

# **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 2011**

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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 Dukkha?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Suffering</i></li> <li>• <i>“unsatisfactoriness”</i></li> <li>• <i>The pain and loss inherent in human life</i></li> <li>• <i>The first of the Four Noble Truths</i></li> </ul> <p>1 mark for response.</p>	1	
1	b	<p><b>State <u>two</u> things that Buddhists might believe about the Buddha.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Any accurate references to events from the life of the Buddha, for example that he was a prince, that he left home in search of a way to cure suffering, that he practised meditation, rejected extreme asceticism and advocated the “Middle Way”</i></li> <li>• <i>That he was the first enlightened being</i></li> <li>• <i>That he was the author of the Dhamma</i></li> <li>• <i>That his teachings can lead to nibbana</i></li> <li>• <i>That he was the founder of Buddhism</i></li> </ul> <p>1 mark for each response.</p>	2	Will accept ‘holy/religious/sacred man’ as one response.
1	c	<p><b>List the Three Poisons.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Greed/craving/tanha/dosa</i></li> <li>• <i>Anger/aggression/lobah</i></li> <li>• <i>Ignorance/delusion/moha</i></li> </ul> <p>1 mark for each response.</p>	3	

		Mark Scheme	Mark	Rationale/Additional Guidance
1	d	<p><b>Explain Buddhist beliefs about how the Three Poisons affect samsara.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The meanings of the Three Poisons and the ways in which they are depicted symbolically, often in the centre of the Wheel of Life.</p> <p>The ways in which the Three Poisons hamper efforts to reach nibbana as they encourage people to hang on to their possessions and negative emotions (tanha).</p> <p>The idea of the Wheel of Life and samsara and how overcoming the Three Poisons through the Noble Eightfold Path can help people to escape from samsara and achieve nibbana.</p>	6	
1	e	<p><b>‘You can only be happy if you are enlightened.’</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 difference between nibbana and paranibbana and a discussion of the extent to which it is possible to be genuinely enlightened in this life.</p> <p>The degree to which someone who is enlightened could be described as happy in any meaningful way since enlightenment cannot be described or explained in human terms.</p>	12	



		Mark Scheme	Mark	Rationale/Additional Guidance
		<p>The fact that someone who is enlightened is free of all attachments and can truly live in the moment and that according to the Buddha, only in this way can true happiness be found.</p> <p>A discussion of whether or not it is possible to be truly happy without attachments of any kind, particularly to family and friends.</p> <p>The fact that many Buddhists who have not yet reached enlightenment would nevertheless describe themselves as happy.</p> <p>A discussion of what is meant by “happiness”.</p>		
2	a	<p><b>Name <u>one</u> Buddhist festival.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>The Rain Retreats/Vassa</i></li> <li>• <i>Kathina</i></li> <li>• <i>Uposatha days</i></li> <li>• <i>Wesak</i></li> </ul> <p>1 mark for response.</p>	1	Will accept ‘Moon days’ as one response.
2	b	<p><b>Give <u>two</u> examples of things Buddhists might do during a festival.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Listening to or reciting the scriptures</i></li> <li>• <i>Receiving teaching from the sangha</i></li> <li>• <i>Meditating</i></li> <li>• <i>Releasing captive animals</i></li> <li>• <i>Lighting lamps and lanterns</i></li> <li>• <i>Taking on all of the Ten Precepts for a limited time</i></li> <li>• <i>Joining the sangha for a limited time</i></li> <li>• <i>Giving danna to the sangha</i></li> <li>• <i>Sending cards to family and friends eg at wesak</i></li> </ul> <p>1 mark for each response.</p>	2	Must give at least one response that is recognisable as specific Buddhist activities.

		Mark Scheme	Mark	Rationale/Additional Guidance
2	c	<p><b>State <u>three</u> reasons why the deer park at Sarnath is an important place for Buddhists.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>The fact that it was the first place where the Buddha taught the Dhamma. (Where the Wheel of the Dhamma was set in motion.)</i></li> <li>• <i>That there is a stupa there which commemorates the Buddha</i></li> <li>• <i>That this was where the five ascetics were “converted” and became the basis of the sangha and that it is therefore a highly significant place in the life of the Buddha and a major place of pilgrimage for Buddhists</i></li> <li>• <i>That many Buddhists believe that visiting it can help on the journey to enlightenment and help to gain kamma or merit</i></li> <li>• <i>Reference to the story of the Buddha offering his own life to save a deer in a previous life.</i></li> </ul>	3	<p>Up to 2 marks for generic answers. Must refer to Sarnath as a special place for the Buddha for full 3 marks.</p>
2	d	<p><b>Explain why going on a pilgrimage might be important for Buddhists.</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 pilgrimages provide an opportunity to gain kamma or merit through reciting or listening to the Dhamma or giving danna to the monastic sangha.</p> <p>The idea that the chance to reflect on the life of the Buddha, by visiting places significant to him, might give Buddhists the opportunity to make progress towards enlightenment.</p> <p>Gaining encouragement or help by spending time in the company of other Buddhists.</p>	6	

		Mark Scheme	Mark	Rationale/Additional Guidance
		<p>The effort required in preparing for and taking part in a pilgrimage might be helpful to or encouraging for a Buddhist.</p> <p>Time away from the distractions of everyday life might lead to more time spent in contemplation or meditation which might develop spiritual life or help the Buddhist on their route to enlightenment.</p>		
2	e	<p><b>‘You do not need to go on pilgrimage if you are a Buddhist.’</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 pilgrimage can renew motivation and be helpful for continuing in the religious life.</p> <p>The idea that new teachings and insights can be gained through pilgrimage.</p> <p>Visiting sites of importance to the Buddha can provide new insights into the Dhamma.</p> <p>The fact that the Buddha did not go on pilgrimage and yet achieved enlightenment suggests that pilgrimage is not essential to the religious life of a Buddhist.</p> <p>The fact that it is possible to achieve enlightenment just by following the Dhamma and that there is no requirement in Buddhism to go on pilgrimage.</p>	12	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	a	<p>Name <u>one</u> country in which the Western Buddhist Order is found.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Any country within Western Europe</i></li> <li>• <i>USA</i></li> <li>• <i>Australia</i></li> <li>• <i>Canada</i></li> <li>• <i>New Zealand</i></li> </ul> <p>1 mark for response.</p>	1	
3	b	<p>Give <u>two</u> other examples of divisions in Buddhism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Theravada</i></li> <li>• <i>Tibetan</i></li> <li>• <i>Zen</i></li> <li>• <i>Pure Land</i></li> <li>• <i>Mahayana</i></li> </ul> <p>1 mark for each response.</p>	2	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	c	<p><b>State <u>three</u> characteristics of the Western Buddhist Order.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Emphasis on Meditation</i></li> <li>• <i>Decreased emphasis on the sangha and communal monastic life replaced by the idea of Members and Supporting Friends</i></li> <li>• <i>The importance of ethically engaged Buddhism, particularly "Right Livelihood"</i></li> <li>• <i>The idea that Buddhist teachings can and should be adapted to suit a particular culture</i></li> </ul> <p>A statement 1 mark, with development 2 marks, and 1 mark for each response</p>	3	
3	d	<p><b>Explain what some Buddhists believe about bodhisattvas.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The fact that belief in the bodhisattvas forms a major part of Mahayana Buddhism.</p> <p>The idea that some beings deliberately delay their own enlightenment out of compassion so as to assist other beings to become enlightened</p> <p>The paradox that by delaying their enlightenment they become enlightened</p> <p>The fact that bodhisattvas may be either living beings (such as the Dalai Lama) or semi-divine beings as in Tibetan Buddhism, representing different aspects of life</p> <p>The idea of the Six Perfections which must be cultivated and developed by those aspiring to the path of the bodhisattva</p>	6	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	e	<p><b>“Buddhism has too many different forms to be one religion.”</b></p> <p><b>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to <u>Buddhism</u> 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>Examples of the very different ways in which Buddhism is practised around the world, to the extent that Tibetan Buddhism could appear to be almost a different religion to Zen or Western Buddhism. The significance of the Buddha, the Dhamma and even the importance of the sangha vary.</p> <p>The fact that the different branches of Buddhism use different scriptures, and in some areas there may not even be an overlap. Scriptures are still being added to the canon of Tibetan scriptures which means that the “shape” of the religion can change very significantly over time.</p> <p>Widely varying metaphysical concepts, for example that some Buddhists are clearly atheist whilst others accept the existence, if not the absolute nature of a variety of deities. Some clearly believe in life after death in a very real sense whilst others do not, believing that only kamma or karmic seeds are transferred beyond the end of physical life.</p> <p>The fact that all types of Buddhism are based on the same basic teachings of the Buddha and aim to free followers from suffering through the quest for enlightenment. The Buddha himself said that his teachings did not have any absolute value but were useful only as long as they fulfilled their purpose.</p>	12	

	Mark Scheme	Mark	Rationale/Additional Guidance
	<p>Candidates may focus on issues which most Buddhists have in common such as the search for enlightenment or the practice of meditation. Most have the Buddha, Dhamma and Sangha as a central core and most have a common moral code.</p> <p>Candidates may also wish to consider the extent to which Buddhism can be categorised as a religion in the first place. Given that it has no clear belief in a God or gods and no universal belief in life after death.</p>		
	<b>Total</b>	<b>[48]</b>	

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