



**GCSE**

**Religious Studies (9–1)**

**Unit J625/04: Buddhism**

**General Certificate of Secondary Education**

**Mark Scheme for June 2018**

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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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**MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

**Crossed Out Responses**

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions** (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. (*The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.*)

**Short Answer Questions** (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

**Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer, there then add a 'seen' to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
  - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. Award No Response (NR) if:
  - there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**  
If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

#### 10. Annotations

<b>BP</b>	Blank Page – this annotation <b>must</b> 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.
<b>SEEN</b>	This should be used on all pages where the candidate has written something to show that the examiner has seen the material. It should also be used where a candidate has continued a response after a gap in which other questions have been attempted in order to show that the examiner has seen the additional material.

#### 11. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

- a. 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:
- i. 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.
  - ii. 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.
  - iii. 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

- b. 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.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. 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.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think

about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

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; it does not provide 'correct' answers, 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

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.

The levels of response start with one from the following list of flag words:

Weak, Limited, Some, Adequate but under-developed, 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 'good' according to the generic levels of response, 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;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

#### **Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>

Learners spell and punctuate with considerable accuracy  
Learners use rules of grammar with general control of meaning overall  
Learners use a good range of specialist terms as appropriate

***Threshold performance 1 mark***

Learners spell and punctuate with reasonable accuracy  
Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall  
Learners use a limited range of specialist terms as appropriate

***0 marks***

The learner writes nothing  
The learner's response does not relate to the question  
The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

**INFORMATION AND INSTRUCTIONS**

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However, this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<b>AO1</b>	<p>Demonstrate knowledge and understanding of religion and belief including:</p> <ul style="list-style-type: none"><li>• beliefs, practices and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
<b>AO2</b>	<p>Analyse and evaluate aspects of religion, including their significance and influence.</p>

Question	Indicative content	Marks	Guidance
1 (a)	<p><b>State the Three Marks of Existence.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Dukkha</i> (suffering)</li> <li>• <i>Anatta</i> (non-soul)</li> <li>• <i>Anicca</i> (impermanence).</li> </ul>	3 AO1	1 mark for each response.
(b)	<p><b>Describe one type of suffering outlined in the First Noble Truth</b></p> <p>Responses might include a description of one or more of the following:</p> <ul style="list-style-type: none"> <li>• Painful experiences (<i>dukkha-dukkha</i>)</li> <li>• Physical suffering</li> <li>• The changing nature of things (<i>viparinama-dukkha</i>)</li> <li>• Change/ impermanence</li> <li>• All pervasive suffering (<i>sankhara-dukkha</i>)</li> <li>• Angst.</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
(c)	<p><b>Outline the meaning of the term <i>kamma</i>.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• <i>Kamma</i> means action and not action and its results</li> <li>• <i>Kammic</i> actions are ones where the agent acts intentionally</li> <li>• Actions can include thoughts, word and deeds</li> <li>• <i>Kammic</i> actions can be positive (like giving), negative (like stealing) or neutral</li> <li>• The intention behind the act determines the <i>kamma</i> as much as the act itself (e.g. giving for the wrong reasons)</li> <li>• <i>Kamma</i> is a specific form of dependent arising</li> <li>• Every <i>kammic</i> action has consequences (although <i>kamma</i> itself does not mean actions and consequences- just actions)</li> <li>• <i>Kamma</i> leads to rebirth and a specific rebirth depending on the <i>kamma</i>.</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

**TURN OVER**

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
3 (3)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Buddhism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Explain why some Buddhists believe that the Four Sights are important in the life of the Buddha.</b></p> <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Learners might explain that the Four Sights are important in the life of the Buddha because they had a profound effect on his life.</p> <p>They might show that they understand what the Four Sights were and their connection with prophecies concerning the Buddha's life</p> <p>The Four Sights were; seeing the old man, the sick man, the dead body and the wandering holy man.</p> <p>The Four Sights represent aging, suffering, impermanence and hope for the end of suffering.</p> <p>Learners do not need to retell the story but instead show that they understand the story and show why the different elements are important.</p> <p>Some Buddhists may see this story as symbolic and a way of showing the different forms of human suffering (dukkha) rather than a historical event.</p> <p>AO2:</p> <p>This is the first time the Buddha truly sees suffering and the world as it really is</p> <p>The Sights showed him that suffering was a part of life that was impossible to avoid.</p> <p>The Buddha lost his taste for life/ material wealth and possessions as a result</p> <p>They are the moment when he saw the reality of suffering for himself and made a commitment to find out why suffering happens and do something about it</p> <p>This is what drove him to want to become a wandering holy man and work towards achieving enlightenment, not for himself but for humanity</p> <p>They are also important because this relates to the prophecy about his birth and seeing suffering.</p> <p>Some learners might suggest that there are other events in the life of the Buddha that are more important such as his enlightenment or the first teaching.</p> <p>Some might suggest that the sights are not important as they are not historical or because the main point of Buddhism is for each person to find the truth for themselves.</p>	<p>6</p> <p>4 AO1</p> <p>2 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0	No response or no response worthy of credit	0	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>'Overcoming craving is the goal for all Buddhists.'</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Buddhism</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1</b>  Learners might demonstrate knowledge and understanding of craving. They might do this by explaining the three types of <i>tanha</i>; craving for what is pleasurable, craving to avoid what is not pleasurable and craving non-existence.  They might also/ instead explain that craving causes suffering and that all Buddhists want to overcome suffering.  They might also/ instead explain the link between overcoming craving as a way to achieve enlightenment. This is the teaching in the Four Noble Truths in the <i>Sutta Pitaka</i> of the Pali Canon.  They might link this to the Eight Fold Path as a way to overcome suffering.</p> <p><b>AO2</b>  Learners might evaluate and analyse the link between suffering and craving and the idea of overcoming craving in order to gain enlightenment. They might show that not all Buddhists agree with this link.  They might suggest that craving is the root cause of the three poisons/ fires and show how the three poisons/ fires generate <i>dukkha</i> and <i>kamma</i>, which means that people continue to suffer. They might go on to suggest that overcoming this is therefore the goal of the Buddha and his teachings. They might show that this is a commonly held belief across all schools of Buddhism.  Learners might also evaluate the idea that it is craving that keeps <i>samsara</i> in motion and discuss the idea that rebirths are dependent on craving.  Learners might suggest that overcoming attachment to the self is more important than overcoming craving. They might suggest that this is because understanding the true nature of the self, will in itself</p>	15  3 AO1  12 AO2  3 SPaG (  ) 	Examiners should mark according to AO1 and AO2 descriptors found on page 9.  <b>Please refer to the Level of Response grid above when marking this question.</b>

Question	Indicative content	Marks	Guidance
	<p>lead to the end of craving as one will see that, that which one craves is not a true or real object at all.</p> <p>Learners may also show that there are different interpretations of this teaching given in sources of wisdom and authority for different Buddhist groups; for example using the positive formulations for the three poisons/fires or the concentration on faith rather than craving.</p> <p>Learners might also show how <i>Mahayana</i> Buddhists focus instead on compassion, loving kindness, generosity and wisdom. This mirrors the <i>Bodhisattva</i> path where a being works towards the enlightenment of all other beings, through loving kindness and compassion. This being develops wisdom and selflessness and therefore achieves enlightenment.</p> <p>Some might suggest that Pure Land Buddhists only concentrate on their faith in Amida Buddha, who will help them to be reborn in the Pure Land and from there work towards enlightenment. This desire for rebirth in the Pure Land could even be seen as a form of craving.</p>		

Question	Indicative content	Marks	Guidance
2 (a) <b>Name the Three Jewels</b>  Responses might include: <ul style="list-style-type: none"><li>• The Buddha</li><li>• The <i>Dhamma</i></li><li>• The <i>Sangha</i></li></ul>	3 AO1	1 mark for each response.	
(b) <b>Describe one reason Buddhists might go on a pilgrimage to Bodh Gaya.</b>  Responses might include: <ul style="list-style-type: none"><li>• It is where the Buddha gained enlightenment</li><li>• Buddhists might think that they too can become enlightened there</li><li>• To do the same things that the Buddha did</li><li>• To pray, worship, show respect to the Buddha</li><li>• Gaining good <i>kamma</i></li><li>• Learning more about the <i>Dhamma</i> or themselves.</li></ul>	3 AO1	Marks should be awarded for a statement plus any combination of development and exemplification.	
(c) <b>Give three forms of meditation.</b>  Responses might include: <ul style="list-style-type: none"><li>• <i>Samatha</i></li><li>• <i>Maitri or metta bhavana</i></li><li>• <i>Vipassana</i></li><li>• <i>Zazen</i></li><li>• Mindfulness</li><li>• Visualisation</li><li>• Walking meditation</li><li>• Chanting.</li></ul>	3 AO1	1 mark for each response.	

**TURN OVER**

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
3 (3)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Buddhism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Buddhist groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Explain the purpose of Uposatha Days for some Buddhists.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Uposatha days are the days of the full and new moon where monks and nuns renew their vows. They recite the 227 <i>Patimokkha</i> rules of the monastic <i>Sangha</i> from the <i>Vinaya Pitaka</i>. They are times for monks and nuns to confess their faults to the whole monastery and receive penance. There is also a focus on meditation. This helps to renew and refresh a monk/ nuns moral and spiritual purity. Monks/ nuns also shave their heads on the day before and wash/ bath thoroughly on the day. This is to get rid of any bodily impurity and help towards mental purity. Lay people often join the monks/nuns. They provide food for the <i>Sangha</i> and eat with them in the morning. The lay community traditionally wear white clothing to symbolise purity and join in with the <i>Patimokkha</i> rules. They also hear the monks/ nuns confessing their faults. This helps to strengthen the ties between monks/ nuns and the lay community as they each rely on the other. Learners might comment that the <i>Vinaya Pitaka</i> is not followed by all Buddhists and other versions of it and of Uposatha days have developed outside of the <i>Theravada</i> communities for example in China or Tibet.</p> <p>AO2: Learners might show how the Uposatha day strengthens the relationship between monks/ nuns as well as between the monks/nuns and the lay community. Learners might show that these relationships are important because the monks/nuns and the lay community rely on each other and they have to know that those whom they rely on are trustworthy and worthy of sharing their money/ food/ time with. Some learners might state that this only happens within the <i>Theravada</i> monastic community and therefore not something that has a purpose for all Buddhists. For example, in China the monastic element developed in a different way and there is less of a connection between the monastic <i>Sangha</i> and the lay community.</p>	<p>6</p> <p>4 AO1</p> <p>2 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Buddhism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Buddhism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Buddhism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>'Death rituals are not important to all Buddhists.'</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Learners might demonstrate their knowledge and understanding of death rituals/ ceremonies/ customs by explaining general Buddhist beliefs about death, rebirth and teachings on impermanence. Learners might also/ instead explain what happens at a <i>Theravada</i> funeral or/ as well as explaining the ceremonies and rituals in Tibet and Japan.</p> <p><b>AO2:</b> Learners might suggest that all Buddhists believe that all things are impermanent therefore death is seen as a natural and inevitable part of life and not the end of life altogether.</p> <p>Learners might suggest that because of the variation in the death rituals they cannot be important to Buddhists or they would all be the same. For example there is a big difference between a <i>Theravada</i> cremation and a Tibetan sky burial as suggested in the Tibetan book of the dead.</p> <p>They might also suggest that because of their belief in rebirth, death and therefore death rituals are not that important, which is why so little money is spent on it or why bodies are just left out for the birds and animals to eat.</p> <p>Learners might also suggest that the lack of monastic involvement in death rituals shows that it is only important to the family and not important for their beliefs as Buddhists. Quite often is it only the family of the deceased that attend a funeral. There are no mention of death rituals in the Pali canon except the story about the cremation of the Buddha.</p> <p>Learners might then suggest that the teachings of impermanence are very important for Buddhists and that death rituals focus on this which makes those rituals important. Learners might link this to overcoming craving or overcoming the idea of the self/ soul.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>Learners might also argue that the nature of rebirth is also important and that this is also a focus for death rituals. Therefore, for many Buddhists the death rituals become about the teachings of the Buddha on rebirth and doing what they can to ensure that the deceased has a positive rebirth. In Pure Land Buddhism for example the dying person is given a picture of the Pure Land which they try to keep in their mind as they pass away, this helps a person to be reborn in the Pure Land.</p> <p>Some might go on to suggest that the most important feature of death rituals is transferring good <i>kamma</i> to them so that they have a good rebirth. The Tibetan Book of the Dead focuses on this so that a person's bad <i>kamma</i> can be obstructed by their good <i>kamma</i> and the good <i>kamma</i> transferred to them by their family and by monks/ nuns.</p>		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	4	2		6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	4	2		6
2e*	3	12		15
<b>Total</b>	<b>32</b>	<b>28</b>	<b>3</b>	<b>63</b>

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