

## **GCSE (9–1)**

### **Religious Studies**

**J625/04:** Buddhism Beliefs and teachings & Practices

General Certificate of Secondary Education

**Mark Scheme for November 2020**

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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 <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.
	Noted

### 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, Satisfactory, 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>
<p>Learners spell and punctuate with consistent accuracy</p> <p>Learners use rules of grammar with effective control of meaning overall</p> <p>Learners use a wide range of specialist terms as appropriate</p>
<b><i>Intermediate performance 2 marks</i></b>
<p>Learners spell and punctuate with considerable accuracy</p> <p>Learners use rules of grammar with general control of meaning overall</p> <p>Learners use a good range of specialist terms as appropriate</p>
<b><i>Threshold performance 1 mark</i></b>
<p>Learners spell and punctuate with reasonable accuracy</p> <p>Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall</p> <p>Learners use a limited range of specialist terms as appropriate</p>
<b><i>0 marks</i></b>
<p>The learner writes nothing</p> <p>The learner's response does not relate to the question</p> <p>The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</p>

**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>	Demonstrate knowledge and understanding of religion and belief including <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>	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1 (a)	<p><b>State three of the Five Precepts.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To avoid taking the life of beings.</li> <li>• To avoid taking things not given.</li> <li>• To avoid sensual misconduct.</li> <li>• To refrain from false speech.</li> <li>• To abstain from substances which cause intoxication and heedlessness.</li> </ul>	<b>3</b> AO1	1 mark for each response.
	<p><b>(b) Describe one meaning of the term Dhamma.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Dhamma is the eternal teachings or truth</li> <li>• Dhamma is the Buddha's teachings. This can be teachings such as the Four Noble Truths/ eightfold path or the teachings found in the Pali Canon/ Mahayana scriptures</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
	<p><b>(c) Describe what is meant by the term loving kindness (metta/maitri).</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Loving-kindness means showing kindness to others so that they will be well and happy</li> <li>• Compassion for others</li> <li>• Loving-kindness meditation is wishing yourself and all other living beings happiness. Sending out thoughts of kindness towards yourself and love and goodwill towards others, including animals.</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and/or exemplification.

Level (Mark)	<u>AO1</u>
3 (5-6)	<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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<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>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe what Buddhists believe about the Four Noble Truths.</b></p> <p>Learners might consider some of the following:</p> <p>Learners might suggest that the Four Noble Truths are the first teaching of the Buddha after his enlightenment. They might suggest that they are the basic analysis of the nature of the human condition and how to escape suffering and find happiness. Learners might also suggest that it is the basic teaching from which all other Buddhist teachings stem and that this is the basic set of beliefs that all Buddhists agree on.</p> <p>Learners might suggest that the First Noble Truth identifies that suffering is a reality for all of existence and does not hide from that reality. It also shows the various types of suffering that can be experienced.</p> <p>Learners might suggest that the Second Noble Truth identifies the cause of suffering (craving) and knowing the cause makes it much easier to deal with/ treat.</p> <p>Learners might suggest that the Third Noble Truth shows the positive outcome of the teaching, the fact that there is an escape/ an end to suffering. This is important because if there were no hope of escape then the whole teaching would be pointless.</p> <p>Learners might suggest that the Fourth Noble Truth shows the path to follow in order to escape from suffering, which is the Noble Eightfold Path.</p>	<b>6</b>	<p>Examiners should mark according to AO1 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)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <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)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"><li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li><li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li></ul>	3 (7–9)	A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"><li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li><li>• Satisfactory 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)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <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)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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

[illegible]

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Name three Buddhist festivals.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Wesak or Hanamatsui (Theravada/Mahayana)</li> <li>• Vassa/Rain Retreat (Theravada)</li> <li>• Uposatha Days (Theravada)</li> <li>• Parinirvana day (Mahayana)</li> <li>• Lama Tsong Khapa Day (Tibetan)</li> </ul>	3 AO1	1 mark for each response.
(b)	<p><b>Describe one way in which a Buddhist might worship at home.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buddhists might have a home shrine with a statue of the Buddha, incense, candles etc. and show respect to the Buddha through bowing before it and making offerings to that shrine.</li> <li>• Buddhists might meditate or chant at home.</li> <li>• Buddhists might read scriptures or recite certain suttas or mantras.</li> <li>• Buddhists may use a mala when repeating a mantra.</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
(c)	<p><b>State three Buddhist beliefs about death.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buddhists believe that death is not the end</li> <li>• Buddhists believe that the kammic energy leaves the body and is reborn in a new one.</li> <li>• Buddhists believe that kammic energy can be reborn in one of six different realms.</li> <li>• Buddhists believe that death is part of samsara and unavoidable</li> <li>• Buddhists believe that death reminds them of the impermanence of all things.</li> <li>• Buddhists believe that nirvana is the escape from the cycle of birth and death.</li> </ul>	3 AO1	1 mark for each response.

Level (Mark)	<u>AO1</u>
3 (5-6)	<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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<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>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe what Buddhists believe about the Sangha.</b></p> <p>Learners might consider some of the following:</p> <p>The Sangha was established by the Buddha as a community to learn the Dhamma and to work towards enlightenment.</p> <p>Learners might suggest that this means that the Sangha is important because the Buddha founded it. They might also say that the Sangha is the repository of the Buddha's teachings and therefore important in keeping these alive and teaching them to others.</p> <p>Learners might suggest that the Sangha provides the best environment for an individual to work towards gaining enlightenment because it is outside of the normal world of work and family responsibilities.</p> <p>Learners might suggest that the Sangha provides a social function, it performs ceremonies for the local community, teaches lay people and generates good kamma for the community. It also provides lay people with access to the spiritual aspects of their lives by providing shrines to worship at.</p> <p>Learners might say that the sangha is both the community of monks and nuns and the monastic buildings and both have different functions. Candidates might also describe the Lay Sangha.</p>	<b>6</b>	<p>Examiners should mark according to AO1 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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Buddhism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</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>• Satisfactory 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>‘Pilgrimage should be 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 Buddhism</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Learners might state some pilgrimage sites such as Lumbini, Bodh Gaya and Sarnath. They might also suggest that pilgrimage is a sacred journey to one of these sites and that it is an important part of a Buddhist’s life and spiritual growth to undertake a pilgrimage.</p> <p>AO2: Learners might suggest that it is important to visit the places associated with the life of the Buddha. This gives a Buddhist the opportunity to reflect on what happened at these sites and how they might learn from these events. Learners might suggest that pilgrimage is a way of learning more about the Dhamma. It is time to reflect on their own lives and make progress on their spiritual journey. Learners might also say that a pilgrimage is a way of gaining good kamma. However, these are not reasons why all Buddhists should go on a pilgrimage. Pilgrimage is not an essential part of a Buddhists life or spiritual journey. Many Buddhists will never visit a pilgrimage site. Learners could point to the fact that the temples and stupas in India and Nepal connected to the life of the Buddha fell into ruin and were forgotten about for nearly a thousand years. Bodh Gaya for example was rediscovered by the British in India in the nineteenth century. Learners might also point to the fact that the local sangha might offer more to a Buddhist than a journey to another country. Some learners might suggest that pilgrimages have benefits to a Buddhist but they are not essential.</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>

**OCR (Oxford Cambridge and RSA Examinations)**  
**The Triangle Building**  
**Shaftesbury Road**  
**Cambridge**  
**CB2 8EA**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

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