

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 2016

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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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1. Annotations



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.

2. 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.

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

<i>High performance 3 marks</i>
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.
<i>Intermediate performance 2 marks</i>
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.
<i>Threshold performance 1 mark</i>
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	<p>A good answer to the question.</p> <p>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/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	<p>A satisfactory answer to the question.</p> <p>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 1 1-2	<p>A weak attempt to answer the question.</p> <p>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 0 0	<p>No evidence submitted or response does not address the question.</p>

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	<p>No evidence submitted or response does not address the question.</p>

Question		Answer	Mark	Guidance
1	(a)	<p>State the Buddhist term used for an image of the Buddha.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rupa <p>One mark for response.</p>	1	
	(b)	<p>Give two things that might take place at a stupa.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Circumambulation of the shrine • Puja • Teaching the scriptures • Listening to sermons • Making offerings to the shrine <p>One mark for each response.</p>	2	
	(c)	<p>Describe what Buddhists mean by samatha meditation.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Learning how to control your mind and thoughts • Deep concentration • Techniques such as concentrating on the bridge or tip of the nose or focussing on breathing so as to still the thoughts or 'monkey mind' • Preparation for other forms of meditation such as vipassana or metta bhavana <p>Marks will be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why metta bhavana meditation might help a Buddhist on their spiritual path.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Metta bhavana meditation is a technique for cultivating loving kindness similar to a mother's love for an only child. This is directed towards all sentient beings including those that might usually be viewed as enemies. This can then be radiated out into the phenomenal world in such a way as to change the world for the better and decrease the total amount of dukkha in the world.</p> <p>The most obvious benefit to the practitioner is that it provides a practice that can be used to help overcome anger and hatred (one of the Three Poisons), which disrupts the equilibrium of the mind leading to tanha and making it much harder to reach nibbana. A calm mind, which is not disturbed by these things, will find the path to enlightenment much easier. It will also increase personal happiness since anger and hatred are a cause of suffering or dukkha to the one who holds them as much as the one who is hated.</p> <p>A person who cultivates metta as a mental state of mind in their inner life is far more likely to act with karuna (compassion) in their outer life and will act with kindness towards all. This will increase happiness and decrease dukkha in the world and will also lead to merit for the practitioner leading to either a favourable rebirth or nibbana for the practitioner.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Vipassana meditation is the most important Buddhist practice.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Buddhists may see Vipassana meditation as a necessary technique for achieving nibbana. This is because it was the primary technique used by the Buddha and so can be seen to have worked. Also Vipassana involves stepping outside the usual way of looking at the world and of thinking and so can break the 'habit' of thinking about the 'unchanging self'. Realising that there is no 'unchanging self' (the doctrine of anatta which is one of the Three Marks of Existence') is one of the prerequisites of 'Right Understanding', which is a core teaching of Buddhism. For these reasons most Buddhists would agree that Vipassana is a valid method for attaining enlightenment although it could be argued that since it is not the only way other practices might be more important to some.</p> <p>Some might point out that the ethical teachings of Buddhism are also a valid path to enlightenment, as is the merit, which might be acquired through going on a pilgrimage or giving dana. To others these things are a prerequisite for enlightenment but only a first step and not a method in themselves.</p> <p>Some might suggest that the ethical lifestyle and the development of qualities such as compassion and metta are central to Buddhism and are more important since they lead to the increase of happiness and satisfaction in life.</p> <p>Not all Buddhists aim to achieve enlightenment and Theravada Buddhists believe that only the monastic sangha could achieve enlightenment. It could therefore be argued that Vipassana is most important to certain Buddhists (such as monks and nuns) but not for all. For lay Buddhists practices leading to merit such as donating to monks might be more important as they may lead to a rebirth from which enlightenment could be gained.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>What name is given to the Buddhist monastic community?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sangha • Monastic Sangha <p>One mark for response.</p>	1	
	(b)	<p>Give two types of Buddhist people that might use a vihara.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Monks • Nuns • Pilgrims • Novices • Teachers • Students/pupils <p>One mark for each response.</p>	2	Credit willn be given for Theravada/Mahayana Buddhists and for Bodhisattvas.
	(c)	<p>Describe what some Buddhists believe happens between death and rebirth.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Bardo state where the person chooses their next birth in one of the Six Realms or is able to achieve nibbana • Judgement by Yama which influences the next birth in one of the realms or nibbana • The dissolution of the Five Skandas • The working out of kamma into the next rebirth <p>Marks will be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how Buddhist teachings should influence a Buddhist's choice of employment.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>One of the requirements of the Noble Eightfold Path is Right Livelihood, which requires a way of making a living that is in accordance with Buddhist ethical principles. The most important requirement is that it is a job that does no harm to anyone. This would lead Buddhists to avoid jobs which are seen to cause harm such as (possibly) soldiers or criminals and seek out professions such as doctors, nurses, teachers or aid workers which actively cause good and spread Buddhist virtues such as metta and karuna.</p> <p>Some Buddhists might question whether it would be better to renounce the world of work altogether and join the sangha in order to be away from money and entanglement in human affairs.</p> <p>Some might suggest that Buddhist teachings are of little help as no job is purely good or bad (doctors might sometimes cause harm and medical progress is driven by animal experimentation) so it is very difficult to decide what is a 'good' job.</p> <p>Some professions lead to excess wealth which is against Buddhist teachings and Buddhists might seek to avoid these, or at least make sure that they choose a job based on ethical considerations rather than the potential for large earnings.</p> <p>On balance, most Buddhists would suggest that it is intentions that are most important and so it does not matter too much if the teachings are confusing as long as the intention is to find a job that is in accordance with the principles of Buddhism.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'It is useless to become a monk or a nun.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many candidates might find themselves agreeing with this statement, arguing that you are effectively 'throwing away' your life by renouncing a social life, a family life and possessions. They might suggest that you are committing to a 'miserable' or 'boring' life and that you are turning your back on friends and family. Some might query the existence of enlightenment or the validity of the Dhamma and so would suggest that becoming a monk or nun is 'throwing your life away for nothing'.</p> <p>Some might question the concept of withdrawing into a monastery, arguing that the real path to happiness and enlightenment is living out Buddhist teachings 'in the world' where there are real problems and it is possible to develop as a moral being and develop metta in a more meaningful way. Against this it could be suggested that the sangha is not fully removed from the world but functions as a school, hospital and teaching facility for the local community and acquires metta on their behalf and so is fully engaged with the community.</p> <p>Many Buddhists would argue that to be trapped in samsara is painful and a cause of dukkha and that since living as a member of the monastic sangha is the best way to achieve nibbana and so escape from samsara this is in fact the best use that can be made of a lifetime and that anything else could be described as a waste of time. Living in the world inevitably leads to a disturbance of the mind and emotions, which are an obstacle to enlightenment.</p> <p>Some might suggest that living as a monk or nun, without the distractions, worries and stress of living in the world actually leads to greater happiness now, regardless of what might or might not happen after death and that for this reason joining the monastic sangha could never be considered to be a waste of time.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>State the meaning of the term 'metta'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Loving kindness • Kindness or benevolence towards all beings <p>One mark for response.</p>	1	
	(b)	<p>Give two reasons why a Buddhist might read the Abhidharma Pitaka.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • In order to find answers to questions about the teachings of the Buddha • In order to explore a higher level of learning or understanding • In order to be able to teach the Dhamma more effectively • In order to be able to reach nibbana <p>One mark for each response.</p>	2	Responses that focus purely on Buddhist teaching rather than on interpretations and deeper understanding of it will not be credited.
	(c)	<p>Describe one teaching of the Metta Sutta.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • That there is a process by which Buddhists can transmit metta to all sentient beings • That one who cultivates metta will never be reborn • That there are 15 moral qualities conducive to cultivating metta. They include having no anger or ill will, living simply, being humble, gentle and sincere. • That metta facilitates the awakening of the Bodhi and is a prerequisite of Buddhahood • That metta is one of the Ten Perfections • That one who seeks to escape rebirth should cultivate love for all beings as a mother loves her only child <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p>	3	Specific individual teachings should be credited where they are given although candidates are not required to give these in order to access the marks.

Question	Answer	Mark	Guidance
(d)	<p>Explain why Buddhists might think it is important to spread Buddhist teachings. Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Although Buddhism is not a religion which actively seeks converts and it is possible for people of most religions or none to follow Buddhism as well as their own belief; many Buddhists still believe that because of the wisdom contained in the Dhamma it should be spread as widely as possible. For this reason they will recite the scriptures or preach sermons based upon them so that as many people as possible will have the opportunity to hear them and test their effectiveness, even if they do not become Buddhists.</p> <p>Buddhists may also believe that it is important for senior monks to preach about the scriptures in order to help people to understand them and take the most from them, as they can be difficult for ordinary people to understand. It also provides an opportunity for people to ask about the scriptures and ask for further explanation.</p> <p>At the first sermon at Sarnath, the Buddha is said to have 'set in motion the wheel of the Dhamma' and Buddhists may feel that they have a responsibility to continue this by continuing to spread the Dhamma as widely as possible.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Some Buddhist scriptures are more important than others.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Buddhists would argue that the Pali Canon makes up the most important body of Buddhist sacred writings because it is the oldest, with many of the teachings being attributable to the Buddha himself. For this reason it could be considered to represent the purest and most authentic form of Buddhism. Furthermore it is the only portion of scripture that is accepted by both Theravada and Mahayana schools of Buddhism. Mahayana Buddhists, however, might suggest that The Mahayana Suttras are superior because they trace their origins back to ancient but secret teachings of the Buddha that were only offered to those followers who were capable of understanding them. They therefore represent a 'gnostic' and mystical strand of Buddhist teaching which is superior to that offered in the Pali Canon and that they are more important. Furthermore they offer the possibility of nibbana to all, not just the members of the monastic sangha, which is a far more significant and important message. For Tibetan Buddhists, the canon of scripture is still open with new sutras being added by teachers and lamas into the present age. It is possible to argue that these later writings are most important since they represent the result of thousands of years of thought and meditation on the Buddhist message and are written with knowledge of the modern world making them more relevant than the ancient writings. Many Mahayana Buddhists would suggest that since all scriptures can be useful and all enlightened beings are sources of wisdom, all scriptures, no matter where, when or by whom they were written are equally important. All can give insights and so lead one to encounter their Buddha nature. In this way all scriptures are equally important and all should be studied. There is no special status for the Buddha that makes his teachings unique. Indeed there is no agreement about which, if any scriptures contain the authentic teachings of Siddhartha Gautama</p>	12	To reach the higher levels, responses must make reference to scriptures rather than to different Buddhist teachings.
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
	Total	51	

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