

Religious Studies A: World Religion(s)

General Certificate of Secondary Education

Unit **B570**: Buddhism 2 (Worship, Community and Family, Sacred Writings)

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

AO2 part (e) question

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

		Mark Scheme	Mark	Rationale/Additional Guidance
Answer any two questions, you must answer all parts (a-e) of the questions you choose.				
1	a	<p>What is a vihara?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>A Buddhist monastery</i> • <i>A Buddhist place of worship</i> • <i>Temple</i> <p>1 mark for response.</p>	1	
1	b	<p>State <u>two</u> ways in which a Buddhist might use a vihara.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>A place for the sangha to live and study</i> • <i>For meditation</i> • <i>For puja</i> • <i>As a teaching facility for the lay community</i> • <i>As a place for boys to be educated by temporarily joining the sangha</i> • <i>As a bank, school or hospital serving the local community</i> • <i>As a place for lectures and visiting speakers/educational visits, particularly in the West</i> • <i>As a retreat centre</i> <p>1 mark for each response.</p>	2	Not accepting generalised statements without religious content, eg a place to eat
1	c	<p>Name <u>three</u> artefacts that might be found on a Buddhist shrine.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Buddha rupa</i> 	3	Allow more marks for developing any of the seven traditional offerings

		Mark Scheme	Mark	Rationale/Additional Guidance
		<ul style="list-style-type: none"> • Offerings, particularly the seven traditional offerings • Incense • Lights or lamps • Thankas • Images of the bodhisattvas • The vajra and bell • Prayer wheels • Prayer flags • Sacred writings • Ashes • Photographs of Buddhist teachers or tulkus <p>1 mark for each response.</p>		
1	d	<p>Explain why Buddhists might use artefacts in their worship.</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 artefacts used in puja 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 the use of artefacts, particularly images of the Buddha or bodhisattvas.</p> <p>The idea that various artefacts can be used as aids to visualisation and so to meditation and the search for enlightenment.</p> <p>The idea that artefacts can make it easier to explain Buddhist ideas, particularly to young people.</p> <p>The idea that offerings can focus the mind and intention.</p> <p>The idea that for some Buddhists prayer wheels can be an aid to amassing merit.</p>	6	

		Mark Scheme	Mark	Rationale/Additional Guidance
1	e	<p>‘The Buddha is not a god so worship is a waste of time’.</p> <p>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.</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, and the fact for some it aids understanding and concentration and so can be a genuine aid to gaining enlightenment.</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> <p>The fact that in some Buddhist traditions (most notably Pure Land) the Buddha is portrayed as a being capable of responding to devotion and worship and of granting enlightenment as an act of grace and compassion.</p>	12	

		Mark Scheme	Mark	Rationale/Additional Guidance
2	a	<p>What is meant by the term 'lay Buddhist'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>A Buddhist who is not a member of the sangha</i> • <i>A Buddhist who is not a member of the monastic sangha</i> • <i>A Buddhist who is not a monk or a nun</i> <p>1 mark for response.</p>	1	
2	b	<p>Give <u>two</u> jobs that a Buddhist might consider to be wrong.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Soldier</i> • <i>Butcher</i> • <i>Working in an off license or in a bar</i> • <i>Working in the tobacco industry</i> • <i>Working in an abattoir</i> • <i>Manufacturing or selling weapons</i> • <i>Working in the pornography industry</i> • <i>Working in betting shops or casinos</i> • <i>Carrying out medical research on animals</i> • <i>Intensive farming</i> • <i>Prostitution</i> <p>1 mark for each response.</p>	2	
2	c	<p>Explain what Buddhists mean by 'Right Livelihood'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>A part of the Noble Eightfold Path which may be described in context as the way to achieve enlightenment</i> 	3	

		Mark Scheme	Mark	Rationale/Additional Guidance
		<ul style="list-style-type: none"> • <i>A way of earning a living which harms none. Examples may be given.</i> • <i>Candidates may explain the ways in which this concept has been particularly well developed within the Western Buddhist Order</i> • <i>A way of earning a living which does not break any of the Five Precepts such as causing harm, being dishonest or exploiting sex or harmful substances</i> • <i>A moral livelihood</i> • <i>Following this may help Buddhists on the path to enlightenment.</i> <p>A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</p>		
2	d	<p>Explain what Buddhists might believe about life after death.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Ideas about samsara, kamma and rebirth and the relationship between them. Intentional actions lead to kamma which in turn can lead to an auspicious rebirth. The idea of nibbana or enlightenment as a goal and some ideas about what this might mean.</p> <p>The Wheel of Life and the Six Realms. The Tibetan ideas about the Wheel of Life and the possibility of rebirth in any of the Six Realms. There may be some discussion of whether these are actual places or metaphorical states. There may be some discussion of the bardo states as described in the “Tibetan Book of the Dead.”</p> <p>The ideas of anatta and karmic seeds and the extent to which Buddhists can be considered to believe in life after death. Whether it is essentially the same person who is reborn or merely another life which is a response to the kamma of a previous life. Causally dependent on the previous life but different to it. There may be a description of the analogies from the “Questions of King Milanda”, milk turning to yoghurt, or one lamp being lit from the flame of another.</p> <p>A description of the four main varnas may be given with the main points of duty for each. The ideas described in the Gita that one should follow one’s dharma without regard for karma may be discussed, for example that ksatriyas should fight regardless of conscience or family ties.</p>	6	

		Mark Scheme	Mark	Rationale/Additional Guidance
2	e	<p>'Only a member of the sangha can reach nibbana'.</p> <p>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.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The sangha do not have the distractions of 'normal life' such as a family or money they will therefore find it easier to dispense with tanha and achieve enlightenment.</p> <p>The sangha are able to devote far more of their time to meditation and a consideration of the scriptures and so are more likely to achieve enlightenment.</p> <p>The fact that in theory at least anyone can follow the Dhamma and so have a chance of achieving enlightenment.</p> <p>The reduced importance of the sangha in the Western Buddhist Order shows that some Buddhists at least believe that it is possible to reach nibbana without belonging to the monastic sangha.</p> <p>Candidates may also consider the various different things that can be meant by the sangha, and that it can be a term used to refer to the community of Buddhists rather than the monastic sangha. They may discuss how this definition might affect the statement. Some may also consider the question from the viewpoint of whether only Buddhists are able to reach enlightenment.</p>	12	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	a	<p>What is the Vinaya Pitaka?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>A part of the Pali Canon</i> • <i>A part of the Tipitaka</i> • <i>The laws of the monastic sangha</i> • <i>The Buddha's laws for the monastic sangha</i> <p>1 mark for response.</p>	1	
3	b	<p>State <u>two</u> ways Buddhists might show respect to the sacred writings.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>To read them in order to understand the Dhamma and make spiritual progress in their lives towards a good rebirth or enlightenment</i> • <i>By treating them carefully and reading them in the right frame of mind</i> • <i>Writing them on prayer wheels</i> • <i>Placing them in shrines as part of their puja</i> • <i>Copying/reciting them as a form of meditation and as a way to amass kamma</i> <p>1 mark for each response.</p>	2	
3	c	<p>Give <u>three</u> ways in which the Vinaya Pitaka is used.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • <i>Recited every two weeks and on special days in monastic communities</i> • <i>Used to maintain good conditions for communal living in the monasteries</i> • <i>Used as a way to maintain discipline and decide punishment sin the vihara</i> • <i>The three parts of the Vinaya and their significance within the Vihara may be mentioned</i> • <i>The source of the extra precepts kept by members of the sangha</i> <p>1 mark for each response.</p>	3	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	d	<p>Explain why sacred writings might be important to Buddhists.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following: Because they contain the teachings of the Buddha</p> <p>Because they contain the Noble Eightfold Path and the Four Noble Truths which are the path to enlightenment.</p> <p>Because reciting and meditating on the scriptures is a way of gaining merit.</p> <p>Because they are a method of preserving and passing on the teachings of the Buddha.</p>	6	
3	e	<p>'Buddhist scriptures are <u>not</u> relevant to the modern world'.</p> <p>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.</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 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.</p> <p>The argument that the world has changed a great deal since the scriptures were written and that they therefore have nothing to do with the modern world.</p> <p>The counter argument that the scriptures are even more necessary as a way to escape from dukkha in a world that has become more materialistic and less content.</p>	12	

		Mark Scheme	Mark	Rationale/Additional Guidance
		Some may point out that in Tibetan Buddhism in particular, new scriptures are frequently recognised and that in this way the sacred writings remain in touch with the modern world.		
		Total	[48]	

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