



GCSE MARKING SCHEME

SUMMER 2023

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 1 - BUDDHISM
C120U30-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) – COMPONENT 3

OPTION 1 – BUDDHISM

SUMMER 2023 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

Question (a)

See instructions provided with indicative content.

Question (b)

Band	Band Descriptor	Mark total
3	<p>An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	4–5
2	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	2–3
1	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark total
4	<p>An excellent, highly detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	7–8
3	<p>A very good, detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	5–6
2	<p>A good, generally accurate explanation showing some knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	3–4
1	<p>A limited and/or poorly organised explanation showing limited knowledge and understanding of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	1–2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark total
5	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	13–15
4	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	10–12
3	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	7–9
2	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language and terms and/or few sources of wisdom and authority.</p>	4–6
1	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use, or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1–3
0	No relevant point of view stated.	0

1. Beliefs and Teachings

(a) What do Buddhists mean by ‘anatta’? AO1 [2]

Candidates do not need to give examples in order to be awarded the 2 marks

- No independent or permanent self.

(b) Describe Buddhist beliefs about the Five Aggregates ((s)kandhas). AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Theravada Buddhists believe that humans are made up of five (s)kandhas – aggregates, heaps.
- Mahayana Buddhists believe that there are no such things as (s)kandhas because everything is sunyata.
- These parts are form (the body), sensations (emotions feelings), perception (reasoning), mental formations (impulses, habits), and consciousness (awareness).
- Buddhists believe that these five parts are constantly changing (due to anicca).
- Buddhists believe that none of these parts would make a permanent self (anatta).
- The (s)kandhas separate at death – form (body) is left behind while Buddhists believe that consciousness (awareness) arises in another body (link with rebirth).

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

*“What we call life ... is a combination of the Five Aggregates” Walpola Rahula
('What the Buddha Taught')*

(c) Explain Buddhist teachings about karma and rebirth.

AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Karma refers to intentional actions and the law of cause and effect.
- Actions are good or bad dependent on the intention behind them.
- Actions are good or bad dependent on their result.
- Positive/well intentioned thoughts and actions will have a positive effect, while negative/harmful thoughts and actions will have a negative effect.
- The results of karma can be seen by mental and/or physical effects.
- Karma is not meant to be a system of reward and punishment.
- There is no set time between the action and its karmic effects; each person will accrue a store of karma (positive/negative) that will come into effect at some point.
- At death there is an accumulation of karma to be worked out.
- Rebirth is part of the cycle of samsara (birth, life, death, rebirth); samsara is driven by karma.
- When Buddhists are reborn, they experience the effects of their karma.
- For Buddhists, it is consciousness (one of the five (s)khandas) conditioned by karma that is reborn in the cycle of samsara.
- There is a causal connection between karma and rebirth which can be illustrated through the example of a flame passed from one candle to another: it is not the same flame, but it is not different either.
- Some Buddhists teach that rebirth happens throughout a person's life (link with anicca, impermanence).
- Candidates might refer to the Wheel of Life and the six realms into which it is possible to be reborn.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

"If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox" The Buddha (Dhammapada 1 v.1)

"Whatever karma I create, whether good or evil, I shall inherit" The Buddha (Anguttara Nikaya v.57)

"Karma is a natural law like any other natural law." The Dalai Lama (Path to Bliss: A Practical Guide to Stages of Meditation)

"The doer of good rejoices here and in the next life, ... recollecting his own pure deeds" The Buddha (Dhammapada 1 v.16)

"The evil-doer suffers here and in the next life ... The thought, 'Evil have I done,' torments him, and he suffers even more when gone to realms of woe." The Buddha (Dhammapada 1 v.17)

(d) 'The Buddha's teaching about dukkha is too difficult to accept.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

AO2 [15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The term 'dukkha' can be difficult to translate (e.g., suffering, pain, illness, anguish, stress, unsatisfactoriness) so it is understandable how some people might think it is difficult to accept.
- The teaching that dukkha is inherent in all pleasant situations (sukkhā) and the frustration that nothing remains the same (anicca) can be hard to accept.
- So much focus on dukkha (suffering) can be too difficult to accept as many people do experience happiness (sukkhā).
- The realisation that life isn't perfect can also be described as dukkha; some might find this hard to accept as they might not categorise it as 'suffering'.
- It might be difficult to accept the concepts of impermanence (anicca) and no permanent self (anatta) and how they lead to dukkha.
- It might seem that Buddha focused so much on dukkha that it is difficult to see anything else in his teaching.
- It is a realistic teaching as everyone experiences dukkha at some point.
- The first Noble Truth states that 'all of life is dukkha' so this should be accepted before moving onto other teachings.
- Buddha said that dukkha is a mark of existence (lakshana); it is a simple teaching as it is the way things are.
- It is easy to accept the mental and physical pain (dukkha) associated with illness, old age, and death (three of the four sights).
- As dukkha can incorporate anxiety, loneliness, and loss it is a straightforward teaching that many can accept.
- Buddha taught that dukkha is dependent on the Three Poisons (greed, ignorance, hatred) so is quite simple e.g., craving leads to dukkha.
- Dukkha is dependent on people's thoughts and actions and not on a higher power/God which makes it easier to accept.
- Buddha taught that dukkha can be overcome by following the Noble Eightfold Path, so this makes it a more accessible teaching.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

"If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox" The Buddha (Dhammapada 1)

"Suffering I teach – and the way out of suffering" The Buddha (Sutta Nipata)

"The root of suffering is attachment" The Buddha (Pali Canon)

"Birth is suffering, aging is suffering, illness is suffering, death is suffering" The Buddha (Pali Canon)

"All conditioned things are impermanent – when one sees this with wisdom, one turns away from suffering" The Buddha (Dhammapada 277)

“To a large extent, whether you suffer depends on how you respond to a given situation” The Dalai Lama

“The moment you know how your suffering came to be; you are already on the path of release from it” Thich Nhat Hanh (paraphrased from one of the Buddha’s disciples)

“Suffering is inherent in the very fabric of life” Peter Harvey (Buddhist scholar)

2. Practices

(a) What do Buddhists mean by 'vipassana'?

AO1 [2]

Candidates need to define the specific type of meditation in order to be awarded the 2 marks.

- 'Insight' meditation.
- Enables the individual to see the true nature of things.

(b) Describe how Buddhists use mantras.

AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- A mantra is a short phrase that is chanted over and over, or just sounded once.
- Some Buddhists see mantras as aids to meditation.
- Mantras often contain the teachings of the Buddha.
- While chanting, some Buddhists might give offerings and bow to show respect to the Buddha.
- Some Buddhists chant aloud, others might sound it internally.
- Some Buddhists say, whisper, read or see the mantra to bring the blessings of the Buddha.
- Some Buddhists learn mantras by heart and teach them verbally e.g., om mani padme hum (Hail to the Jewel of the Lotus).
- Pure Land Buddhists chant Namu Amida Butsu (nembutsu) as a way of honouring Amida and in the hope of being reborn in the Pure Land.
- Some Buddhists might use malas (prayer beads) alongside mantras as a way of keeping track of their chants.
- Some Buddhists might use a prayer wheel, which is spun around while performing mantras.
- Some Buddhists might use mantras to enter a trance-like state.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

"Om mani padme hum" (Praise to the jewel of the Lotus) Tibetan chant

"Namu Amida butsu" (Hail to Amida Buddha) Japanese Buddhist chant

"Nam myo renge kyo" (Hail to the jewel of the Lotus)
Japanese Buddhist chant

(c) Explain the significance of death and mourning rituals for Buddhists.

AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Buddhists usually cremate the dead because Buddha had been cremated.
- Funerals are opportunities for the living to have a positive influence on a dead person's rebirth.
- Transferring merit ceremonies enable living Buddhists to donate their merit to the dead to bring about a positive rebirth. (Theravadin).
- Theravadin monks chant for seven days so that the deceased may receive merit. (Theravadin)
- The body of the deceased is washed, and the right hand is sprinkled with scented water which is symbolic of the transfer of merit. (Theravadin)
- The hands and feet are bound with white thread which is unwound and held by monks during the funeral procession. This signifies the deceased's contact with the merit-giving energy of the monks. (Theravadin)
- At the Temple, a monk's robe is placed on the coffin and taken back by a monk as a sign of a charitable gift from the deceased, and another way to accrue merit for the dead person. This practice also remembers that funeral shrouds were used to make robes for monks at the time of the Buddha. (Theravadin)
- Six days after the funeral, a monk delivers a sermon about anicca (impermanence) at the family's home to remind them that death is another stage in life. (Theravadin)
- Chanting takes place over seven weeks because it is believed that this is how the deceased person's karma can be directed into their rebirth. (Mahayana)
- In Japan, the deceased is given a new name during the funeral ceremony so that the deceased will not return to earth if their original name is called. The length of the new name usually corresponds to the length of the person's life. (Mahayana)
- In Japan, the funeral ritual is followed by cremation. The cremated ashes are placed in an urn which is then buried so that there is a place where family and friends can visit to pay their respects. (Mahayana)
- Tibetan Buddhists read the Book of the Dead to a dying person to remind them what to expect as they transition from life and death to rebirth. The Book of the Dead is recited every seven days for 49 days after the death. (Tibetan)
- During a sky burial the body is taken to a site in the mountains and left for the vultures. This illustrates the impermanence of life (anicca) and that all things are connected (dependent origination). (Tibetan)
- Offerings are made to monks who lead the funeral ritual to gain merit on behalf of the dead. (Tibetan)
- Food may be offered to the dead because some Tibetan Buddhists believe that the dead can still be hungry. (Tibetan)

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

"Merit is not burnt by fire, by wind too it cannot be broken asunder, and not by water be rotten, and is able to sustain the world. Merit can bravely withstand both the king and the thief and cannot be taken away by humans and non-humans."
(The Sutra of the Questions of Deva)

"The world is afflicted by death and decay. But the wise do not grieve, having realised the nature of the world." The Buddha (Sutta Nipata)

(d) 'Places of worship are essential for Buddhists.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

AO2 [15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The place of worship (e.g., temple, vihara, shrine) is at the centre of a Buddhist community, where the monks and laity can work together and support each other.
- At the place of worship, Buddhists can give alms to the monks, study, and listen to teachings from the monks.
- There is usually a meditation hall at the place of worship where monks can lead the laity in meditation.
- The place of worship would usually have a large shrine where people can make offerings of fruit and flowers. Puja takes on a communal aspect as lay people can come together to light candles, read scriptures, and show respect to the statues of the Buddha and bodhisattvas.
- Festivals can be celebrated as a community at the place of worship.
- The place of worship might be somewhere for people of the community to meet.
- Puja rituals can take place at home as most Buddhist homes would have a shrine with a statue of the Buddha, flowers, water, candles, and offerings of fruit.
- Buddhists do not need to visit a place of worship to meditate as it is frequently a solitary practice.
- Recitation of scriptures can be done at home.
- There might be fewer distractions at home so some Buddhists might find it easier to concentrate on their puja rituals.
- Some Buddhists might find it easier to fit home-based puja into a daily routine, rather than travel to a place of worship.
- Buddhists living in Western countries might not have access to a Buddhist community and a place of worship.
- The Buddha himself never used a place of worship.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

"There is no need for temples ... our own brain, our own heart is our temple."
Dalai Lama