the relative merits of each stage. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Candidates might argue that one or more of the stages are of more importance than others or they might 	30	(AO1 15)

Question	Indicative content	Marks	Guidance
	<p>suggest the relative merits of different sections in comparison to others. One approach may be to just show how all of the stages are interlinked.</p> <ul style="list-style-type: none"> • <i>Bhikkhu Bodhi taught that “right view is the forerunner for the entire path’. Understanding this is essential at a mundane and a superior level to progress along the path</i> • <i>right concentration is the most important as it leads to higher states of mind and therefore enlightenment. However, this can be countered with the view that one needs to have developed mindfulness first so that one has the right skills to develop concentration</i> • <i>right livelihood is only possible once one has developed right speech and right action. Right speech and action would be easier to develop if one had a occupation which led to right livelihood.</i> • <i>right intention (the intention of renunciation, good-will and harmlessness) relies on right action, right effort and an understanding of right view.</i> • <i>ethical content of the Eightfold Path is the most important. This is because without developing ethical behaviour it is not possible to make progress on the path. As Bhikkhu Bodhi points out one cannot, for example, accept that the law of kamma is correct (right view) unless one accepts that there is a need to follow this and act ethically</i> • <i>one cannot make progress with mindfulness if one’s thoughts are of unwholesome words and actions, especially if one regrets what they have done. Even if a person does not think regretfully about their unwholesome actions, it would be impossible to make progress if thoughts are unwholesome as this would lead to negative kamma and therefore be wrong views</i> • <i>once a person starts to develop both mindfulness and right effort they start to see the need for ethical conduct. Therefore, they could argue that some stages are prerequisites for others and therefore the path is in some respects linear</i> <ul style="list-style-type: none"> • Candidates may combine these views and argue that the Eightfold Path is totally inter-related and therefore no one stage is more important than another. 	(AO2 15)	

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