

GCSE

Religious Studies A (World Religion(s))

Unit **B569**: Buddhism 1 (Beliefs, Special Days, Divisions and Interpretations)

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

<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> <p>A fairly complete and full description/explanation/analysis</p> <p>A comprehensive account of the range/depth of relevant material.</p> <p>The information will be presented in a structured format</p> <p>There will be significant, appropriate and correct use of specialist terms.</p> <p>There will be few if any errors in spelling, grammar and punctuation</p>
Level 2 3-4	<p>A satisfactory answer to the question.</p> <p>Candidates will demonstrate some understanding of the question.</p> <p>Information will be relevant but may lack specific detail</p> <p>There will be some description/explanation/analysis although this may not be fully developed</p> <p>The information will be presented for the most part in a structured format</p> <p>Some use of specialist terms, although these may not always be used appropriately</p> <p>There may be errors in spelling, grammar and punctuation</p>
Level 1 1-2	<p>A weak attempt to answer the question.</p> <p>Candidates will demonstrate little understanding of the question.</p> <p>A small amount of relevant information may be included</p> <p>Answers may be in the form of a list with little or no description/explanation/analysis</p> <p>There will be little or no use of specialist terms</p> <p>Answers may be ambiguous or disorganised</p> <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>

AO2 part (e) question

Level 4 10-12	<p>A good answer to the question.</p> <p>Candidates will demonstrate a clear understanding of the question.</p> <p>Answers will reflect the significance of the issue(s) raised</p> <p>Clear evidence of an appropriate personal response, fully supported</p> <p>A range of points of view supported by justified arguments/discussion</p> <p>The information will be presented in a clear and organised way</p> <p>Clear reference to the religion studied</p> <p>Specialist terms will be used appropriately and correctly</p> <p>Few, if any errors in spelling, grammar and punctuation</p>	Level 2 4-6	<p>A limited answer to the question.</p> <p>Candidates will demonstrate some understanding of the question.</p> <p>Some information will be relevant, although may lack specific detail.</p> <p>Only one view might be offered and developed</p> <p>Viewpoints might be stated and supported with limited argument/discussion</p> <p>The information will show some organisation</p> <p>Reference to the religion studied may be vague</p> <p>Some use of specialist terms, although these may not always be used appropriately</p> <p>There may be errors in spelling, grammar and punctuation</p>
Level 3 7-9	<p>A competent answer to the question.</p> <p>Candidates will demonstrate a sound understanding of the question.</p> <p>Selection of relevant material with appropriate development</p> <p>Evidence of appropriate personal response</p> <p>Justified arguments/different points of view supported by some discussion</p> <p>The information will be presented in a structured format</p> <p>Some appropriate reference to the religion studied</p> <p>Specialist terms will be used appropriately and for the most part correctly</p> <p>There may be occasional errors in spelling, grammar and punctuation</p>	Level 1 1-3	<p>A weak attempt to answer the question.</p> <p>Candidates will demonstrate little understanding of the question.</p> <p>Answers may be simplistic with little or no relevant information</p> <p>Viewpoints may not be supported or appropriate</p> <p>Answers may be ambiguous or disorganised</p> <p>There will be little or no use of specialist terms</p> <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>Responses might include:</p> <ul style="list-style-type: none"> • The cycle of birth, life and re-birth • The cycle of death and re-birth • The cycle of re-birth <p>1 mark for response.</p>	1	<p>Responses must include the idea of re-birth in some form so responses such as 'the circle of life' are not acceptable. References to samsara as 'the world of suffering', 'the world we live in' or the opposite of samsara' which do not specifically mention the cyclic nature may be credited.</p>
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Four Sights • Leaving the Palace to seek Enlightenment • Meeting the Ascetics • Rejecting the Path of the Ascetics • Enlightenment under the Bodhi Tree • First sermon • Meeting with Kisagotomi • Founding the Sangha <p>1 mark for each response.</p>	2	<p>The responses must be clearly identifiable with the Buddha so general answers such as 'birth' 'marriage' or 'death' are not acceptable. There must be reference to separate events (e.g. referencing 2 of the 4 sights is only one event so worth one mark.)</p>
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Anicca/impermanence • Anatta/'no soul'/'no unchanging self' • Dukkha/'unsatisfactoriness'/'suffering'/dis-ease <p>1 mark for each response.</p>	3	<p>Answers are acceptable in either English or Pali. It is not necessary for the candidate to give both in order to access the mark.</p>

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Noble Eightfold Path is the way of life prescribed by the Buddha. It does not comprise a set of rules in the way that some other religions have but is recommended because it has been found to be helpful. It is the last of the Four Noble Truths and as such is prescribed by the Buddha as the way to overcome tanha and delusion (maya). The Noble Eightfold Path forms a part of the Dhamma, the body of teaching of the Buddha. As such it is one of the Three Refuges upon which Buddhism is established.</p> <p>If followed the Noble eightfold Path can provide the 'remedy' to dukkha and so lead to true happiness. As it helps one to see the world as it really is it can, for some, lead to Enlightenment/Nibbana. The Noble Eightfold Path deals with different aspects of life, ethics, intention, meditation and effort.</p> <p>The ethical aspects of the Noble Eightfold Path can help a person to become more moral. As morality is one of the Six Perfections this can help along the Path of the Bodhisattva. It also provides practical advice on how to carry out 'skilful action' and develop metta (compassion). These are qualities that help an individual to attain Enlightenment and also which make the world a better place for everybody.</p> <p>Finally, the Noble Eightfold Path provides a model against which a Buddhist can measure their progress and consider what else they could do in order to help themselves towards Enlightenment.</p> <p>Having said all of this, the Buddha himself said that the importance of the Noble Eightfold Path and the Dhamma in general, is contingent. It is important in so far as it is helpful to an individual on their quest for Enlightenment. If a person does not find it helpful to follow the Noble Eightfold Path, or if they find something that is more useful to them, then they should discard it.</p>	6	<p>A valid way of approaching this question is to include individual elements of the Noble Eightfold Path and to explain the importance of these individually. In order to access the top level specific reference to importance must be made.</p>

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhists would obviously disagree with this statement since the main aim of Buddhism is to reach Enlightenment. They might claim that there is good evidence for Enlightenment as the Buddha achieved it during his lifetime and was able to describe it (up to a point) and give advice to others as to how to reach it. They might claim that while it is difficult to prove the existence of life after death, since by definition, no-one living has experienced it, Enlightenment is different since it can be gained whilst one is still living. Since Enlightenment can be defined (by some) as the state of experiencing the world as it truly is, free from delusion, there is nothing inherently unlikely about being able to achieve it. It does not, for example, require belief in a supernatural power or agency whose existence is a matter of faith rather than fact.</p> <p>Many Buddhists believe that the Buddha was not the only person ever to gain Enlightenment. Some schools of Buddhism claim that it is relatively common and that there are Enlightened beings living now.</p> <p>Buddhism is not the only religion that posits Enlightenment as the goal of human experience. Although the understanding of it varies somewhat, Hinduism, Jainism, and Sikhism also believe that some form of Enlightenment is the ultimate goal of human experience. Some forms of Christianity speak of mystical experiences that sound very much like Buddhist accounts of Enlightenment. The fact that an experience of this sort appears to be a fairly common aspect of human experience suggests that it is real.</p> <p>Some religions, or at least groups within them (especially the Abrahamic religions) might argue that there is no such thing as Enlightenment since it directly contradicts their own beliefs, particularly beliefs about life after death. As both cannot be right, teachings about Enlightenment must be wrong.</p> <p>Some people, including many atheists, would suggest that the experience of Enlightenment is a delusion that is caused by religious hysteria or by the human brain. It could be argued, however, that the experience is real regardless of its origin or cause and that many Buddhists do not claim a supernatural or metaphysical explanation.</p>	12	It is a valid interpretation of this question to explore the different possible meanings of the term 'Enlightenment'.

Question	Answer	Mark	Guidance
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A journey to a place of religious/spiritual significance • A journey to the place where a significant religious event happened • A journey taken for religious/spiritual reasons <p>1 mark for response.</p>	1	There must be a clear link to the idea of religion or spirituality so a more general response such as 'a special journey' is not sufficient.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Give alms to monasteries or members of the monastic Sangha • Laity undertake the Eight Precepts (may wear white to show this) • Spend the day and night in a monastery/vihara • Listen to the Dhamma being recited • Take part in chanting the Dhamma • Help the bhikkhus carry out their chores in the monastery • Listen to a recitation of the Patimokkha (227 monastic rules) • Members of the Sangha confess any breaches of the Patimokkha • Worship/pray to the Buddha/buddharupa. <p>1 mark for each response.</p>	2	Responses must refer to specifically religious or spiritual practices. References to prayer are acceptable.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is the place where the Buddha achieved enlightenment • There is a bodhi/pipal tree there which is descended from the original • Many different Buddhist schools have established temples there • It is one of the most important pilgrimage sites in Buddhism • The main temple there was established by Ashoka • Some believe it contains an 'aura' or echo of the Buddha's power • Going on pilgrimage there can gain merit • Going on pilgrimage there can help towards enlightenment • Meditating there can make it easier to understand the Buddha 	3	

Question	Answer	Mark	Guidance
	Marks will be awarded for any combination of points, development and exemplification.		
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Wesak is the festival which celebrates the birth, enlightenment and death of the Buddha. The Buddha is one of the Three Refuges on which Buddhism is based and because of this Wesak is of great importance to many Buddhists.</p> <p>Wesak, like other festivals, gives lay Buddhists an opportunity to concentrate more intensively on their practice. Many Buddhists undertake the Eight Precepts during festivals and believe that this enhances their spiritual progress, as it lessens their attachment to the material contingent world. They may also spend more time listening to or reading the Dhamma or practising meditation. Acts of metta/danna are also encouraged during festivals such as Wesak and this also makes it easier for individuals to achieve Enlightenment. Some schools of Buddhism believe that the merit generated through such acts can be passed on to help others or even the whole world.</p> <p>For many Buddhists, Wesak is the main festival and it provides an opportunity to spend time with the family and the community. Buddhists can therefore share ideas and encourage each other on their spiritual journey.</p> <p>Some Buddhists would suggest that there is no particular importance in Wesak as festivals encourage celebration and jollity which can provide distraction and which can increase the ties of a person to family and to the material world, so making it more difficult for them to come to terms with the doctrines of anatta and anicca and so achieve Enlightenment.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Rain Retreat was established by the Buddha and so could be argued to be essential as it comes directly from the founder. The Rain Retreat is held during the Rainy Season in India and was begun due to the practical difficulties of travelling during this time, and because of ethical considerations. Monks travelling at this time might harm the many small creatures that become abundant during the rain, or inadvertently harm delicate growing crops. During the three months of the Rain Retreat monks are expected to stay close to their temples, and to use the opportunity for intensive meditation and study. It was because monks returned to observe the Rain Retreat in the same location year after year that settled communities of monks sprang up and many of the early viharas were established. This suggests that the retreat was important in the formation of Buddhism as it exists today, but some might argue that as the viharas and monastic communities are now firmly established the importance is diminished. Modern methods of transportation and better roads mean that the practical difficulties of moving around during the monsoon are now greatly reduced, thus removing the main reason for holding the retreat.</p> <p>The Rain Retreat has always been of more significance to the Sangha than to the laity. Lay Buddhists might use the period to give up 'bad habits' such as smoking, drinking alcohol or eating meat and they may listen to teachings given at monasteries but otherwise the Rain Retreat may be of little significance to them</p> <p>Since the Rain Retreat was established, Buddhism has spread all over the world, including into many areas that do not experience the monsoon. This would suggest that the Rain Retreat is of no value in much of the Buddhist world, and indeed it is not observed world wide.</p> <p>Having said this, many Buddhists would argue that the chief value of the Rain Retreat lies in the opportunity it gives to withdraw, at least a little from life and spend a bit more time and thought, meditation and contemplation, and in developing the virtue of metta. Because of this, some might consider some observance of the Rain Retreat, even if it is not as strict, to be of even greater value and importance in the modern world than it was in ancient times as modern life is busier and offers more opportunities for distraction and attachment to the material world.</p>	12	

Question	Answer	Mark	Guidance
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • 'Worthy one' • 'Conqueror'/'Vanquisher' of enemies • 'Deathless • 'One who has conquered greed, hatred and desire' • 'One who has attained enlightenment' <p>1 mark for response.</p>	1	Candidates are likely to relate the term to Theravada Buddhism but are not required to do so in order to gain the mark as the question merely asks for a definition of the term.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Tibetan • Zen • Pureland <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • They are necessary in order to reach enlightenment • They are a part of the Bodhisattva Path • They are virtues that should be developed by all Buddhists • Examples of, or information about the particular paramitas may be given. • These are: Dana (generosity), sila (virtue/morality), ksanti (patience) virya (energy), dhyana (concentration/contemplation/meditation) and prajna (wisdom/insight). <p>Credit may be given where candidates use different English terminology but correctly understand the point of the paramitas.</p> <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Buddha always claimed that his teachings were contingent. He likened them to raft used to carry someone across a river. They were useful only in so far as they achieved their purpose. Once the river has been crossed the raft should be discarded. Many Buddhists living in modern Western society believe that while the central message of the Buddha is profound and fundamentally true, much of the Buddhist way of life in traditional Buddhist societies is cultural and, while it made perfect sense in ancient India, is not relevant or helpful in a modern Western context.</p> <p>For this reason, groups such as the FWBO (now known as Triratna Buddhists) have sought to discard what they see as purely cultural and irrelevant aspects of Buddhism and adapt its core teachings to life in modern Western society. They would argue that one of the key strengths of Buddhism is the way it has constantly adapted to different cultures and ages. The most obvious difference in the attitude of Triratna Buddhists is their rejection of the Sangha. They argue that monastic communities are not realistic in Western society and emphasise, rather, the importance of living out the teachings of the Buddha within the family and the community. Personal reflection, meditation and practice is encouraged.</p> <p>Triratna Buddhists have tended to place particular emphasis on the idea of Right Livelihood and have set up a number of ethical businesses and collectives aimed at promoting ethical trade and business within the community.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Theravada is the oldest Buddhist school and the one which, many would argue, is derived from the teachings of the historical Buddha without addition or interpretation. Theravada Buddhism is not concerned with metaphysics or deities and for many is closer to the true philosophy of the Buddha. Many would argue that the Mahayana traditions represent a corruption of the true message of Buddhism and the over complication of the religion through mythology and superstition. Mahayana scriptures are generally believed to be later than the Pali Canon and many Theravada Buddhists would claim that they are not authentic or authoritative.</p> <p>Mahayana Buddhists, on the other hand, might argue that although their scriptures are more recent they represent a genuine unbroken line of tradition back to the Buddha through 'secret teaching' and that because of this they are actually more authentic and authoritative. Furthermore, the Buddha himself said that his teachings should be judged on the basis of their efficacy, and that if Mahayana teachings can be shown to work, they should be adopted. Mahayana means the 'great vehicle' and is so called because its teachings are often seen to provide an easier route to Enlightenment, available to all, whether members of the Sangha or not. Since more people can potentially escape from samsara through Mahayana than Theravada Buddhism many would claim that it represents the 'true' tradition.</p> <p>Buddhist teaching and practice has been adapted over the centuries to fit into many new cultures, from Zen and Pureland in Japan to Triratna in the West. Many followers of these traditions would argue that Theravada Buddhism is too closely tied to the culture of ancient India and so prevents legitimate development. They might suggest that any form of Buddhism that allows people to meaningfully access the teachings and experiences of the Buddha and ultimately attain Enlightenment is authentic and 'true'.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	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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