

GCSE

Religious Studies A: World Religion(s)

Unit B570: Buddhism 2

(Worship, Community and Family, Sacred Writings)

General Certificate of Secondary Education

Mark Scheme for June 2014

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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.

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

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Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
BP	Blank Page – this annotation must 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.
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	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, 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.

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	A good answer to the question. Candidates will demonstrate a clear understanding of the question. <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	A satisfactory answer to the question. Candidates will demonstrate some understanding of the question. <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	A weak attempt to answer the question. Candidates will demonstrate little understanding of the question. <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	No evidence submitted or response does not address the question.

AO2 part (e) question

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 <p>Few, if any errors in spelling, grammar and punctuation</p>	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 <p>There may be errors in spelling, grammar and punctuation</p>
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 <p>There may be occasional errors in spelling, grammar and punctuation</p>	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 <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		Level 0 0	No evidence submitted or response does not address the question.

MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A Buddhist monastery • Place of monastic worship • Monastery • A place of rest/resting place <p>1 mark for response.</p>	1	There must be some indication that a Vihara is a place used specifically by the monastic sangha.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Relics of a Buddhist monk or holy man • Relics of the Buddha • Rupas • Prayer flags • Prayer Wheels <p>1 mark for each response.</p>	2	Do not credit offerings as these are not artefacts.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Sitting in a special position • Concentrating on breathing and/or a fixed point • Visualising using a rupa • Walking meditations • Using koans • different types of meditation may be named and described <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p>	6	

Question	Answer	Mark	Guidance
	<p>Various Buddhist symbols might be named and described. These may come from any Buddhist school and might include rupas, offerings, prayer wheels, thankas, vajras, depictions of bodhisattvas and/or the wheel of life, the eyes of the Buddha etc.</p> <p>Symbols might remind Buddhists of certain teachings or help them to reflect on them. Rupas or images of bodhisattvas might remind Buddhists of certain qualities in these figures or that they themselves would like to develop. Prayer wheels are believed by some to have a practical as well as a symbolic value as they generate merit that is then distributed to the world.</p> <p>Symbols can help to express ideas, beliefs or feelings that are not easily conveyed in words and this can deepen an individual's spiritual experience or understanding. According to Zen Buddhism in particular, there are certain ideas and teachings than can only be conveyed symbolically.</p> <p>Certain symbols, particularly those that are predominantly artistic, can create an ambience or atmosphere that makes it easier for some people to think in a 'spiritual' way or respond to a 'spiritual' experience.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Public worship is useful as a declaration of a common interest and community. This might be particularly important for Buddhists living in countries where Buddhism is not the primary religion as it can help to foster a community spirit and a feeling of connectedness. It is helpful to worship as a community as this can help to reinforce/strengthen faith and to provide an environment in which discussion and mutual support can take place.</p> <p>While there is no requirement in Buddhism for communal worship, there are emotional benefits as worshipping with others can be an uplifting experience. Some Buddhists believe that the merit generated by some forms of worship can be used for the benefit of all sentient beings and this can be another benefit of public worship.</p>	12	

Question		Answer	Mark	Guidance
		<p>In non-Buddhist countries, public worship can also raise the profile and public awareness of Buddhism and give it a bigger stake in the community.</p> <p>In certain circumstances, public worship can be a political as well as a devotional act, for example with regards to the Chinese control of Tibet where public worship could be seen as an act of defiance and protest.</p> <p>Conversely, Buddhists do not, generally, believe in a deity who receives and responds to worship so 'puja' is more an act of personal and spiritual development than it might be understood in other religions. For this reason some might argue that worship is essentially a personal and individual activity and that there is no particular benefit to be derived from worshipping in public.</p>		
	✍	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A Buddhist monk • A member of the Monastic Sangha • Monastic/person ordained into monastic orders <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Becoming a monk/nun • Teaching • Doctor/nurse/medical worker • Writing on spiritual themes • Police • Charity/aid work <p>1 mark for each response.</p>	2	Accept any job that provides a service and does not do harm. Specific jobs must be named.

Question		Answer	Mark	Guidance
(c)		<p>Responses might include:</p> <ul style="list-style-type: none"> • The applicant presents his saffron robes to the senior monk • He formally requests ordination three times • He is helped to put on his robes • He recites the Three Refuges three times • He recites the 10 Precepts three times • He receives a religious name • He requests the senior monk to act as his preceptor • The samanera and his preceptor are given new names for the ceremony • The samanera walks backwards in front of the monks • He requests full ordination three times • He answers 20 questions about his suitability to be admitted • He walks three times around the sangha • He receives his monastic equipment (alms bowl, robe, needle) <p>1 mark for each response.</p>	3	Responses may be from any Buddhist school or tradition and may include ordination as a novice (samanera) or as a bhikkhu. Giving of monastic equipment can only count once. (Not separate marks for each thing given.)
(d)		<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some candidates might suggest that the family is not greatly important to Buddhists since Buddhism encourages renunciation and withdrawal from 'the world' through the monastic Sangha. Families might be seen as a source of distraction or attachment which could lead to tanha and so make it more difficult for an individual to achieve Nibbana. The Buddha left his own family in order to search for enlightenment. Some candidates might suggest that this view is more likely to be held by Theravada rather than Mahayana Buddhists.</p> <p>Candidates might point out that many Buddhist cultures have strong traditions of family values and that family life is a good way of passing on Buddhist teachings and traditions. Family life is an excellent way of cultivating qualities such as patience and compassion which are vital to spiritual progress.</p> <p>Mahayana Buddhism in particular contains many teachings on family life and family relations. There is nothing in the Five Precepts to preclude family life and indeed many</p>	6	

Question		Answer	Mark	Guidance
		<p>of the virtues which it encourages are best developed in this setting.</p> <p>While there is a place for the monastic Sangha, the lay community is equally important and indeed is in a symbiotic relationship with the monastic Sangha which makes family life a 'back bone' of Buddhism.</p>		
(e)		<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might refer to Buddhist teachings about impermanence and attachment and suggest that material possessions must necessarily lead onto tanha and so make it impossible to attain enlightenment. The Buddha was a renunciate and encouraged his followers to join the monastic Sangha. One of the 10 Precepts forbids members of the monastic Sangha from handling money and this might lead to the conclusion that money should be avoided by 'true' Buddhists seeking enlightenment.</p> <p>On the other hand, much of the ethical teaching of Buddhism calls for honour and honesty in financial dealings rather than a complete renunciation of wealth. The monastic Sangha is to some extent dependent on the wealth of the lay community for its existence. There have been wealthy and powerful Buddhists (Such as the Emperor Ashoka) who have used their wealth and influence for the good and furtherment of Buddhism and there has never been a suggestion that this was wrong.</p> <p>Buddhism, like all religions, has an apotropaic element (designed to avoid evil / to turn away from evil, with possible magical connotations) and there does exist, in the minds of some Buddhists, a connection between good practice of Buddhism and the acquisition of merit and material prosperity either in this or future lives. For these people being rich might well be evidence that the person had lived a 'good' Buddhist life in a previous life, or is doing so in this life.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
3	(a)	Responses might include:	1	

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> • Metta Suttas • Mahayan Suttas <p>Candidates may also give examples of Mahayan Suttas:</p> <ul style="list-style-type: none"> • The Lotus Sutra • The Heart Sutra • The Prajna-paramita sutras • The Avatamsaka Sutra (The Flower Garland Teaching) • The Ratnakuta (Jewel) Sutra • The Maha-parinirvana Sutra • The Great Assembly Teachings • Tibetan Book of the Dead <p>1 mark for response.</p>		
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Rules for the monks and nuns to obey • Rules/guidelines for communal living • The punishments for breaking the rules/guidelines for dealing with conflict in the monastic community • Examples of individual rules from the Vinaya Pitaka <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • To learn about the teachings of the Buddha • To help them gain enlightenment • To learn about ethics/the best way to live • To chant as a means of gaining/spreading merit • To learn/use the rules and regulations that govern the monastic Sangha • To read commentaries which help them to understand the teachings and 	3	

Question		Answer	Mark	Guidance
		philosophy of the Buddha 1 mark for each response		
(d)		<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates must deal with why scriptures are treated with respect and not simply describe the ways in which such respect is shown in order to reach the highest level.</p> <p>Many scriptures contain the teachings of the Buddha in essence even if not in his exact words. This is a good reason to treat them with respect as they provide a chain of connection to the founder who achieved enlightenment and therefore, presumably, can help others to do so. Even where the scriptures are not attributed directly to the Buddha they are believed to have been written by wise and enlightened teachers and so are worthy of respect for the things that they can teach us.</p> <p>Some Buddhists believe that reciting the scriptures can create merit which can be used for the benefit of all sentient beings and therefore they are worthy of reverence in their own right.</p> <p>Some Buddhists believe that while the scriptures are useful they have only contingent value in so far as an individual finds them to be useful and so may be treated with respect, but not with reverence.</p>	6	Candidates must do more than simply state that it is a scripture in order to gain a mark.
(e)		<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that the use of multiple scriptures is confusing and that this is particularly so when they contradict, or appear to contradict each other. Since Buddhists (for the most part) hold to the same basic beliefs then they should share a common scripture.</p>	12	

Question	Answer	Mark	Guidance
	<p>Some candidates might argue that as the Pali Canon is accepted by most schools of Buddhism and contains the central teachings that only this should be accorded scriptural status and that other writings should be regarded as commentaries only.</p> <p>On the other hand it could be pointed out that there is no single version of the Pali Canon that is accepted by all Buddhists so not even this is a 'core' text. Furthermore, the Buddha himself considered the Dhamma to be contingent and of worth only so far as it proved itself to be useful to an individual. From this perspective it could be argued that there are no Buddhist texts that could be considered to be 'scripture' as the term is commonly understood in other religions although they might be considered to be 'sacred writings'. Zen Buddhism has tended to reject scripture all together and some might argue in favour of this.</p> <p>Candidates might explain the origins of the different sacred writings and the reasons why different schools of Buddhism have traditionally adopted different scriptures. They might point out that since the Buddha has never been considered to be a god and the scriptures are not regarded as being revealed by a divinity, there is no reason to draw a dividing line between scriptural and non-scriptural sacred writings. 'Scriptures' continue to be written into the present day in Mahayana traditions since wise and enlightened beings continue to write. There is no intrinsic reason to favour some of these writings above others purely on grounds of age or authorship.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
	Total	51	

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

- a. 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:
- i. 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.
 - ii. 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.
 - iii. 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

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point a. above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at specialrequirements@ocr.org.uk who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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