

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

General Certificate of Secondary Education **B570**

Buddhism 2 (Worship, Community and Family, Sacred Writings)

## **Mark Scheme for June 2010**

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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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## INSTRUCTIONS TO EXAMINERS

### 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, i.e. 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 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1-2	<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>
Level 2 3-4	<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>
Level 3 5-6	<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 and 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>

## AO2 part (e) question

Level 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1-3	<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> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
Level 2 4-6	<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> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
Level 3 7-9	<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> <li>• There may be occasional errors in spelling, grammar and punctuation</li> </ul>
Level 4 10-12	<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> <li>• Few, if any errors in spelling, grammar and punctuation</li> </ul>

		Mark Scheme	Mark	Rationale/Additional Guidance
Answer any <b>two</b> questions, you must answer <b>all</b> parts (a-e) of the questions you choose.				
1	a	<p><b>What is a rupa?</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• A statue or image of the Buddha</li> </ul> <p>1 mark for response.</p>	1	Candidates have not been credited for responses such as “statue”; there must be some indication that it is a statue or representation of the Buddha.
1	b	<p><b>State <u>two</u> artefacts that a Buddhist might use in their worship.</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• Rupas</li> <li>• Bells</li> <li>• Pictures or images</li> <li>• Mandalas</li> <li>• Prayer Wheels</li> <li>• Photographs of religious teachers or leaders</li> <li>• Rupas or images of bodhisattvas</li> <li>• Vajras</li> </ul> <p>Accept Offerings (fruit, flowers, incense, water, money, candles or lamps) if included in an answer.</p> <p>1 mark for each response.</p>	2	Artefacts credited must be actually used in puja, therefore responses such as “prayer flags” or “thankas” have not been credited.
1	c	<p><b>Explain the meaning of <u>one</u> of the artefacts you have chosen.</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• The symbolism of the vajra as a thunderbolt to cut through maya to lead to enlightenment, symbolised by lotus flowers. The importance of offerings as symbolic representations of the senses (and so the whole person) or the elements (and so the material world) may be explained.</li> </ul>	3	

		<ul style="list-style-type: none"> <li>• The idea of mandalas as symbolic maps of the spiritual journey to enlightenment and the use of rupas and bodhisattvas in mediation for visualising and assimilating the qualities of the image.</li> <li>• The spreading smoke from the incense stick represents the pervasive and spreading influence of the Dhamma in the world.</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>		
1	d	<p><b>Explain why Buddhists might use rupas in their worship.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>References to the symbolic significance of the rupas as an aid to concentrating the mind and helping the Buddhist to focus.</p> <p>The ways in which Buddhist beliefs and teachings can be expressed and passed on through meditation on the rupa and contemplation of the various mudras or attributes.</p> <p>The idea that mudras and images can be used as aids to visualisation and so to meditation and the search for enlightenment.</p> <p>The idea that symbolic actions and ritual performed in front of a mudra can form a type of meditation and can help a Buddhist to feel closer to enlightenment or enlightened beings. Ritual can help a Buddhist to participate in their faith.</p>	6	

		The idea that rupas can express ideas, beliefs and feelings that are otherwise difficult to express or put into words.		
1	e	<p><b>‘Worship is essential for all Buddhists.’</b></p> <p><b>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The argument that Buddhism does not require followers to worship and that as the Buddha is not considered to be a divinity it could be argued that worship in Buddhism is pointless.</p> <p>The suggestion that in Buddhism meditation might be more important than puja as this can lead directly to enlightenment. The observation that the Noble Eightfold Path does not require puja, although it could be argued that it does not exclude it either could also be made.</p> <p>The emotional and psychological benefits of puja might be discussed.</p> <p>The idea of puja as a way of amassing kamma and of transferring merit for the benefit of others, for example in order to ensure an auspicious rebirth for someone who has died.</p> <p>The differing significance and purpose of puja in different Buddhist traditions. For example the idea that puja might be less important in Theravadan Buddhism where more emphasis is placed on the Dhamma and meditation; whereas puja plays a far more important role in Tibetan Buddhism where visualisation is important. In Pure Land Buddhism, where the direct intervention and help of Amida Buddha is sought, puja could be far more significant.</p>	12	

2	a	<p><b>What is a bhikkhu?</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• A Buddhist monk</li> </ul> <p>1 mark for response.</p>	1	
2	b	<p><b>State <u>two</u> duties of a bhikkhu.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Puja</li> <li>• Meditation</li> <li>• Working in a scriptorium, in the fields or to take care of the vihara.</li> <li>• Reciting the Dhamma</li> <li>• Collecting alms in the community</li> <li>• Helping the lay community</li> <li>• Talks or discussions led by visiting teachers</li> </ul> <p>1 mark for each response.</p>	2	No credit has been given for “reaching enlightenment” as this cannot be considered as a duty, although helping the laity on their journey to enlightenment can be credited.
2	c	<p><b>Explain how bhikkhus might support lay Buddhists in the community.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• By providing public services such as a bank or hospital.</li> <li>• By reciting the Dhamma for the benefit of the lay community in order to instruct them and bring them good kamma.</li> <li>• By providing ritual services, leading or being present at pujas, festival celebrations and rites of passage.</li> <li>• By accepting members of the lay community into the Sangha for a short time on retreat or as bhikkhus.</li> </ul>	3	

		<ul style="list-style-type: none"> <li>By providing spiritual advice and guidance.</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>		
2	d	<p><b>Explain why a Buddhist might join the Monastic Sangha.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The idea that young boys might join the Sangha for a short time in order to gain an education or a good spiritual foundation in life, particularly in the Theravada tradition.</p> <p>The idea that some Buddhists might join the Sangha during the Rain Retreats in order to take on the full Ten Precepts as a way of gaining kamma and making spiritual progress towards enlightenment.</p> <p>Some Buddhists might join the Sangha permanently as they believe that this is the best way to make spiritual progress and perhaps achieve enlightenment away from the distractions of secular life.</p> <p>Possibly candidates might suggest that women might join the Sangha in certain Buddhist countries as a way of gaining social status and escaping the constrictions placed on them by their culture.</p>	6	
2	e	<p><b>'The Monastic Sangha is not important for Buddhism today.'</b></p> <p><b>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</b></p>	12	

	<p>Examiners should mark according to the AO2 descriptors.</p> <p>The problems that might face a Buddhist monastic community in the western world where they do not enjoy a symbiotic relationship with the local lay community.</p> <p>The fact that western Buddhism (for example the FWBO) has tended to move away from the idea of a monastic community.</p> <p>The difficulties of conforming to a monastic lifestyle in the modern world.</p> <p>The fact that in many Buddhist areas, particularly Theravadan and Tibetan areas the Monastic Sangha is still very strong and influential</p> <p>The suggestion that only in the Monastic Sangha, away from the distractions of everyday life is it possible to fully live out the Dhamma and stand a chance of achieving enlightenment.</p>		
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3	a	<p><b>Name <u>one</u> Buddhist sacred writing.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Vinaya Pitaka</li> <li>• Pali Canon</li> <li>• Tipitaka</li> <li>• Sutta Pitaka</li> <li>• Abhidhamma Pitaka</li> <li>• Questions of King Milanda</li> <li>• Lotus Sutra</li> </ul> <p>1 mark for response.</p>	1	
3	b	<p><b>Give <u>two</u> examples of ways in which Buddhists might use the sacred writings.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To read them in order to understand the Dhamma and make spiritual progress in their lives towards a good rebirth or enlightenment.</li> <li>• Listening to them or reciting them in order to understand or gain kamma</li> <li>• Writing them on prayer wheels</li> <li>• Placing them in shrines as a part of their puja.</li> <li>• Copying them as a form of meditation and as a way to amass kamma.</li> </ul> <p>1 mark for each response.</p>	2	

3	c	<p><b>Explain why Buddhists show respect to the sacred writings.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Because some of them are believed to be the authentic teachings of the Buddha and they believe that they can help someone to find the way to enlightenment</li> <li>• Because they believe that the scriptures are sources of kamma in their own right and can confer merit through reading, hearing, reciting, use of a prayer wheel or copying</li> <li>• Because it is a traditional part of ritual practices such as puja</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	
3	d	<p><b>Explain why Buddhists do not all use the same sacred writings.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The reasons for the existence of different sacred writings. For example the translation of the scriptures into different languages as Buddhism spread.</p> <p>The need for interpretation and commentary as time went on leading to the development of secondary writings such as the Abhidhamma Pitaka.</p>	6	

		<p>The fact that after the split of the Sangha each group had a different version of the scriptures and that these changed and developed over time.</p> <p>The willingness of Buddhism (especially Tibetan Buddhism) to accept 'new scriptures' as these are written by people who have recognised their Buddha Nature.</p> <p>The claim by some groups, such as Zen, to have their own 'secret' tradition which is more authentic than the Pali canon and derives from the Buddha himself.</p>		
3	e	<p><b>'You can be a Buddhist without reading any scriptures'</b></p> <p><b>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The idea that the Buddha encouraged people to work out their own path to enlightenment rather than take his words at face value and that this might mean that the scriptures are not useful, and that there is no obligation within Buddhism or its teachings to read and study the scriptures.</p> <p>The counter argument that the Dhamma represents a path to enlightenment that is tried and tested and has led many to success in the past and that therefore it is a necessary road map for anyone seeking enlightenment. Many Buddhists, as a matter of fact, believe that they derive benefit from a study of the scriptures.</p>	12	

		<p>Some may explore the idea that while the scriptures are useful they do not actually need to be read and understood in order to lead to enlightenment since the copying, veneration, recitation and hearing of the scriptures (even through prayer wheels or prayer flags) is effective in and of itself in conveying kamma and leading to good rebirth or even nibbana.</p> <p>Some may lead on from the previous question by questioning the usefulness and trustworthiness of the Dhamma when there are such a wide variety of different sacred writings and a lack of consensus among all Buddhists as to which are the most authentic and authoritative.</p>		
		<b>Total</b>	<b>[48]</b>	

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