

# **Religious Studies A (World Religion(s))**

General Certificate of Secondary Education **2393/01**

Paper 3 Buddhism

## **Mark Scheme for June 2010**

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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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**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

|            |   |       |
|------------|---|-------|
| <b>AO1</b> | recall, select, organise and deploy knowledge of the specification content;                       | [40%] |
| <b>AO2</b> | describe, analyse and explain the relevance and application of a religion or religions;           | [35%] |
| <b>AO3</b> | evaluate different responses to religious and moral issues, using relevant evidence and argument. | [25%] |

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets. Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

### USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

### MATRIX TO BE USED FOR AWARDING MARKS

#### ACCORDING TO LEVELS OF RESPONSE

| Mark Weighting | Level 1 | Level 2 | Level 3 | Level 4 |
|----------------|---------|---------|---------|---------|
| 8              | 1-2     | 3-4     | 5-6     | 7-8     |
| 7              | 1-2     | 3-4     | 5-6     | 7       |
| 5              | 1-2     | 3       | 4       | 5       |

## LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

### AO1

The candidates' work will show at:

|                  |   |
|------------------|---|
| Level 1<br>[1-2] | <b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored. |
| Level 2<br>[3-4] | <b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.                         |
| Level 3<br>[5-6] | <b>A competent attempt</b> to answer the question. Selection of some relevant material with appropriate development.  |
| Level 4<br>[7-8] | <b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.   |

### AO2

The candidates' work will show at:

|                  |  |
|------------------|--|
| Level 1<br>[1-2] | <b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored. |
| Level 2<br>[3-4] | <b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.                                   |
| Level 3<br>[5-6] | <b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.  |
| Level 4<br>[7]   | <b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.   |

**AO3**

The candidates' work will show at:

|                  |   |
|------------------|---|
| Level 1<br>[1-2] | <b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.   |
| Level 2<br>[3]   | <b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.   |
| Level 3<br>[4]   | <b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.   |
| Level 4<br>[5]   | <b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b> |

**The Assessment of WRITTEN COMMUNICATION**

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

|                             |         |   |
|-----------------------------|---------|---|
| Below Threshold performance | 0 marks |   |
| Threshold performance       | 1 mark  | Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.  |
| Intermediate performance    | 2 marks | Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.   |
| High performance            | 3 marks | Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible. |

**1 (a) Describe what Buddhists believe about rebirth in the six realms. [8]**

Candidates might include:

- Descriptions of each of the six realms (gods, asuras, pretas or hungry ghosts, hell realms, animal realm and human realm.) This may include a description of the Wheel of Life with the cockerel, pig and snake representing greed, hatred and ignorance keeping the wheel of samsara in motion. A demon representing death or illusion holds the wheel. The realms are where humans are destined to be reborn until they can break out of samsara;
- Different ways in which the six realms can be understood by Buddhists as literal or metaphorical; either as real places where people are born (some coexisting with each other as the human and animal realms for example exist side by side); or as states of mind into which a person can be 'reborn' moment by moment;
- The non-ultimate status of the six realms as stages on the way to enlightenment. There is no permanent heaven or hell and rebirth into the realms is temporary. Mention may be made of the desirability of rebirth in the human realm as the easiest place from which to reach enlightenment;
- The idea that the six realms are not rewards or punishments but are created by ourselves by our actions and attitudes.

**(b) Explain how believing in the six realms might affect the way a Buddhist lives. [7]**

Candidates might include:

- The idea that actions (kamma) in life might affect the level of rebirth either on earth or within the Six Realms. They might therefore try to behave in a helpful or 'skilful' way, which is likely to involve following the Noble Eightfold Path and the cultivation of the Six Perfections, including compassion and danna. Buddhists might try to achieve this through the practice of meditation or the distribution of alms for example;
- The idea that actions and ways of thinking can affect future states and so that the mind should be trained and disciplined through meditation and 'Right Mindfulness' or 'Right Intention'. This will affect the realm into which one might be born after death but also, to some Buddhists, the frame of mind, and so the realm, in which a Buddhist operates from moment to moment;
- The idea of transference of merit and kamma in order to benefit those who have already died and to have a positive effect on their movement through the Six Realms.

**(c) 'This life is all there is.'**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. [5]**

Candidates might include:

- A discussion of the evidence for and against the idea of rebirth from within Buddhism or outside it. This may include anecdotal accounts of past life regression or memories and a discussion of their plausibility;
- A discussion of whether there is a need for moral behaviour if there is no afterlife or whether we should just "live for the moment" with no regard for others;
- A discussion of the Buddhist concept of anicca and therefore of what, if anything may be reborn if there is no 'enduring self.'

- 2 (a) Describe the artefacts that a Buddhist might use during puja (worship) and how they are used. [8]**

Candidates might include:

- The nature and use of rupas, and the significance of various postures or mudras that they may use. The different forms of rupas and how they are used in the course of puja;
- The various offerings that might be placed on a shrine (for example incense, candles, flowers, fruit, water) There may be a discussion of the symbolic significance of these objects although this is not required;
- Objects that might be peculiar to a particular Buddhist tradition such as prayer wheels and the lightning bolt and the ways in which these might be used within worship or as a focus of meditation and visualisation;
- The ways in which they are used in worship, for example as offerings, or in the case of rupas as a focus for meditation.

Candidates must address both parts of the question in order to access the higher levels, but they need not necessarily do this in equal proportions.

- (b) Explain how using a rupa of the Buddha might help a Buddhist in their worship. [7]**

- Candidates might include:
- An explanation of the different forms of the Buddha that might be used and the significance of each for example the parinibbana of the Buddha as a focus for meditation about death, or a meditation Buddha rupa to inspire Buddhists in their meditation;
- An understanding that the Buddha is not regarded as a god and is not being worshipped, but may be used as an inspiration or as a focus for meditation and as an inspiration and instructor on the path to enlightenment;
- The idea that in some Buddhist traditions the intervention of the Buddha as a helper in gaining enlightenment may be sought as an act of grace (for example Amida Buddha in Japanese Pure Land Buddhism.);
- Opportunity to reconsider Buddhist teachings (as these might be expressed in the rupas) and ways of applying them to life.

- (c) 'Buddhists do not need to perform puja.'**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.**

**[5]**

Candidates might include:

- The fact that most forms of Buddhism do include some form of puja and that presumably there is a reason for this;
- Puja as a way of amassing kamma which can lead to an auspicious rebirth;
- Puja as an aid to meditation and as a form of "Right Mindfulness";
- The fact that since the Buddha is not a god and most forms of Buddhism do not acknowledge any supreme being worship could be seen as irrelevant and a waste of time within Buddhism;
- The fact that there is no command to perform puja within Buddhist teaching and that the Buddha himself did not do so.



**3 (a) Describe the ceremony of ordination into the Sangha. [8]**

Candidates might include:

- The information that ordination is not necessarily permanent but may be carried out by young boys for a short period of time, and indeed that a Buddhist might move in and out of the Sangha several times during his life. This is, however, not necessary in order to access the higher levels;
- Candidates are likely to include the conditions that must be fulfilled before someone may join the Sangha (eg in most traditions the candidate must be healthy, single and free from debt). This is creditable but again is not required in order to reach the higher levels;
- The preparations for ordination (shaving the head, giving dana or alms to the vihara, and to lay Buddhists as a sign that they are renouncing their attachments to the world. On some occasions, particularly for young boys, preparations include a meal with the monks before being dressed up as a prince and led on horseback to the vihara in order to symbolise the Buddha's renunciation of worldly riches and luxury;
- The receiving of robes from the monks and so the acceptance of poverty (three pieces of saffron cloth, easily available, sewn together like rags.) The taking of the Ten Precepts rather than the usual five (monks may not eat after midday, sleep in luxurious beds, handle money, wear perfumes or participate in public entertainments.);
- The new status as a novice (samanera) and then bhikkhu: the importance of study and meditation and the renunciation of almost all worldly possessions.

**(b) Explain why some Buddhists choose to join the Sangha. [7]**

Candidates might include:

- The fact that boys may join the Sangha for a short time in order to gain a good education and learn discipline of mind and body;
- The idea that some may join the Sangha for a short time as a form of spiritual "retreat", particularly during the Rain Retreat, in order to practice the Ten Precepts and make spiritual progress towards nibbana or an auspicious rebirth in this way;
- The idea that some may join the Sangha because of a natural affinity for a religious or spiritual life and study;
- The idea that enlightenment might be easier for those within the Sangha as they have fewer attachments to create tanha and fewer commitments within society that need to be honoured leaving them free to concentrate on meditation and the Dhamma.

**(c) 'The Sangha is not important today.'**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]**

Candidates might include:

- The idea that there is less emphasis on the monastic lifestyle in some Western modern forms of Buddhism;
- The idea that a monastic lifestyle might be difficult and impractical in a modern, and particularly Western, society;
- The suggestion that fewer people may join a monastic community than in previous centuries (although this is not universally true);
- The idea that enlightenment may be difficult, or even impossible except for the renunciate members of the Sangha;
- The idea that the Buddha founded the Sangha and clearly believed it to be important;
- The practical role that the Sangha might play in Buddhist communities as a source of teaching, kamma and as a school, bank or hospital.

**4 (a) Describe what Buddhists mean by the Three Refuges. [8]**

Candidates might include:

- A statement of what the Three Refuges are and a description of each one;
- The Buddha as the founder of Buddhism and the founder of both the Dhamma and the Sangha. The one who found enlightenment and whose teachings and example can help others to do so;
- The Dhamma as the body of teachings of the Buddha as the means by which people can reach enlightenment. The main features of the Dhamma are the Four Noble Truths and the Noble Eightfold Path which may be described;
- The Sangha as the monastic community established by the Buddha as the easiest path to enlightenment' and as the wider community of Buddhists;
- Ways in which the Three Refuges might be shown respect or veneration within Buddhism. Rupa puja, the recitation of the Dhamma and the cultivation of the Eightfold path through meditation and life.

**(b) Explain how the teachings about the Three Universal Truths (the Three Marks of Existence) might help a Buddhist. [7]**

Candidates might include:

- An explanation of the terms anicca, anatta and dukkha and their significance within Buddhist thought as a diagnosis for the existence of suffering;
- Anicca as the idea of impermanence in all things and anatta as the lack of an unchanging self. How these lead to tanha as humans wish to cling on to pleasurable things and suffer dukkha (suffering or unsatisfactoriness) when they are unable to do so;
- The placing of these terms within the wider context of Buddhist teaching and particularly the Four Noble Truths. How they constitute a problem which requires a solution;
- How a realisation of these truths might lead a Buddhist to the rest of the Dhamma, and particularly the Noble Eightfold Path which can lead to Nibbana.

**(c) 'The Three Refuges are not of equal importance.'**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]**

Candidates might include:

- The idea that only the Dhamma directly leads to enlightenment so must be the most important;
- The fact that the Buddha is not a god and does not save, it is through teaching alone that enlightenment can be reached, however the Buddha's example is a good example and guide towards enlightenment;
- The suggestion that only by joining the Sangha is it possible to devote oneself to study and meditation to the degree required to reach enlightenment;
- The significance within Buddhism of the Buddha (as inspiration and example) and the Sangha (providing teaching and support to lay Buddhists);
- The assertion of the Buddha that the Dhamma has only contingent and temporary authority and needs to be "tested" rather than accepted blindly. Personal experience is of more direct use;
- The idea of the interrelation and interdependence of the Refuges and the suggestion that none could exist without the others so that they are of comparable value.

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