

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 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.

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

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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	No evidence submitted or response does not address the question.

Question		Answer	Mark	Guidance
1	(a)	<p>What term do Buddhists use to mean 'suffering'?</p> <ul style="list-style-type: none"> • Dukkha <p>One mark for response.</p>	1	
	(b)	<p>Give two examples of Right Speech</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Telling the truth • Not spreading gossip • Not swearing or using offensive language • Encouraging others • Spreading the Dhamma <p>One mark for each response.</p>	2	
	(c)	<p>Describe one example of the way the law of kamma might operate.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Someone who is cruel to animals might be reborn as an animal or in the realm of animals • Someone who is unkind may become lonely and disliked • Someone who is kind to others might receive kindness when they need it • Someone who follows the Noble Eightfold Path may make significant progress towards nibbana • Someone who steals might serve a prison sentence • Someone who refuses charity might come to need it in the future <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p>	3	<p>Anecdotal responses, including examples from the Jakarta tales, are acceptable.</p> <p>A definition of the law of kamma will not be credited.</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain how the Three Poisons could prevent a Buddhist from achieving nibbana.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Three Poisons are greed, anger/hatred and ignorance. Candidates might deal with each individually or with the general idea of the Three Poisons. In order to access level 3 candidates will need to make some reference to each one of the Poisons but not necessarily in equal proportions.</p> <p>Greed creates a desire or craving (tanha) for wealth or material possessions. Since tanha creates dukkha or suffering since it prevents someone from being content it is a serious stumbling block on the journey to nibbana. Greed often creates envy or jealousy, which in turn leads to hatred or anger.</p> <p>Hatred disturbs mental equilibrium and makes it very difficult to practice meditation effectively and so impedes progress to nibbana. Buddhism emphasises the importance of metta (loving kindness) and karuna (compassion) and teaches that these cultivate detachment and so lead to enlightenment. Anger and hatred may lead to rebirth in one of the hell realms, which again can add to the time and number of lifetimes that an individual needs in order to attain enlightenment.</p> <p>One of the aspects of the Noble Eightfold Path is Right Understanding, which is the antidote to ignorance. Right Understanding is required to apply the Four Noble Truths, which are at the heart of the Dhamma. With the understanding of anatta and anicca it is possible to overcome tanha and dukkha and so achieve nibbana. Someone who lives in ignorance cannot understand the essence of Buddhism and so cannot apply it to his or her life and so make progress towards enlightenment.</p> <p>Overcoming the Three Poisons is therefore central to making spiritual progress in Buddhism and so achieving enlightenment.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Buddhism would still be the same if the Buddha had never lived.' Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>At first sight the statement may be seen to be obviously wrong. Buddhism takes its name from the Buddha and it is his teachings that lie at its heart so it seems obvious that Buddhism could not exist in its present form without the Buddha. Buddhism owes its existence to the enlightenment and spiritual awakening and insights of a particular person in a particular place. The life story of Siddhartha Gautama also forms an important part of Buddhist teaching as it identifies the problems at the heart of dukkha (old age, sickness and death) and the Buddha's existential crisis over how it can be possible to live a contented life once these things have been understood is the starting point for his journey. Not only the Dhamma but also the Monastic Sangha trace their origins back to the Buddha and owe their existence to him and so it could reasonably be argued that Buddhism is dependent on the historical Buddha.</p> <p>On the other hand it could be argued that the highly mythologised account of the life of the Buddha does not add to or enhance the basic teachings of Buddhism. It is not necessary for the Four Noble Truths or the Noble Eightfold Path to have been due to the inspiration of a single individual. It is equally possible that the ideas came from a variety of people over an extended period of time from the starting point of some of the ideas contained within Hinduism and were put into the mouth of a charismatic founding teacher for ease. The final outcome would be the same so from this viewpoint it does not matter whether the Buddha actually existed or not.</p> <p>Some Buddhist schools, notably Zen, reject reliance on the Dhamma in favour of personal experience and insight, and the Buddha himself said that his teachings were only valid as long as personal experience found them to be useful. If personal experience is the most important aspect of the quest for enlightenment then the Buddha becomes largely irrelevant. If the inspirations of the Dhamma had not come to the Buddha it could be argued that they could have come to someone else at any time and that the teachings of Buddhism might now be essentially the same even if the Buddha had never existed.</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 important event took place at the Deer Park at Sarnath?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Buddha gave his first sermon • The setting in motion of the Wheel of Dhamma <p>One mark for response.</p>	1	
	(b)	<p>Give two ways in which Buddhists might support people who are on pilgrimage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Providing accommodation • Providing food • Giving alms or robes to monks • Helping with finances • Helping with logistics such as transportation <p>One mark for each response.</p>	2	
	(c)	<p>Describe one practice a Buddhist might carry out on a pilgrimage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Circumambulation of a shrine or stupa in order to overcome pride and arrogance and to attain merit for oneself or others • Giving donations of alms or robes to the monks at the vihara associated with a particular place of worship in order to gain merit • Listening to monks teaching or chanting in order to gain merit and reach a deeper and fuller understanding of the Dhamma • Meditating at sights associated with the life of the Buddha or other great teachers in order to gain understanding or merit • Donating to particular shrines or viharas as an act of dana <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p>	3	Specific examples of practices that might be carried out at specific places of pilgrimage should be credited. These may be associated with particular festivals.

Question	Answer	Mark	Guidance
(d)	<p>Explain why festivals are important for teaching Buddhists about their faith.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Festivals are traditionally a time of fun and celebration and people often learn more effectively when they are enjoying themselves. Most festivals celebrate important religious occasions with Wesak in particular celebrating the birth, enlightenment and death of the Buddha. This can be an opportunity to think about these events, often through the media of storytelling, song and drama. This can help Buddhists, perhaps particularly children, to learn and understand stories about the life and spiritual quest of the Buddha.</p> <p>Festivals also provide a chance for Buddhists to take part in communal religious activities such as releasing birds and fish, which can teach them about metta and ahimsa. They may also join with their families in giving alms and robes to the monks, which might help them to learn about the role and importance of the monastic Sangha. They may participate in public puja in viharas and stupas, which may teach them about meditation and about the symbolism used in puja.</p> <p>Festivals may be celebrated in schools both in Buddhist and in non-Buddhist countries, which provides a good opportunity to teach about Buddhism and the life of the Buddha as part of the school curriculum. Programmes might also appear on TV or in other forms of media at festival times, which might help children to learn.</p> <p>Lay Buddhists might take on extra precepts during festivals or spend time listening to monks reciting and preaching on the Dhamma. This can provide an important opportunity for developing their understanding of Buddhism.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Pilgrimage is the best way to achieve enlightenment.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Pilgrimage is a powerful spiritual experience as can be seen by its universal appeal across most religions. The Buddha himself, as he was dying, desired his followers to go on pilgrimage to certain key locations and this could be seen as evidence that pilgrimage is essential for enlightenment. The effort and expense required to undertake a pilgrimage are outward evidence of inner commitment to Buddhism and for this reason it could be argued that those Buddhists who go on pilgrimage are those who are most likely to achieve enlightenment.</p> <p>Many of the activities associated with pilgrimage such as supporting shrines and viharas with donations, listening to the sermons of important teachers and taking part in communal puja chanting and listening to recitations of the Dhamma are activities that are likely to lead to enlightenment.</p> <p>Pilgrimage is also a communal activity that is likely to lead to Buddhists who might otherwise be isolated to meet and encourage or support each other. They might have the opportunity to discuss Buddhist teaching which could lead to quicker spiritual progress and, potentially, enlightenment.</p> <p>On the other hand, it could be argued that all the core activities such as puja, meditation and studying the Dhamma, can be done at home and without anyone else present. The Buddha himself never went on pilgrimage and still attained enlightenment. For these reasons it might be supposed that pilgrimage is neither necessary nor particularly helpful in the journey to enlightenment. Some might even suggest that under certain circumstances pilgrimage can lead to attachment to the physical world, to particular places and buildings or even to people and as such might even be an obstruction to enlightenment.</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>Which major division of Buddhism includes Tibetan Buddhism?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Mahayana <p>One mark for response.</p>	1	
	(b)	<p>Give two characteristics of an arhat.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Worthy • 'Deathless' (will not be reborn in any realm) • Conqueror (of tanha) • Perfected • Free from tanha and the Three Poisons • Someone who is enlightened <p>One mark for each response.</p>	2	'Achieved Nibbana' will be accepted.
	(c)	<p>State three qualities of a Bodhisattva.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Compassion (karuna) • Loving kindness (metta) • Moral/ethical living. • Ability to achieve Samadhi in meditation • Ability to achieve enlightenment which they have deliberately delayed • Wisdom • Some may be terrifying <p>One mark for each response..</p>	3	Any of the Six Paramitas will be accepted.

Question	Answer	Mark	Guidance
(d)	<p>Explain what makes Tibetan Buddhism different to other forms of Buddhism.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Tibetan Buddhism is unusual in that it has developed in a particular location and as such has been influenced by local traditions and beliefs. In particular, many view Tibetan Buddhism as a syncretistic mix of Mahayana Buddhism and the indigenous religion, Bon, which existed before the arrival of Buddhism. Many Bon deities have been adapted into Tibetan Buddhism either as bodhisattvas or as demonic beings that attempt to distract people. Tibetan Buddhists also see the cosmos as a very complex place consisting of different supernatural worlds presided over by various bodhisattvas and buddhas. These are often represented in thankas, which are used as objects of meditation.</p> <p>Tibetan Buddhists are also distinctive in their belief in lamas who are reborn out of compassion and a desire to help all sentient beings towards happiness and enlightenment. Different lamas are associated with different Tibetan schools. Many, but by no means all Tibetan Buddhists regard the Dalai Lama as the leader and spokesperson for Tibetan Buddhism throughout the world. Politically, Tibetan Buddhists are also distinctive in their campaign to regain their homeland and their religious freedom from China.</p> <p>Whilst not unique in this, Tibetan Buddhists do place particular emphasis on artefacts such as vajras, prayer flags and prayer wheels, which have a variety of purposes such as spreading merit and metta through the world and teaching the Dhamma through use of symbolism.</p> <p>The 'Tibetan Book of the Dead' is a text arising out of Tibetan Buddhism which contains distinctive beliefs about life after death including the judgement of Yama, the Six Realms and the Bardo state which can be influenced by the compassionate intervention of monks around the time of death and for some time afterwards.</p> <p>Many Tibetan Buddhists also believe that valid scriptures are still being added to the canon and the contents of these can have a major influence on their beliefs.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Buddhism is not suited to the Western world.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In defence of the statement candidates might suggest Buddhism developed in India and is characterised by Eastern ways of thinking such as the cyclical nature of the universe and of life (samsara) which contradicts the tendency of western thought to see both time and life as linear. Key Buddhist concepts such as kamma and rebirth are also new to western thought and might be hard to understand. In practical terms it might be argued that it is difficult to live a Buddhist life in the west where sangha communities are rare and would not be supported by the local community. It is not typical in western thought to see the world as lacking in ultimate reality and as this underpins Buddhist thought it might not be appropriate.</p> <p>Against this, candidates might argue that Buddhism is spreading rapidly in the west, with most cities and many towns in the UK having at least one Buddhist centre, and that this disproves the statement since it is clearly seen as relevant. The Buddha himself said that his teachings were a 'raft' to lead to enlightenment and not an end in themselves, meaning that Buddhism should, and has, adapted to different cultures. The Western Buddhist Order (Triratna Buddhism) has specifically adapted itself to western lifestyles with less emphasis on the monastic community and more on ethically engaged business models. This demonstrates that Buddhism is not incompatible with western life. Some might suggest that a growing dissatisfaction with traditional religion and with materialism mean that people are increasingly interested in Buddhist teachings and that the intellectual climate at the moment is extremely well suited to Buddhist teachings.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
	Total	51	

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

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