

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 2015

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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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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. |
|---|--|

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"> The Dhamma <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> The Realm of the Gods The Realm of the Demi-Gods (or the Realm of Asuras) The Realm of Humans The Realm of Animals The Realm of Hungry Ghosts (or the Realm of Pretas) The Realm of Hells (or the Hell Realms) <p>1 mark for each response.</p> | 2 | <p>Accept heavenly realm</p> <p>Accept power/pleasure-seeker's realm</p> |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> Dukkha is suffering or 'unsatisfactoriness' so can be caused by any pain or loss It is caused directly by tanha or the desire to cling on to things Trying to hold on to a situation or person which is impossible as everything changes (annicca) Dukkha is inevitable in samsara since all experience grief and loss Ignorance leads to dukkha <p>Marks will be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Stating 'greed, hatred and ignorance' = 1 mark for a paraphrase of the 3 poisons.</p> <p>Stating e.g. 'the 3 poisons' = 1 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>Nibbana is the goal of most Buddhists. It is very difficult to quantify or describe, although the Buddha likened it to being awake and free from delusion; understanding the world as it truly is. It is the end of samsara and literally a 'blowing out' or 'extinguishing'. Most Buddhists would describe it as a state of bliss where one is free from suffering.</p> <p>Not all Buddhists would agree about the way to achieve nibbana. Theravada Buddhists tend to believe that the only way to achieve enlightenment is through the strict programme of meditation and asceticism of the monastic life. In order to seek nibbana, therefore, a Theravada Buddhist might join the monastic Sangha. In this way they are freed from worldly concerns and possessions making it easier to overcome tanha. Some Theravada Buddhists believe that only the Buddha has been fully enlightened and that people today should aim merely to become arhats.</p> <p>Most Mahayana Buddhists believe that enlightenment is available to all and many believe that we already have 'Buddha Nature' and merely need to realise this. The Buddha left his teachings (the Dhamma) as an explanation of the way in which he achieved nibbana, so for most Buddhists it makes sense to study and follow these. In particular the Noble Eightfold Path is a well-tested way to overcome tanha and develop the mental discipline required. The Noble Eightfold Path deals with belief, ethics and the discipline of meditation, which for most is the clear path to enlightenment. Some Buddhist schools, such as Zen, practise meditation to the exclusion of all else and discard the scriptures. This is in line with the spirit of Buddhism as the Buddha himself said that his teachings were only useful if they worked and they should be discarded if they do not.</p> <p>Most Buddhists would seek nibbana through following the Noble Eightfold Path, seeking to develop the Six Perfections and spending as much time as possible in meditation (particularly Vipassana meditation) in order to free themselves from delusion and see the world as it really is.</p> | 6 | <p>Pure description of e.g. Four Noble Truths or the Eightfold Path – max. Level 2. For Level 3 there must be explanation of the ways in which these teachings help the Buddhist become enlightened.</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>On the face of it, this would appear to be true as the purpose of the Dhamma is to deal with the problem of samsara and rebirth. If there is nothing at all after death then it could be argued that the effort required to follow the Noble Eightfold Path or to follow the Six Perfections; or even to develop the mental discipline required for meditation cannot be justified. For many Buddhists, the main aim of their practice is to secure a favourable rebirth, since they do not believe they will be able to achieve enlightenment during this lifetime. They aim to accumulate merit in order to secure a good rebirth. Many of these Buddhists might argue that if there is no rebirth then there is no value in trying to follow the teachings of Buddhism; it is less effort to live purely in accordance with your desires as there is no 'reward' or 'punishment'.</p> <p>From the perspective of an atheist, or a follower of one of the Abrahamic religions, it may be argued that since the basic world view or view of reality on which the Buddhist scriptures are based is factually wrong (either because there is no such thing as samsara or because the afterlife consists not of rebirth but of judgement and heaven or hell) then they can have no value and should be discarded. Indeed, a Christian or Muslim might argue that they actually lead in a false direction which might prevent someone from realising the truth and having a chance of salvation by God. Much more than being useless, they might actually be harmful.</p> <p>However, some candidates might argue that not all Buddhists believe in rebirth at all and that for Theravada Buddhists it is very unclear how far the reborn person could be identified with the person who has died. Many atheists find comfort in the Buddha's teachings not because of their promises for the future but because they offer a way to overcome suffering and tanha here and now, in this life. Some surveys suggest that Buddhists have a high level of happiness and some might argue that on these grounds alone the teachings of the Buddha are very helpful and valuable indeed.</p> <p>Some might suggest that there are significant health benefits to meditation, and that following the Noble Eightfold Path would make the world a much better place for everyone regardless of the afterlife and so the Buddha's teachings are not useless. In a wider sense, following the ethical teachings of the Buddha such as the Five Precepts and the Noble Eightfold Path, as well as cultivating the virtues of metta and compassion, make the world a better place for everyone regardless of whether they lead to an afterlife or not.</p> | 12 | |

| Question | | Answer | Mark | Guidance |
|---|-----|---|--------|--|
|  | | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |
| 2 | (a) | <ul style="list-style-type: none"> • Wesak <p>1 mark for response.</p> | 1 | Accept alternative spellings. |
| | (b) | <p>Responses might include:</p> <ol style="list-style-type: none"> 1. <ul style="list-style-type: none"> • Bodh Gaya 2. <ul style="list-style-type: none"> • Sitting under a Bodhi tree • Meditating <p>1 mark for each response.</p> | 2 | |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Members of the monastic Sangha could benefit by listening to the recital of the rules of the Vinaya Pitaka • They could renew their commitment to the monastic life • They could spend time in meditation or contemplation • Lay Buddhists might receive teaching from the sangha • Lay Buddhists might renew their commitment to Buddhism and the quest for enlightenment • Some Uposatha days commemorate particular events which Buddhists might contemplate at these times • Lay Buddhists might make donations to viharas allowing them to gain merit. <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p> | 3 | Pure description of what is done on an Uposatha Day cannot be awarded any marks. |

| 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>Buddhism is unusual in that its main teaching is one of detachment from the physical and material world. Festivals are times of happiness and interacting with each other and so can lead to a holiday spirit that might actually tempt people into a deeper engagement with the physical world.</p> <p>Buddhists are taught to withdraw from desire or tanha and the excitement of festival days may not lead to this.</p> <p>Candidates might explain that the practices of meditation and mental discipline are central to Buddhism and that only things which further these ideas and practices are helpful. Some candidates may explain that for these reasons Buddhist festivals put emphasis onto teaching and meditating and the practice of danna rather than more usual 'festivities'. Buddhists try to follow the Noble Eightfold Path which advocates the Middle Way between asceticism and luxury. Some candidates might explain that festivals, where there is a lot of rich food, music and dancing, can lead towards a decadent lifestyle which would make it more difficult for a Buddhist to follow the Noble Eightfold Path and achieve enlightenment.</p> <p>Festivals are a distraction which can cause attachment and which can actually lead away from the key teachings of Buddhism. Members of the monastic sangha are actively discouraged from activities which could be seen as 'festive' such as singing, dancing and the use of perfumes.</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>Candidates may agree with the statement, pointing out that there is nothing in Buddhism that requires its followers to undertake pilgrimages. They might suggest that pilgrimage might cause an unhealthy attachment to a place or person (even the Buddha) that would not be helpful to someone seeking enlightenment. Everything that leads to enlightenment can be done at home or alone and some might argue that this is preferable, as there is time and space for personal mediation. To go on a foreign pilgrimage might be extremely expensive and some candidates may point out that not only will a Buddhist not benefit from spending the money on a pilgrimage, but also that it could have been better spent. A key teaching of Buddhism is compassion (karuna) and loving kindness (metta) and some might suggest that spending the money on charity, or in some way using it to benefit others, would be more in line with these teachings and might lead to the Buddhist accumulating merit, which might contribute towards a good rebirth. Furthermore, it would help to develop character traits that might lead to enlightenment, far better than pilgrimage.</p> <p>Conversely, candidates might suggest that while there is no requirement to go on pilgrimage, it can be helpful. Spending time with other pilgrims can be very useful, especially in countries where Buddhism is not the major religion and followers can easily feel isolated. Pilgrimage sites attract popular teachers that many wish to listen to. For many Buddhists, going to a pilgrimage site is a way of attracting merit and would therefore be worth any money spent. Some candidates might also suggest that pilgrims may live a frugal life style during their pilgrimage, often sleeping and eating communally, meaning that the amount of money spent is comparatively low.</p> <p>Some Buddhists might find that the feeling of being in a place special to the Buddha has a powerful effect on them and helps them to renew their commitment to their faith in a way that would not have been possible elsewhere.</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>Responses might include:</p> <ul style="list-style-type: none"> • Mahayana • Tibetan • Zen • Vajrayana • Any other tradition which is correct <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • The Four Noble Truths • The Noble Eightfold Path • The Three Marks of Existence • The Importance of the Monastic Sangha • The idea that only members of the Monastic Sangha are likely to achieve enlightenment • That every male should spend some time as a bhikkhu • The gaining and transference of punna <p>1 mark for each response.</p> | 2 | |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Buddhism has spread to many countries where it has incorporated local beliefs and traditions • The Buddha himself said that his teaching was conditional not absolute so it has been adapted as time has changed • There have been disputes about which scriptures and traditions contain beliefs which genuinely originate with the Buddha • Some beliefs have changed over time as science has moved on • People use the Dhamma as a guide. Since it is not dogmatic people interpret it in different ways according to their experiences. <p>Marks will be awarded for a statement plus any combination of development and exemplification.</p> | 3 | There must be some acknowledgement of the key word 'different' to gain 3 marks. |

| 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>Many followers of Zen Buddhism reject the importance of the Dhamma and the study of scripture in favour of meditation and personal spiritual experience. This is what was meant by the founder of Zen, Bodhidharma, when he allegedly said 'If you meet the Buddha on the road, kill him.'</p> <p>For many Zen Buddhists the life and teachings of the historical Buddha are largely irrelevant, as all contain the Buddha Nature and all need to find their own way to realise this. The scriptures could even provide a barrier for some. The Buddha himself compared his teachings to a raft that carries devotees over the 'water' of samsara to enlightenment. They have no intrinsic value of their own and are useful only in so far as they work. Those who do not find that they work should reject them and continue their quest for something that does work for them. It is only the cessation of suffering that is important.</p> <p>Candidates may explain that Zen is believed by its followers to have developed from an alternative 'secret' teaching, which developed in parallel with the scriptures and goes back to the Buddha himself. One day, while teaching, the Buddha merely held up a flower in silence and smiled. This confused most of his disciples but one, Kagyupa, smiled back, showing he had understood. Zen derives from this alternative, experiential silent teaching. For many Zen Buddhists this secret teaching is superior to the written Dhamma which can, therefore, be ignored or rejected as useful only for those who have not yet fully understood the message of the Buddha.</p> <p>Some candidates may explain the difference between Rinzai Zen which places greater emphasis on intellectual stimulation through koans and martial arts; and Soto Zen with a greater emphasis on simplicity, poverty and meditation. Zazen is largely a feature of the latter. For many these things are far more important than the scriptures.</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>From a Mahayana perspective it is clear that the statement is false. Bodhisattvas delay enlightenment out of compassion so that they may help others reach enlightenment. This may be through example, teaching or as an object of meditation to help Buddhists develop certain personal and spiritual characteristics. For a Pure Land Buddhist, it is impossible to reach the Pure Lands without the intervention and help of Amida Buddha who 'saves' individuals as an act of grace. It could be argued, however, that this is not actually enlightenment, since the Pure Lands are given as an alternative to most mortals, who are incapable of enlightenment, and so do not seek it. From this viewpoint it could be said that the Bodhisattva Amida is an obstacle to enlightenment. Against this it could be argued that many Pure Land Buddhists would not regard Amida as a Bodhisattva.</p> <p>Many Tibetan Buddhists believe the Dalai Lama to be a Bodhisattva and so would argue that through his life, example and teaching he has helped many to reach enlightenment. Mahayana Buddhists may argue that the Bodhisattvas open up the possibility of enlightenment to all rather than limiting it to a few members of the sangha as in Theravada.</p> <p>On the other hand, most Theravada Buddhists would argue that the idea of Bodhisattvas makes Buddhists dependent on agencies outside themselves for enlightenment, which goes completely against the spirit of the Buddha's teachings. The only way to achieve enlightenment is through meditation and study of the Dhamma. Any other suggestion gives false hope. Buddhists might develop attachments to the idea of Bodhisattvas or to individual figures which could actually impede enlightenment.</p> <p>Candidates might also explore the issue of whether Bodhisattvas actually exist and, if they do, how real ones could be distinguished from imposters or demons.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |
| | Total | 51 | |

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