

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 2013

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

© OCR 2013

Annotations

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	Benefit of the doubt not given
	Tick
	Cross
	Unclear
	Accurate Language
	Attempts evaluation
	Development
	Significant amount of material that does not answer the question
	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, Spelling, Punctuation and Grammar

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.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

High performance 3 marks
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
Intermediate performance 2 marks
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
Threshold performance 1 mark
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

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/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>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>


Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The doctrine that everything changes • Impermanence. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • That it is inevitable/unavoidable • That it is caused by tanha or craving/clinging • That it is one of the Three Marks of Existence • That it can be overcome through the Noble Eightfold Path. <p>1 mark for each response.</p>	2	A definition such as 'it means suffering' is not acceptable since this is not a belief.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Buddha • Dhamma • Sangha • The teachings of the Buddha • The community of Buddhists • The community of monks (bhikkhus) and nuns (bhikkhunis). <p>1 mark for each response.</p>	3	Pali <u>or</u> English. Candidates must include all three Refuges for 3 marks, ie 'Sangha '+ 'The community of Buddhists' –1 mark.

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The belief that there is no unchanging self can lead to the idea that there is no 'I' to which possessions can be attributed. If there is no 'I' in an absolute sense then anger, revenge, jealousy and greed cease to make sense.</p> <p>Realisation of the Marks of Existence, and anatta in particular can therefore help to overcome the Three Poisons and tanha so leading to enlightenment.</p> <p>Anatta is also central to Buddhist ideas of life after death. Since there is no unchanging 'I' death is just the latest in a series of changes and evolutions of self, part of a continuing process.</p> <p>For others, there can be no reincarnation as there is no 'self' to reincarnate, rather one life gives rise to another through karmic seeds. The next life is causally dependent on the first but not identical to it.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Modern life is based on principles and assumptions that are not in agreement with the Precepts. Even if an individual does not personally break the Precepts we participate in a society which does. Some might suggest that the farming industry, medical research, financial institutions all work against the Precepts and some might argue that just by being a part of society we participate in its immorality. For example some candidates might suggest that factory farming causes suffering among animals and does not show compassion.</p> <p>Others might consider that society offers too many temptations, especially to the young. Advertising encourages greed, dissatisfaction and lust, while TV soaps encourage a selfish and promiscuous lifestyle at odds with the Precepts. It is therefore, very hard to abide by the Precepts, particularly in the West'.</p> <p>Some might suggest that the Precepts have always been difficult to follow, in all times and societies. The Buddha's lifestyle as a youth also encouraged greed and lust, yet he rejected these things. If the Precepts were not difficult to follow there would be very little point in doing so.</p> <p>Some might suggest that it is possible to keep the Precepts. That anyone can adopt a vegetarian, celibate and abstinent lifestyle if they so wish and that the benefits of this make it worthwhile.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	3	


Question	Answer	Marks	Guidance
2 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In order to gain kamma • In order to gain teaching from particular monks • In order to walk in the footsteps of the Buddha • To get away from the distractions of daily life. <p>1 mark for response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Sarnath (the Deer Park) • Bodh Gaya • Kandy (the shrine of the tooth) • Lumbini • Kusinara • Sravasti • Rajgir • Sankasia • Vaishali. <p>Candidates may also refer to local places of pilgrimage.</p> <p>1 mark for each response.</p>	2	<p>General responses such as 'a monastery' are not acceptable. 'A stupa' is acceptable because as it contains the relics of the Buddha or a holy man, any stupa might be a place of pilgrimage in its own right.</p>

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Lights/lamps may be lit • Lay Buddhists may take on all 10 Precepts for a while • Lay Buddhists may listen to monks reciting the Dhamma • Captive animals (especially fish/birds) might be released • Special Pujas. <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: The Rain Retreats provide an opportunity for quiet reflection and meditation and allow Buddhists to take a break from the pressures of modern life.</p> <p>For Lay Buddhists there is the leisure to study the Dhamma with the help of the monks, and to hear the scriptures recited. Many take on all 10 Precepts for the duration of the Retreats and so have a time to concentrate on their spiritual life and development. For many working Buddhists this may be their best chance to do so.</p> <p>Some may point out that in modern times Buddhism is widely practised in areas where there is no monsoon and so the Rain Retreats are not significant. Even where there is a monsoon, in the modern world where fewer people are engaged in agriculture there may be no opportunity to practice the Retreat and the importance of the season is significantly reduced.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Festivals are largely concerned with this world and this life so they cannot be of any real help in reaching enlightenment. They encourage joyfulness and family events which, while not bad or harmful in themselves, encourage tanha...clinging to the pleasures of the contingent world. For religious believers in general the fun and excitement of festivals can cause a distraction which leads away from the teachings of the religion and its spiritual goals. It can lead to materialism and a very secular way of looking at the world which loses sight of the spiritual significance of the festival.</p> <p>Spending time with family and planning feasts and celebrations also encourages people to identify with their apparent 'self' with a gender and ethnicity. This illusion of a 'self' is also unhelpful in the quest for enlightenment.</p> <p>Conversely, Buddhist festivals are often focussed on spiritual progress rather than secular celebration. Buddhists might spend more time with the ordained Sangha, listening to the scriptures and taking on extra Precepts. For this reason festivals could actually allow Buddhists to take time out from daily life and concerns and for this reason could actually help Buddhists on their journey to enlightenment. In some Buddhist states, culturally, Buddhist teachings come to the fore so that people generally become more aware of them. For religious followers generally festivals can provide a time to reflect on teachings and stories of the religion and its 'true meaning' for believers and as such can help them in their spiritual development.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	3	

Question	Answer	Marks	Guidance
3 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A being that delays its enlightenment in order to help others to reach it • An enlightened being that chooses not to enter paranibbana out of compassion • The Buddha in his early life (prior to enlightenment) or in his previous lives (the Jakarta tales) • One who has generated bodhicitta—a wish to achieve enlightenment on behalf of all sentient beings. <p>1 mark for response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Perfection of Giving—dana paramita • The Perfection of Morality—shila paramita • The Perfection of Patience—kshanti paramita • The Perfection of Energy—viryā paramita • The Perfection of Meditation—dhyana paramita • The Perfection of Wisdom—prajna paramita. <p>1 mark for each response.</p>	2	Credit should be given for either English or Pali responses.
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Meditation is vital to enlightenment • Everyone contains the Buddha Nature • The teachings of the Buddha are not vital • Scriptures are of limited use • Everyone can find their own way to enlightenment. <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There is significant debate about the authority of various scriptures and some branches of Buddhism claim to have access to secret teachings of the Buddha which were passed down orally. While these do not form a part of the oldest scriptures they are equally authentic and authoritative.</p> <p>The Buddha himself said that his teachings were merely a means to an end and were only valuable as long as they worked. If other methods worked they should be adopted and this approach has been taken by several branches of Buddhism, such as Zen.</p> <p>Buddhism is now practiced in many countries and many different societies. It has adapted itself to the various beliefs, values and cultures in which it is practised (for example the decreased importance of the Sangha in the Western Order.)</p> <p>There are differing opinions about the status and importance of the Buddha and the various scriptures which lead to different forms of Buddhism.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Mahayana Buddhism is later than Theravada and must therefore represent a development from and improvement upon it. Mahayana Buddhism is known as the 'Great Vehicle'. Whilst enlightenment is possible within the Theravada tradition it is much harder. With Mahayana Buddhism enlightenment is, at least theoretically, possible for all whether ordained or not.</p> <p>Many Mahayana Buddhists would argue that while their scriptures are not as old as Theravada writings, they contain secret teachings of the Buddha which are just as old, but more authoritative since they were reserved for special followers.</p> <p>Others might say that since Theravada is older it is more authentic and authoritative and closer to the original teachings of the Buddha. Theravada Buddhists might say that Mahayana Buddhism has been corrupted by superstition and 'wishful thinking' and is not the true path to escape dukkha and achieve enlightenment. For this reason they might say that Mahayana Buddhism contains all the elements that the Buddha was trying to move away from.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	3	
	Total	51	

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 2013

