

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 2015

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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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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.
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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.

AO1 part (d) question

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/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. 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. 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>

MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Meditate • Bring offerings to the Monastic Sangha • Perform puja/worship • Listen to the Monastic Sangha reciting the Dhamma • Undergo ordination • Chanting • Discuss the Dhamma • Pray <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • To prepare for other types of meditation • To learn the basic techniques of meditation • To calm the mind • To overcome tanha • Because it is prescribed by the Dhamma and the sangha • To help on the path to enlightenment • To gain good kamma. <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • By wishing metta (loving kindness) upon people they find easy to love such as themselves, their family and friends and their teachers • Extending that act of love and compassion to those they dislike and find difficult to love • Extending this further to encompass the whole world in karuna and metta in order to heal it and decrease suffering universally • By overcoming the Three Poisons in themselves and cultivating karuna and metta • Candidates may give the words of metta bhavana meditations <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	<p>Candidates must demonstrate an understanding of what metta bhavana is to get any credit.</p> <p>Credit answers which refer to 'acting out' acts of loving kindness.</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>Buddhists do not worship the Buddha as a god, although some Buddhists may believe that the Buddha is still concerned with the lives of those trapped in samsara and is willing and able to intervene in their lives to encourage them or to help them with their problems. These Buddhists might believe that using a rupa will please the Buddha or help them to make a better connection with him and that it is helpful for this reason.</p> <p>Most Buddhists, however, would not share this view. They may believe that puja generates merit and that using a rupa will allow them to do this more effectively meaning that they may be able to secure a better rebirth or attain enlightenment.</p> <p>Many Buddhists would use a rupa as an object for meditation and contemplation. Rupas are constructed according to strict guidelines that have symbolic significance and that are designed to help towards enlightenment by reminding the worshiper of certain truths. As well as this, contemplating the Buddha's image might remind Buddhists of his teachings or of the ways in which he overcame various obstacles in his life, which they might find inspires them to do the same. They might also try to develop his characteristics by contemplating his image. For example his sublime expression might remind them of the bliss of enlightenment and encourage them to strive for it; or the simplicity of his clothing might remind them about the teachings of the middle way. In this way, they might be helped towards achieving enlightenment. Using the image might simply make it easier for Buddhists to focus and hence to meditate effectively.</p>	6	To reach Level 3, candidates must address both parts of the question: rupa and enlightenment, making the connection between the two.

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>Candidates might point out that at the time the Buddha achieved enlightenment there were no Buddhist places of worship and since the Buddha achieved enlightenment without one, they are clearly not necessary. All of the teachings of the Buddha can be followed by individuals acting alone so there is no need to congregate in a sacred building. Most Buddhists have shrines in their homes as a focus for their puja and/or meditation and some would argue that even these are not strictly necessary since meditation can be practised without any stimulus. Some might add that places of worship, particularly stupas, can act as a distraction and can even create attachment to the person of the Buddha making them into an obstacle to enlightenment. Some candidates might suggest that places of worship can be very expensive to build and maintain and that the money could be more effectively spent on other things which might develop a Buddhist's capacity for compassion and so gain merit. Elaborate places of worship could lead to pride or envy which are clearly not helpful. On the other hand, some might suggest that sacred buildings in Buddhism are more than just places to congregate. Many act as a centre for the community, serving as libraries, schools and banks and as such are indispensable. In non-Buddhist countries places of worship might provide the only opportunity to meet with other Buddhists and listen to teachers. They might be the centre for quite a wide geographical area and be of immense use to the Buddhist community in that area. Public worship is important to many Buddhists as this is an opportunity to feel like a part of something bigger and to worship as a community. Whilst this is not strictly necessary within Buddhism, many find it valuable and because of this it is important to have sacred buildings. Monastic life is central to the idea of Buddhism with the sangha as one of the Three Refuges. This would be impossible without the vihara to provide the core of the monastic community. This is also a base from which the lay community can receive teaching and where all can meditate together. For these reasons many Buddhists would argue that places of worship are essential.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Samsara • The wheel of life <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <p>1 Bhikkhu 2 Bhikkhuni</p> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Singalovada Sutta contains teachings about relations within a family which candidates may discuss • Take care of elderly family members • Respect for parents • Take care of children and look after their interests • Be faithful to your wife/husband and do not squander joint resources • Since the Buddha left his family to go in search of enlightenment, family life is not the ideal and should be avoided <p>Marks will be awarded for a statement plus any combination of 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>Although the Dhamma is primarily concerned with the quest for enlightenment and hence with renunciation and moving away from attachment to and concern with the material world, it is also concerned with the development of compassion (karuna) and loving kindness (metta). Three of the edicts of the Noble Eightfold Path are directly concerned with sila (morality) and so a Buddhist should be a good and helpful member of their community. For members of the sangha there is a clear role as religious teachers and counsellors, as well as more practical roles within the community, where the vihara might function as a school, hospital or bank.</p> <p>For the laity 'Right Action' and 'Right Speech' might range from personal morality in private life, to speaking out or taking direct action against social injustice. Candidates might speak about the concept of 'Engaged Buddhism' and the ways in which this has been put into action.</p> <p>Apart from the fact that working within their communities is clearly in line with the teachings of the Noble Eightfold Path and the Five Precepts (as well as the Mahayana concept of skilful action or upaya), it is also appropriate for Buddhists, as it will help to reduce suffering in the world, which is also a central concern of Buddhism. Candidates might use quotations from the Buddha to support this, such as "Set your heart on doing good. Do it over and over again and you will be filled with joy".</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>In support of the statement candidates might argue that since Buddhist teaching talks about Right Action and Right Livelihood there is an assumption that employment is an ethical course of action and is right and helpful for most Buddhists. Also the Singalovada Sutta gives guidelines about employment and about how employers should treat their employees and vice versa. This also implies that employment constitutes Right action. Within the guidelines of ethical action within Buddhism, employment allows Buddhists to support their families and to make the world a 'better place' through metta and engaged Buddhism. The alternative to employment might be seen as laziness (i.e. not Right Effort) and is not conducive to elimination of the Three Poisons from the life of an individual.</p> <p>On the other hand, many candidates will argue that the monastic Sangha was one of the Three Refuges instituted by the Buddha himself and that as such it must be essential. Some may present membership of the monastic Sangha as a viable alternative to employment as it might be more conventionally understood. Others might suggest that finding employment that is fully compatible with Buddhist ethical teaching is increasingly difficult in the modern world and that unemployment is preferable to unethical employment, which may encourage the Three Poisons and make it harder to achieve enlightenment. Some may discuss alternatives to conventional employment such as voluntary or missionary work and may discuss whether or not involvement in things of this nature constitutes 'unemployment'.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<ul style="list-style-type: none"> • Three <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • By using it in mantras and chanting • By using it as a focus for meditation • By discussing it and thinking about its meaning • By applying the rules of the Vinaya Pitaka to the way a vihara is regulated • By teaching about it to the lay community • By translating it so that everyone can benefit from it • By storing it in a sacred space <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Stories about the life of the Buddha • Teachings • Jataka tales relating to the previous lives of the Buddha which exemplify moral teachings • The Dhammapada giving moral guidelines that will help on the quest for enlightenment <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p>	3	Accept a brief rather than a detailed description in each case.

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>Candidates may suggest that since the Buddha was aware of the tensions and potential problems of living in a large community he understood that it was necessary to have rules in order to deal with jealousies and conflicts that would inevitably arise. It is also necessary in order to ensure that every member of the community is in the best possible position to make spiritual progress and, hopefully, achieve enlightenment.</p> <p>Since many members of the monastic community are young children it could be argued that clear rules and guidelines are even more important. The rules safeguard the monks and nuns from sexual temptation and from other things that may cause them to experience tanha.</p> <p>The requirement for members of the monastic sangha to confess their shortcomings to each other on a regular basis prevents grudges from building up and ensures a peaceful atmosphere in the vihara as well as combating the Three Poisons. It also provides the monks and nuns with the opportunity to develop metta and karuna, which will help them on their journey to enlightenment.</p> <p>The discipline required to follow the Vinaya leads to good habits of mind enabling Right Thinking and Right Concentration.</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>Initially candidates might suggest that the statement is clearly false, since the Dhamma, including the Pali Canon is one of the Three Refuges, suggesting that it is indispensable. The teachings of the Buddha are contained in the Pali Canon and without these it will not be possible to reach enlightenment. Pali Canon has been translated into many different languages suggesting that they are considered to be of absolute importance by Buddhists. Candidates might also discuss the various ways in which the Pali Canon is used by Buddhists as evidence to support the assertion that they are important in their present form. Without the sacred writings it would be impossible for Buddhism to spread. The Pali Canon contains stories and teachings of the Buddha and has been valuable for Buddhists for many centuries. Since it is useful why would it be helpful to change it? Any attempt to update the Pali Canon might change the meaning or lose something that is valuable to some.</p> <p>However, candidates might suggest that since the Pali Canon did not exist at the time when the Buddha achieved enlightenment it is clearly possible to do so without it, so why would it matter if it is updated. The Buddha himself said that his teachings were only important if they were useful and should be discarded if they were found not to be. The Pali Canon was written many centuries ago and many of the ethical teachings or the situations which it describes are not relevant to the modern world. In particular, some might argue that the attitude which the Pali Canon shows towards women is inappropriate for the modern world and is not a core part of Buddhist teaching but merely represents the state of society at the time of the Buddha. Many would suggest that the Buddha himself would have been happy to change these teachings in view of modern society.</p> <p>Having said this, Buddhism is practised in a number of different countries and cultures and the world of the Pali Canon is still relevant and applicable in some of those places. An intelligent and thoughtful Buddhist should be able to interpret the Pali Canon and apply it to themselves where it is relevant.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
	Total	51	

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