

Religious Studies A: World Religion(s)

General Certificate of Secondary Education

Unit **B570**: Buddhism 2 (Worship, Community and Family, Sacred Writings)

Mark Scheme for June 2013

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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

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	Benefit of the doubt not given
	Tick
	Cross
	Unclear
	Accurate Language
	Attempts evaluation
	Development
	Significant amount of material that does not answer the question
	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

High performance 3 marks
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.
Intermediate performance 2 marks
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.
Threshold performance 1 mark
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


<p>Level 3 5–6</p>	<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.
<p>Level 2 3–4</p>	<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.
<p>Level 1 1–2</p>	<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.
<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

<p>Level 4 10–12</p>	<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>	<p>Level 2 4–6</p>	<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>
<p>Level 3 7–9</p>	<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>	<p>Level 1 1–3</p>	<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>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>


Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Deep thought or consideration • An altered state of consciousness • An attempt to see oneself or the world from outside • An attempt to understand the world as it really is • A way of overcoming craving/desire (tanha) in order to achieve enlightenment • An attempt to free oneself from delusion (maya) and see the world as it really is in order to achieve enlightenment. <p>1 mark for response.</p>	1	There must be some reference to mental activity, so purely examples of types of meditation physical positions cannot be accepted.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • food • flowers • incense • candles/burning lamps • water/drinks • scarves. • 7 bowls <p>1 mark for each response.</p>	2	There is no need for the candidate to describe the use or symbolism of the offering in order to gain the mark.

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • They are representations of the Buddha • There are symbolic meanings to the traditional proportions of a rupa (examples may be given) • They can help someone to focus on the qualities of the Buddha during meditation • They are used as a focus during puja • They help people to focus on enlightenment. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The vihara is a monastery and therefore of great importance to the monastic sangha as it is the place where they live and study.</p> <p>Viharas are also important as they are repositories of scriptures and places of learning for the wider community. The bhikkhus offer teachings and advice to the laity from the vihara as well as the opportunity to listen to recitations of scripture and to take the 10 Precepts for a short while.</p> <p>Viharas also serve as schools (where young boys are ordained for a while and study), as well as hospitals, banks and places for ceremonies to be conducted. As such they are often the centre of community life.</p> <p>The vihara provides an opportunity for the lay community to gain merit by offering service to the monastic sangha.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Puja is essentially a state of mind, focussing on something beyond oneself. As such, it should not be necessary to use any artefacts. It could be argued that artefacts are not particularly useful as people can come to rely on them, or become attached. People can become accustomed to ritual and it can cease to have any real meaning so 'going through the motions' of puja using artefacts could be counterproductive. Furthermore it was not part of the practice of the Buddha so arguably is not helpful in reaching enlightenment.</p> <p>For others, the use of ritual can help them to get into the right frame of mind for puja or meditation and so they are helpful. The symbolism of the various artefacts (examples may be given) may help Buddhists to think about and understand Buddhist teaching and so can help them towards enlightenment. They would not have been used for so long if people did not find them helpful.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	3	


Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The ceremony by which one becomes a member of the Monastic Sangha • The initiation ceremony for monks and nuns • The initiation ceremony for bhikkhus and bhikkhunis. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reciting the scriptures • Meditating • Domestic duties in the vihara (cleaning, cooking, farm work etc) • Teaching the laity • Carrying out ceremonies • Acting as healers or bankers to the wider community • Providing hospitality • Providing a role model for the lay community. <p>1 mark for each response.</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It can lead to tanha (clinging) and attachment • It can make it harder to reach enlightenment • Monks and nuns should not have many possessions or handle money • Wealth should be acquired honestly and through Right Livelihood • Wealth should be used with metta (compassion) and skilful action, not just to acquire material possessions which can be harmful • It is not wrong in itself. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhists believe that it is important to have a moral form of employment and this is one of the requirements of the Noble Eightfold Path (Right Livelihood). They would seek to find employment that did not break any of the Five Precepts and did not cause harm or suffering. Many Buddhists would go beyond this and would suggest that the Precepts also have a positive aspect and that employment should reflect this, seeking actively to do good rather than just avoiding harm. Examples of suitable and unsuitable employment might be discussed. Some may mention that monks and nuns do not have paid employment and mention may be made of 'skilful' and 'unskilful action' as they relate to employment.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Family is important to everyone. We all live in families and as human beings we are designed to love our families and find them important. Buddhists should act with metta (compassion) and this includes the love shown to families. Families are important within Buddhism and the monks often preside over marriages and other family events. Festivals often revolve around family life and much of the Noble Eightfold Path (along with other teachings of the Buddha) is concerned with living together effectively in families and communities.</p> <p>Some might argue that while the family is important for lay Buddhists it is something which members of the Monastic Sangha have to transcend. The Buddha abandoned his family (although he always treated them kindly) and it could be argued that we need to break attachments to family in order to have any realistic chance of reaching enlightenment.</p> <p>Some might suggest that it is entirely dependent on what one is trying to achieve. For those who seek enlightenment in this lifetime it is necessary to put Buddhist teachings before family while for those merely seeking a good rebirth then putting family first might be acceptable, and, indeed, natural.</p> <p>In more general terms, candidates might discuss religion more generally, and the idea that God as creator and Judge must come before family. Quotations from Christian scripture in particular may be given to back this up, since Jesus suggests in several places that true followers must place him before their family. Against this it might be suggested that in many religions (including Judaism, Islam and Sikhism) family life is not separated from devotion to the Divine, but is part of it.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	3	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A scripture that teaches about the importance of compassion • A 10 verse sutta that teaches about how to become virtuous and avoid rebirth • Part of the Pali Canon • A Buddhist scripture. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Vinaya Pitaka • Sutta Pitaka • Abhidhamma Pitaka. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is a collection of Buddhist Scriptures used by various Mahayana schools • It contains around 600 texts • It exists mostly in Chinese and Tibetan collections • Some Mahayana Buddhists believe it contains the actual words of the Buddha • Its earliest texts date to around the First Century CE • Some Buddhists consider it to have been 'made up' by Mahayana monks • It contains some suttas which are central to Mahayana Buddhism such as the Lotus Sutta, the Heart Sutta and the Diamond Sutta. <p>1 mark for each response</p>	3	

Question		Answer	Marks	Guidance
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Metta Sutta is important because it deals with the acquisition of metta (compassion) which is of fundamental importance in Buddhism. It could be argued that it has a wider significance in that following it would lead to a vast reduction in suffering generally. The Sutta claims to teach how to develop compassion as a mother for her child as well as virtues and that through following it one can escape further rebirth. This means that studying and practising the teachings of the Metta Sutta leads to Nibbana.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The term 'sacred writings' implies belief in a deity since 'sacred' usually means 'set aside for or by God'. In most religions the importance of scriptures derives from a belief that they have in some sense been given by God and therefore carry divine authority. The rules or laws become commands from God and that it is why they must not be broken. Candidates might develop this point with reference to other religions, particularly Christianity, Judaism and Islam.</p> <p>In Buddhism, uniquely, belief in a deity is not required and might even be regarded as a dangerous distraction which can lead to delusion (maya) and craving (tanha) and so could make it harder to achieve enlightenment. From this point of view it could be argued that Buddhists do indeed find their scriptures useful without reference to a god. There might be discussion as to what value Buddhists do find in their scriptures and in what sense they consider them to be sacred. Candidates might suggest that in one sense they are not sacred at all, but the recorded experience and advice of someone who achieved enlightenment and therefore they are useful, but have no absolute authority. There is some evidence that the Buddha himself thought of his teachings in this way. Others might suggest that since they have been shown to be true they have achieved the status of sacred. They have been learned, quoted and used for hundreds of years and so could be considered sacred in the sense of special and unique even if they did not come from a god.</p> <p>Finally, some candidates might discuss the degree to which certain types of Buddhists consider the Buddha to be a deity in practice if not in theory and so consider his teachings as they are recorded in the scriptures to be sacred.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	3	
	Total	48	

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