

## **GCSE**

### **Religious Studies A (World Religion(s))**

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

General Certificate of Secondary Education

### **Mark Scheme for June 2017**

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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

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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## Subject-specific Marking Instructions

We do not annotate Religious Studies scripts.

**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

<b><i>High performance 3 marks</i></b>
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.
<b><i>Intermediate performance 2 marks</i></b>
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.
<b><i>Threshold performance 1 mark</i></b>
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.

**Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
  - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## AO1 part (d) question

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


## AO2 part (e) question

<b>Level 4</b> <b>10-12</b>	<p>A <b>good</b> answer to the question.  Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers will reflect the significance of the issue(s) raised</li> <li>• Clear evidence of an appropriate personal response, fully supported</li> <li>• A range of points of view supported by justified arguments/discussion</li> <li>• The information will be presented in a clear and organised way</li> <li>• Clear reference to the religion studied</li> <li>• Specialist terms will be used appropriately and correctly</li> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<b>Level 2</b> <b>4-6</b>	<p>A <b>limited</b> answer to the question.  Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Some information will be relevant, although may lack specific detail.</li> <li>• Only one view might be offered and developed</li> <li>• Viewpoints might be stated and supported with limited argument/discussion</li> <li>• The information will show some organisation</li> <li>• Reference to the religion studied may be vague</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<b>Level 3</b> <b>7-9</b>	<p>A <b>competent</b> answer to the question.  Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> <li>• Selection of relevant material with appropriate development</li> <li>• Evidence of appropriate personal response</li> <li>• Justified arguments/different points of view supported by some discussion</li> <li>• The information will be presented in a structured format</li> <li>• Some appropriate reference to the religion studied</li> <li>• Specialist terms will be used appropriately and for the most part correctly</li> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<b>Level 1</b> <b>1-3</b>	<p>A <b>weak</b> attempt to answer the question.  Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers may be simplistic with little or no relevant information</li> <li>• Viewpoints may not be supported or appropriate</li> <li>• Answers may be ambiguous or disorganised</li> <li>• There will be little or no use of specialist terms</li> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<b>Level 0</b> <b>0</b>	<p><b>No evidence submitted or response does not address the question.</b></p>

Question		Answer	Mark	Guidance
1	(a)	<p><b>What is meant by the term ‘anatta’?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• No soul</li> <li>• No self</li> <li>• No enduring self</li> <li>• We are changing all the time.</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>Give two examples of ‘dosa’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Holding a grudge</li> <li>• Starting/being involved in a fight</li> <li>• Taking revenge</li> <li>• Swearing/shouting at someone</li> </ul> <p>1 mark for each response.</p>	2	<p>‘Anger/ aggression is a translation of ‘dosa’ not an example so should not be credited on its own with no further context..</p> <p>Specific ‘anecdotal’ examples may be credited.</p>
	(c)	<p><b>Describe how the Buddha responded to the suffering he saw when he left the palace.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• He realised that he was subject to old age, suffering and death</li> <li>• He felt compassion for all sentient beings</li> <li>• He wanted to find a solution to the problem of suffering</li> <li>• He decided to leave the palace and become a holy man</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification</p>	3	

	(d)	<p><b>Explain the importance of rebirth for Buddhists.</b></p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Buddhists do not believe in reincarnation in the same way as Hindus do as the Buddha taught the doctrine of anatta or 'no unchanging self'. This does not necessarily mean that Buddhists believe that there is no survival for the individual beyond death, although for some Buddhists this may be the case. The Buddha taught that actions in this life create 'karmic seeds' that bear fruit in future existences. The relationship between the person who is alive now and future 'rebirths' are unclear. In the Questions of King Milinda it is described as lighting a new lamp from a flame. The old flame is the cause of the new one but is not identical with it. For many Buddhists, however, this level of philosophical thought is unnecessary. Many believe that they will be reborn according to their kamma and their punna or merit. Some believe that punna from good actions can be transferred to allow someone else to have a good rebirth or to help them attain Nibbana. Many Buddhists believe that rebirth as a human is very rare and very precious as only as a human is it possible to achieve enlightenment. Because of these beliefs, most Buddhists will try to live a morally 'skilful' life, developing the Six Perfections as well as they can, and attempting to follow the Noble Eightfold Path so that they may be able to avoid rebirth and achieve enlightenment. At least they would seek to achieve a 'good' rebirth in the human realm so as to minimise suffering and progress towards nibbana. This may lead some to study scripture in order to learn how best to navigate the Bardo state. Some may feel it is important to carry out meritorious activities (such as turning a prayer wheel) in order to help others to a good rebirth.</p>	6	Responses that are purely descriptive and do not explain the importance of rebirth cannot be credited above Level 2
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	(e)	<p><b>‘The law of kamma is not fair’.</b></p> <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 argue that since most, if not all people are unable to remember their past lives and have no sense of being ‘the same’ person, it is unfair to hold them responsible for their actions in previous lives either by rewarding or punishing them. They might also consider whether it is the intention or consequences of an action that lead to kammic consequences and therefore if it is fair for someone to receive negative kamma for an action that was undertaken with good intention. They argue that the suggestion that has occasionally made that people are born disabled as a result of bad kamma in a previous life is very unfair.</p> <p>Against the statement candidates might argue that kamma ultimate ‘fair’ system of justice since everyone, without exception, receives what they themselves have created. Kamma cannot be bought or fooled (although some might question whether the idea of transferring merit could be seen as ‘cheating kamma’.) Kamma could also be seen a fair as it allows for all sentient beings, regardless of their actions, to eventually achieve nibbana, even if this takes many life times. Some candidates might suggest that the concept of ‘fairness’ is irrelevant since kamma is an automatic process built into the operation of the universe and is not the result of a judgement or decision of a divine being. It would make as much sense as claiming that it is not ‘fair’ that your thumb hurts if you hit it with a hammer.</p>	12	Responses that address the issue of collective kamma will be fully creditable.
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p><b>What special days do Buddhists celebrate at the full moon?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Uposatha Days</li> <li>• Wesek</li> <li>• Poia</li> <li>• Dharma Days</li> </ul> <p>1 mark for response.</p>	1	Any festivals special days that occur over a full moon will be credited. Technical terms need not be used (The Buddha's birthday would be credited)
	(b)	<p><b>Give two reasons why Buddhists might release animals at Wesak.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To develop compassion</li> <li>• To symbolise release from samsara</li> <li>• As an example of Right Action</li> <li>• Because animals are sentient beings</li> <li>• Even Buddhists that are not usually vegetarian may be so at Wesek</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>List three things that Buddhists might do during Rain Retreats.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Extended periods of meditation</li> <li>• Periods of extensive study</li> <li>• Taking on the extra precepts</li> <li>• Attend a Vihara for teaching or to meditate with the monks</li> </ul>	3	Events and activities that take place during Kathina and Pavarana days can be credited.


		<ul style="list-style-type: none"> <li>Lay Buddhists might offer extra gifts to the monks</li> </ul> <p>1 mark for each response.</p>		
	(d)	<p><b>Explain the purposes of pilgrimage for Buddhists.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Buddha did not require his followers to go on pilgrimages and there is almost no mention in the Pali Canon of pilgrimage or its advantage. However, according to one commentary on the Vinaya Pitaka the Buddha did recommend pilgrimage to one of the four sites associated with his life and death. However, the probability is that this should not be attributed to the Buddha. The purpose of this was said to be purification and the accumulation of kamma, which would help to secure a good rebirth or aid in the quest for Nibbana. Because of this many Buddhists try to undertake a pilgrimage.</p> <p>Pilgrimage involves removing oneself from day to day life, and so to be able to concentrate fully on spiritual growth and study of the scriptures. Many pilgrimage sites are home to communities of monks and pilgrims may wish to study or meditate with them. Pilgrimage sites also often house relics of the Buddha or other holy men and some Buddhists believe that these retain spiritual power that can confer merit.</p> <p>Buddhism teaches that the journey of pilgrimage is as important as arriving at any particular destination as it allows time to contemplate the Dhamma and to develop and practice the Six Perfections. Buddhist virtues should be cultivated and practiced during pilgrimage and this can be a transformative experience. Some Buddhists emphasise this by prostrating themselves every few steps along a pilgrimage.</p>	6	

		Buddhists may undertake pilgrimages in groups and this might give an opportunity to share wisdom and fellowship. For many the main purpose of the journey is to spend time out of 'normal life' developing spiritual qualities and/or to gain merit.		
	(e)	<p><b>'Wesak is not important to Buddhists who live in the UK.'</b></p> <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 argue that many Buddhists living in countries where the majority of the population are not Buddhists and would find it difficult to celebrate festivals in a meaningful way, since there may be very few Buddhists in their local area. Candidates may discuss whether there is any point to celebrating a festival such as Wesak on your own. Some might suggest that for many Buddhists, especially those living in a non-Buddhist culture where there are few artistic or sculptural reminders of the Buddha, the person and life of the Buddha are of very little consequence compared to his teachings. Because of this, a festival celebrating the events of his life might be seen to have very little relevance. There will be no large-scale community celebrations, no street stalls, no lanterns and no communal releasing of animals. Some might ask what is left.</p> <p>Against the statement, candidates might suggest that in areas where Buddhists are in a minority, community celebrations of festivals such as Wesak are even more important in establishing strong community relationships and encouraging each other in their spiritual practice. Candidates might also suggest that this might be an important time for temples and community centres to seek engagement with the wider</p>	12	

		community, through visits and education. Some might point out that the lessons that Wesak teaches, through the life story of the Buddha, are important and relevant to all Buddhists.		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p><b>What does 'Mahayana' mean?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Great Vehicle</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>Give two things that Tibetan Buddhists might use in worship.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Prayer wheels</li> <li>• Prayer flags</li> <li>• Rupas</li> <li>• Vajras</li> <li>• Thankas</li> <li>• Sutras</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>Describe one belief of Zen Buddhism.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• That enlightenment comes in a flash</li> <li>• That there is no particular value in studying scripture</li> <li>• That it is important to 'shock' oneself out of normal thinking through koans and meditation</li> <li>• That there are secret teachings given by the Buddha to chosen followers.</li> </ul> <p>Marks should be awarded for a statement plus any combination of development and exemplification.</p>	3	

	(d)	<p><b>Explain why arhats are important to Theravada Buddhism.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>‘Arhat’ means noble and refers to someone who is worthy or ‘perfected’ and has either achieved Nibbana in this life time and will not be reborn or who is well advanced on the path of enlightenment. In Theravada Buddhism this generally refers to a member of the monastic sangha.</p> <p>In Mahayana schools they may be seen as incomplete in their enlightenment and so inferior to a Buddha although the nature of this difference is not always clear. One difference is the stated intention of Bodhisattvas to stay within samsara until all beings are enlightened whereas arhats have no such goal.</p> <p>In Theravada Buddhism, however, an arhat is a living Buddha who is free from the Three Poisons and from all fetters binding them to samsara. Arhats are therefore a valuable source of wisdom and teaching for Buddhists. Since they have escaped samsara and are not bound to be reborn they can offer help and advice to Buddhists on how best to do this. They also have an important role as a role model or source of inspiration to Buddhists as confirmation that it is possible to achieve enlightenment. The Buddha and his initial enlightened followers are considered to be arhats in the Theravada tradition and as such are a source of inspiration and teaching.</p> <p>Because Theravada Buddhism generally teaches that only members of the monastic sangha can become arhats many Buddhists may feel called to join the sangha or to seek blessing and teaching from it and so the idea preserves the importance of the sangha in the thoughts of lay Buddhists.</p>	6	
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	(e)	<p><b>‘There is no need for a Western form of Buddhism’.</b></p> <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 argue that if the Dhamma is relevant to one place and time then it is important universally. The teachings are not dependent on beliefs in divine beings or cultural practices that are linked to a particular place and make perfect sense outside of their original cultural setting. Candidates might suggest that this is the main reason for the wide appeal of Buddhism across the world and particularly in the West. Many Western Buddhists are affiliated with Tibetan or Zen temples or community centres and do not find the teachings of the Dhamma problematic.</p> <p>Against the statement candidates might argue that some practices of ‘traditional’ Buddhism are not easily translated into Western culture, particularly the emphasis on the monastic sangha. They might suggest that many would find the message of the Dhamma easier to apply if it were separated from the ‘superstitious’ or ‘metaphysical’ language in which it was written and presented in ‘psychological’ terms with which westerners might be more familiar and comfortable.</p> <p>Candidates are likely to discuss the example of the ‘Friends of the Western Buddhist Order’ (Triratna) and compare and contrast this to Tibetan and other Buddhist orders operating in the West.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	
		<b>Total</b>	<b>51</b>	



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