



Oxford Cambridge and RSA

GCE

Religious Studies

H573/06: Developments in Buddhist thought

Advanced GCE

2021 Mark Scheme (DRAFT)

This is a DRAFT mark scheme. It has not been used for marking as this paper did not receive any entries in the series it was scheduled for. It is therefore possible that not all valid approaches to a question may be captured in this version. You should give credit to such responses when marking learner's work.

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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 2021

Indicative content – Responses might include:	Guidance
<p>1. To what extent is <i>dukkha/dukkha</i> (suffering) the most important concept in Buddhism?</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • <i>dukkha</i> means suffering. There are three forms of <i>dukkha</i> according to the Four Noble Truths • <i>dukkha-dukkha</i>, the <i>dukkha</i> of painful experiences. This includes physical and mental sufferings • <i>viparinama-dukkha</i>, the <i>dukkha</i> of the changing nature of all things. This includes frustration at not getting what you want. • <i>sankhara-dukkha</i>, the <i>dukkha</i> of conditioned experience. This includes a basic un-satisfactoriness of all things • <i>dukkha</i> is one of the three marks of existence, the other two being <i>anicca</i> (impermanence) and <i>anatta</i> (no unchanging self). <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 <i>dukkha</i> is the most important concept in Buddhism because: <ul style="list-style-type: none"> ○ <i>dukkha</i> is the central point to the Buddha’s teachings. The traditional story says that he left the palace to find out why suffering exists and how it can be stopped ○ overcoming <i>dukkha</i> is the goal of Buddhism and all schools and paths are designed to overcome <i>dukkha</i> ○ <i>dukkha</i> is one of the three fundamental characteristics of existence and therefore an essential part to understanding that existence ○ <i>dukkha</i> is felt by all beings in all realms and is therefore a constant feature of <i>samsara</i> ○ without the concept of <i>dukkha</i> there would be no Buddhism. • Some candidates might argue that <i>dukkha</i> is not the most important concept in Buddhism because: <ul style="list-style-type: none"> ○ knowing how to overcome <i>dukkha</i> such as via the Noble Eightfold Path is more important than <i>dukkha</i> itself. ○ knowing that <i>dukkha</i> exists is only part of the picture. Knowing that it is caused by craving, and <i>that</i> is caused by ignorance of impermanence and dependent origination may be more important ○ meditation maybe more important because it is through meditative practices that one can overcome craving and end <i>dukkha</i> ○ understanding the nature of <i>anatta</i> (not self) maybe more important because it leads to a greater understanding of impermanence and craving ○ the same can be said for any number of Buddhist concepts such as <i>kamma</i>, <i>nibbana</i>, <i>sunyata</i> (emptiness) or knowledge of the Pure Land. 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none">• Some candidates may combine these views and suggest that:<ul style="list-style-type: none">○ <i>dukkha</i> is a key teaching, but that all teachings in Buddhism are interlinked.○ one cannot exist in isolation to the others and no one teaching is more or less important than any other○ the teachings as a whole help one towards enlightenment and not one specific teaching.	

Indicative content – Responses might include:	Guidance
<p>2. Asses the claim that there are more similarities than differences between the <i>arhat/arahant</i> and <i>bodhisattva</i> paths.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the <i>arhat/arahant</i> path consists of following the Four Noble Truths and Noble Eightfold Path • someone who begins their journey on this path is a ‘stream enterer’. Once one perfects meditative practices and develops sufficient wisdom and morality then one moves to a ‘once returner’, knowing that one will be reborn only once more. The final stage is the ‘non-returner’ who will gain enlightenment in this life • the <i>bodhisattva</i> path has many forms but all start when one vows to remain within <i>samsara</i> (usually in <i>sambhogakaya</i> form) until all sentient beings have been saved and gained enlightenment. • The <i>bodhisattva</i> perfects six virtues: generosity, morality, patience, effort, concentration and wisdom • in other forms of the <i>bodhisattva</i> path one perfects the ten <i>bhumis</i> (path of awakening). <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 there are more similarities than differences between the <i>arhat/arahant</i> and <i>bodhisattva</i> paths because: <ul style="list-style-type: none"> ○ the <i>bodhisattva</i> path (perfecting either the six virtues or the ten <i>bhumis</i>) is no more than a distillation of the virtues found in the Noble Eightfold Path. ○ putting others before yourself is the essence of selflessness in both paths ○ developing innumerable ways to expound the Buddha’s teachings to suit a range of different audiences is common to both paths ○ the six paramitas are found in both Theravada and Mahayana Buddhism ○ there are clear guidelines for both paths and even if a person did not live in a monastic community it is still possible to make progress by themselves. • Some candidates might argue that there are more differences than similarities between the <i>arhat/arahant</i> and <i>bodhisattva</i> paths because: <ul style="list-style-type: none"> ○ the <i>arhat</i> path is the path of austerity. It involves renunciation of worldly affairs and life of meditation within a <i>sangha</i> (monastic community) ○ by contrast the <i>bodhisattva</i> path can be followed anywhere; acts of generosity, patience and morally can be performed in any country and any setting 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ the <i>bodhisattva</i> path is clearly laid out in a range of texts whereas the <i>arhat/ arahant</i> path is seen by many to just be the path of the monastic community ○ The <i>bodhisattva</i> path shows clear stages of progression whereas the <i>arhat/ arahant</i> path is based on time left to enlightenment ○ there are many <i>bodhisattvas</i> who can be called upon to assist a person who has taken the <i>bodhisattva</i> vow but there are no celestial <i>arhat/ arahants</i> to call on in Theravada Buddhism. • Some candidates may combine these views and suggest: <ul style="list-style-type: none"> ○ both paths have areas of similarity and difference that reflect the traditions in which they arose ○ for example, the ascetic tradition in India suits the <i>arhat/arahant</i> path but this did not successfully transplant to China, so there are variations based on this cultural difference ○ the paths are designed to get to the same end but in different ways and to suit people with different views. 	

Indicative content – Responses might include:	Guidance
<p>3. ‘Pure Land Buddhism does not follow the teachings of the historical Buddha.’ Discuss.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Pure Land Buddhism started in India in the second century CE but became popular in Japan following the teachings of Honen and Shinran • Amida Buddha is said to have made 48 vows, one of which was that if he gained enlightenment, he would create a Pure Land where sentient beings could be reborn and work towards enlightenment in an atmosphere more conducive than that on earth • there are two major schools of Pure Land Buddhism: Pure Land and True Pure Land • both schools appeal to Amida Buddha as a higher power and saviour-like being to help them to escape <i>samsara</i> and be reborn in the Pure Land. <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 Pure Land Buddhism does not follow the teachings of the historical Buddha because: <ul style="list-style-type: none"> ○ Pure Land Buddhism focuses on a short cut to enlightenment, rather than achieving it in the world here and now ○ Pure Land Buddhists focus on universal salvation rather than a personal journey towards enlightenment ○ Pure Land Buddhism recognises that traditional Buddhist teachings are not possible to live up to in today’s world and therefore they needed to be amended to suit the needs to people now ○ Pure Land does not have the same focus on meditation and moral conduct ○ greater emphasis is placed on the role of faith and having faith not in oneself but in ‘other power’. • Some candidates might argue that Pure Land does follow the teachings of the historical Buddha because: <ul style="list-style-type: none"> ○ <i>nibbana/nirvana</i> is still the goal of Pure Land Buddhists and the basic idea is that one must overcome craving in order to achieve enlightenment ○ Amida Buddha’s teachings are consistent with the eternal <i>dhamma</i> and therefore with those of the historical <i>Buddha</i> ○ The teachings of the Buddha and <i>bodhisattvas</i> in the Pure Land are consistent with the eternal <i>dhamma</i> and therefore with those of the historical Buddha ○ The three Pure Land Sutras were originally preached by the historical Buddha. 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none">• Some candidates may combine these views and suggest that:<ul style="list-style-type: none">○ the historical Buddha adapted his teachings to suit the people he taught and this is exactly the same as Amida Buddha did○ all teachings in Buddhism are essentially empty and contain an element of <i>upaya</i> (skilful means) therefore it is not important if they follow the teachings of the historical Buddha or not.○ The historical Buddha is not the Buddha of the Pure Land so it is more than likely that their teachings would be different.	

Indicative content – Responses might include:	Guidance
<p data-bbox="225 241 1075 309">4. ‘Engaged Buddhism challenges traditional Buddhist views.’ Discuss</p> <p data-bbox="165 344 1023 412">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="165 448 1082 824" style="list-style-type: none"> • Engaged Buddhism is a twentieth century phenomena that focuses on finding solutions to social, political, environmental and economic injustices/ suffering • the phrase was coined by Thich Nhat Hanh in 1963. He took traditional Buddhist social and ethical teachings and applied them in a more activist way to help improve society • some scholars suggest that this has always been the teaching of the Buddha • Thich Nhat Hanh developed the fourteen precepts of engaged Buddhism to demonstrate how the teachings of the Buddha can be applied to improving society today. <p data-bbox="165 860 1043 927">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul data-bbox="165 963 1082 1899" style="list-style-type: none"> • Some candidates might argue that Engaged Buddhism does challenge traditional Buddhism because: <ul data-bbox="217 1025 1069 1532" style="list-style-type: none"> ○ Engaged Buddhism focuses more on looking for ways to overcome social, political, environmental and economic injustices/ suffering rather than justifying why this should be done ○ Engaged Buddhism teaches that meditative practices such as mindfulness are the key to ending these types of injustice/ suffering. These practices are different to traditional practices ○ Engaged Buddhism encourages the monastic community to become more involved in the social concerns of the lay community which is a challenge especially in Theravada countries ○ Thich Nhat Hanh states that dogmatically following one teaching is inappropriate, therefore there is not a single focus on a ‘most important’ teaching. This contradicts the idea of right view from the eightfold path. • Some candidates might argue that Engaged Buddhism does not challenge traditional Buddhism because: <ul data-bbox="217 1671 1082 1899" style="list-style-type: none"> ○ Engaged Buddhism has a greater focus on providing practical support rather than theoretical teachings (which is in keeping with the teaching of the <i>Buddha</i>). ○ the Four Noble Truths, the Noble Eightfold Path, <i>arhat/arahant</i> and <i>bodhisattva</i> paths all focus on the need to behave in a way which causes no harm or suffering to others. This is because it is not only unskillful and morally wrong but also 	









Indicative content – Responses might include:	Guidance
<p>because all things are interconnected so hurting them hurts us. This is the same as the teachings of Engaged Buddhism</p> <ul style="list-style-type: none"> ○ the point of engaged Buddhism is to show that all things ‘inter-are’ which is why we have a moral responsibility to ensure that our actions do not cause anyone or anything else to suffer ○ <i>sunyata</i> (emptiness) and ‘inter-being’ are all reworkings of the same traditional Buddhist teaching and all point to the dependence humans have on each other and on the world in which humans live. <ul style="list-style-type: none"> ● Some candidates may combine these views and suggest that: <ul style="list-style-type: none"> ○ Engaged Buddhism has its roots in traditional Buddhist teaching such as dependent origination because the idea of ‘inter-being’ is fundamental to explaining why it is essential to behave in a certain way. ○ The Buddha taught that all actions have wide reaching consequences and therefore, all actions should be regarded as ‘engaged’ because they cannot be separated as being ‘mine’. 	

Level (Mark)	Levels of Response for A 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.
6 (14–16)	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
5 (11–13)	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 (8–10)	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 (5–7)	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 (3–4)	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 (1–2)	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 A 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.
6 (21–24)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive 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 an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear argument which is mostly successful • 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 (13–16)	<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 (9–12)	<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 (5–8)	<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 (1–4)	<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 	

	<ul style="list-style-type: none">• 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

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 mark scheme.

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 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*.

OCR (Oxford Cambridge and RSA Examinations)
The Triangle Building
Shaftesbury Road
Cambridge
CB2 8EA

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored