

Religious Studies A (World Religion(s))

General Certificate of Secondary Education

Unit **B569**: Buddhism 1 (Beliefs, Special Days, Divisions and Interpretations)

Mark Scheme for June 2012

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, OCR Nationals, 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 will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2012

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

Annotations

Annotation	Meaning
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	Too vague

Subject-specific Marking Instructions**General points**

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, ie no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

AO1 part (d) question

Level 3 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation
Level 2 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 1 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
Level 0 0	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

<p>Level 4 10-12</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly <p>Few, if any errors in spelling, grammar and punctuation</p>	<p>Level 2 4-6</p>	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately <p>There may be errors in spelling, grammar and punctuation</p>
<p>Level 3 7-9</p>	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p>Level 1 1-3</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms <p>Errors of grammar, punctuation and spelling may be intrusive</p>

		Level 0 0	No evidence submitted or response does not address the question.
--	--	--------------	--

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • craving • clinging • desire • attachment <p>1 mark for response.</p>	1	Can accept 'wanting things'; 'seeking your own desires'
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Meditation • Following the Dhamma (teachings of the Buddha) • Following the Noble Eightfold Path <p>1 mark for each response.</p>	2	Can accept 'Eightfold Path' and 'the Middle Way' as separate and give credit to both.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Old man • Sick man • Dead man • Holy man/renunciate/sadhu <p>1 mark for each response.</p>	3	Accept 'corpse' but not 'dying man'
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The life of the Buddha might be used as an example and inspiration, giving possible ways of coping with difficulties and finding a path to enlightenment. Buddhists might use the Buddha as a focus of meditation and as a reminder that it is possible to reach enlightenment</p>	6	

Question	Answer	Marks	Guidance
	<p>The Dhamma might be used as a 'blueprint' or 'roadmap' of how to reach enlightenment. By following the teachings of the Buddha, in particular the Four Noble Truths and the Noble Eightfold Path a Buddhist can learn how to overcome tanha and so attain enlightenment.</p> <p>The Sangha might be used as a source of advice and encouragement. Alternatively a Buddhist might actually join the Sangha in order to have fewer distractions and more support on the path to enlightenment.</p> <p>A level 3 answer should have considered all three Refuges, but not necessarily in equal proportions.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement, candidates might point out that possessions cause craving (tanha) and that this prevents enlightenment. Material possessions pass away (annicca) and so are ultimately unreal and illusory. Members of the Sangha have as few material possessions as possible so that they do not identify themselves with 'unreal' things. Since the purpose of the Sangha is to allow people to reach enlightenment it stands to reason that if they discourage personal possessions then they are an impediment to enlightenment.</p> <p>Arguing against the statement, candidates might suggest that it is attachment to possessions rather than the possessions themselves which deter enlightenment and that if therefore one can own possessions without craving or clinging to them then they will not stop one from attaining enlightenment.</p>	12	

Question		Answer	Marks	Guidance
		Indeed it could be argued that this is the Buddhist ideal...treating wealth and poverty in exactly the same way. The Buddha taught a 'Middle Way' avoiding luxury, but also avoiding extreme asceticism as this also is a distraction. Some might argue that it is not practical to live with no possessions and that most schools of Buddhism believe that it is possible to become enlightened outside the Sangha and therefore, presumably, that possessions are not an absolute block to enlightenment.		
2	(a)	Responses might include: <ul style="list-style-type: none"> • The Deer Park at Sarnath 1 mark for response.	1	
	(b)	Responses might include: <ul style="list-style-type: none"> • Circumambulate a stupa or shrine • Meditate • Perform puja • Read or recite scriptures • Consider the life of the Buddha, or show respect to the Buddha • Adopt the Ten Precepts • Consult with or ask for advice from the Sangha 1 mark for each response.	2	A list of sacred places is not enough to be credited.

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <p>The Buddha's:</p> <ul style="list-style-type: none"> • Birth • Death • Enlightenment <p>1 mark for each response.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might explain that this was the site of the enlightenment of the Buddha and therefore how Buddhists might find it useful to visit in order to think about the life of the Buddha and what they can learn from it. They may then find it easier to apply these principles to their own lives and so attain enlightenment. Some candidates might describe the story of the Buddha's enlightenment under the Bodhi tree and the temptations of Mara which he had to overcome. They might talk about him calling upon the earth to bear witness that he was worthy of enlightenment, and of him remembering all of his past lives. Answers that are purely descriptive, however, will not achieve the highest levels. In order to reach level three candidates must give due consideration to the importance of these events. They might consider the difficulties that the Buddha had to face in order to achieve enlightenment. For some this might be important as it proves that it is possible for a human being to achieve enlightenment and so it is worth the continued effort. Also, if the Buddha achieved enlightenment then his teachings after enlightenment must be true in that they offer a genuine path to enlightenment.</p>	6	

Question	Answer	Marks	Guidance
	<p>Knowing that the Buddha became enlightened, therefore, might encourage a Buddhist to follow the Dhamma and to meditate in the knowledge that they are on a path which can lead and has led to enlightenment.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement, some candidates might point out that seeing the place where the Buddha achieved enlightenment could inspire Buddhists to continue in their efforts. It might help them to feel closer to the Buddha and identify with him so that it is easier to follow his example. Others might consider more general benefits of pilgrimage such as meeting with other Buddhists to share ideas and encouragement. They might consider the importance of receiving advice or encouragement from the Sangha in holy places and the usefulness of time spent away from the worries and distractions of everyday life. Just as the Buddha went away from everyday life to Bodh Gaya they might feel that withdrawing from the everyday world is the only way to achieve enlightenment. They may point out that some Buddhists might view a pilgrimage as an opportunity to recharge and concentrate only on spiritual matters, perhaps feeling that their faith is revived through this experience. For some Buddhists, pilgrimage is an important way of acquiring merit which may help with a good rebirth or towards enlightenment. They might argue that all of these things are necessary for enlightenment.</p> <p>Against the statement candidates might suggest that the really important thing about Buddhism is to understand the Three Marks of Existence and the Four Noble truths in order to escape from samsara and reach nibbana.</p>	12	

Question		Answer	Marks	Guidance
		In order to do this it is necessary to follow the Noble Eightfold Path and, in particular, to meditate. All of this can be achieved without going on pilgrimages. It could even be argued that pilgrimages are counterproductive since they may produce tanha (craving) in some who have a strong desire to go to the holy places. For some Buddhists the person of the Buddha is of limited importance so there is no particular reason to visit places associated with his life, or his relics.		
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Theravada • Mahayana • Zen • Tibetan • Pure Land • Friends of the Western Buddhist Order (Triratna Buddhist Community) <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Theravada Buddhists: Believe that it is necessary to be in the monastic Sangha in order to reach nibbana • Acknowledge only the authority of the historical Buddha and his original teachings • Follow the path of the arhat. Aiming to achieve nibbana • Believe that full enlightenment (Buddhahood) could only be achieved by the Buddha • Mahayana Buddhists: Believe that all beings contain a Buddha Nature 	2	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> • Follow the path of the Bodhisattva aiming to achieve full enlightenment • Practise the Five Perfections (paramitas) • Zen Buddhists: Reject teachings in favour of personal understanding • Use 'koans' to shock the consciousness out of conventional ways of thinking • Believe all beings are already enlightened and just need to realise it • Tibetan Buddhists: Believe much the same as Mahayana • Believe in the Six Realms of rebirth • Believe certain enlightened beings choose to be reborn on earth to help others towards enlightenment, eg the Dalai Lama • Pure Land Buddhists: Believe ordinary humans cannot reach enlightenment • Aim for rebirth in a 'heavenly' Pure Land • Believe they can only reach the Pure land through the grace of Amida Buddha, not through their own efforts • TBC Buddhists: reject the monastic Sangha • Emphasise ethical living particularly with regard to livelihood • emphasise meditation <p>Responses may contain generic Buddhist teachings (for example the Noble Eightfold Path, although it should be noted that this does not carry equal weight for every division of Buddhism). However, responses should be linked to teaching and not entirely generic (for example general beliefs about the life of the Buddha).</p> <p>1 mark for each response.</p>		

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Some divisions of Buddhism believe they have access to 'secret' and superior teachings of the Buddha • Some only acknowledge the original ancient scriptures while others believe that the Buddha can still inspire authoritative sacred writings • Some believe Theravada Buddhism is too restrictive and does not allow many to reach nibbana • Some may believe that meditation is more important than action or vice versa • Some may emphasise the importance of discovering the truth for themselves rather than following teachings <p>1 mark for each response.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Theravada Buddhists follow the path of the arhat. Arhat means either 'worthy one' or 'vanquisher of enemies' in the case the obstacles in the path to nibbana and particularly the Three Poisons of greed, hatred and ignorance. When one achieves the state of arhat he is beyond the range of these things and so of suffering, but his physical body persists until death at which point the Five Skandas dissolve and the arhat is beyond the material world and so free of samsara. These people will not return to the world but are not fully enlightened as the Buddha was. For Mahayana Buddhists the path of the arhat is worthy of respect but is inferior to the path of the Bodhisattva since those who seek liberation from samsara for themselves are</p>	6	

Question	Answer	Marks	Guidance
	<p>to some extent motivated by fear or selfishness and so cannot achieve full enlightenment. Many arhats however, are believed by Mahayana Buddhists to reside in the Pure Abodes after death, rather than returning to this world, and from here they will eventually achieve full enlightenment.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates may point out that the oldest teachings are most likely to go back to the authentic beliefs of the historical Buddha and must therefore have more authority. Later interpolations 'corrupt' the original ideas and cause confusion and uncertainty. They may emphasise the 'mythological' nature of some of the later material as opposed to the 'simple' and 'common sense' approach of the Pali Canon which teaches ethical and mental practices (The Noble Eightfold Path) as a way to escape attachment.</p> <p>Against the statement candidates might point out that Mahayana Buddhists believe that the Theravada scriptures alone are too restrictive and unnecessarily limit those who can attempt to become enlightened. The Mahayana Sutras offer a deeper insight into the true nature of reality. Some Buddhists believe that 'later' scriptures actually contain authentic teachings of the Buddha preserved through a secret tradition and that they are therefore at least as authoritative as the Pali canon.</p> <p>Some candidates may suggest that religions grow and change over time and that we should therefore expect to see a proliferation of scriptures developing. Some candidates might point out that some schools of Buddhism, such as Zen, place little emphasis on scripture</p>	12	

Question			Answer	Marks	Guidance
			believing that only personal experience has any real value, although they believe that this approach in itself derives from 'secret' teachings of the Buddha.		
			Total	48	

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

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

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2012

