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# **GCSE MARKING SCHEME**

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**SUMMER 2024**

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

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## About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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# **EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) – COMPONENT 3**

## **OPTION 1 – BUDDHISM**

### **SUMMER 2024 MARK SCHEME**

#### **General Marking Instructions for Examiners**

**The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.**

#### **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)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<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>	<b>4–5</b>
<b>2</b>	<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>	<b>2–3</b>
<b>1</b>	<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>	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<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>	<b>7–8</b>
<b>3</b>	<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>	<b>5–6</b>
<b>2</b>	<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>	<b>3–4</b>
<b>1</b>	<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>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (d)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<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>	<b>13–15</b>
<b>4</b>	<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>	<b>10–12</b>
<b>3</b>	<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>	<b>7–9</b>
<b>2</b>	<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>	<b>4–6</b>
<b>1</b>	<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>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

**Please note: the mark scheme is not a checklist. Other valid points must also be credited.**

## **1. Beliefs and Teachings**

**For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks .**

**(a) What do Buddhists mean by ‘dukkha’? [2]**

- Suffering/unsatisfactoriness.

**Refer to the marking bands for question (b).**

**(b) Describe the Buddha’s enlightenment. [5]**

- After 6 years of renunciation, he started to follow the ‘Middle Way’.
- He vowed to sit in meditation until he achieved enlightenment.
- He had to overcome temptations to abandon his quest.
- Mara and his daughters tried many ways to tempt him.
- During his meditation he remembered his previous lives and realised that everything is always changing (anicca) and that desire (tanha) leads to suffering (dukkha).
- He was liberated from all desire, greed and ignorance, and experienced peace.
- After 12 hours of meditation, he experienced nirvana and became enlightened.
- His enlightenment was witnessed by the earth when he touched the ground.

*“Oh house-builder! You are seen, you shall build no house again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the unconditioned; the end of craving has been attained.” (Dhammapada 154)*



Refer to the marking bands for question (c).

**(c) Explain Buddhist teachings about the Three Marks of Existence (lakshanas).**

**[8]**

- Anicca (impermanence) is the idea that nothing stays the same and that everybody and everything will change e.g., people grow taller/older.
- Ideas and emotions are also subject to anicca.
- Even things that appear to be unchanging are still subject to anicca e.g., mountains, rivers.
- Everything interacts with everything else so will effect change in other things.
- Anatta (no permanent self/soul) is the idea that because everything is changing, there can be no permanent self or soul.
- The concept of anatta is linked to the idea that humans are made up of five (s)khandhas or heaps/aggregates.
- Buddhists try to explain this concept through the story of Nagasena and the Chariot, so, just as none of the parts of the chariot are the chariot, none of the parts of a human is the self/soul.
- Dukkha (suffering/unsatisfactoriness). This is the first Noble Truth; that everyone suffers.
- There are different types of dukkha e.g., pain, the realisation that good things don't last, the belief that nothing is permanent.
- The Three Marks of Existence are the characteristics or qualities that mark all life.
- The Buddha formulated these teachings/concepts after he experienced the Four Sights.

*“Better to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things.” (Dhammapada 113)  
The story of Nagasena and the Chariot*

*“The world is afflicted by death and decay. But the wise do not grieve, having realised the nature of the world.” (Sutta Nipata/Tipitaka)*

*“Birth is suffering, ageing is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering.” (Sutta Nikaya/Tipitaka)*

Refer to the marking bands for question (d).

(d) **“Every Buddhist should become a bodhisattva.”** [15]  
**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**

- Theravada and Mahayana have different viewpoints on whether every Buddhist should be a bodhisattva.
- The bodhisattva is the ideal figure within Mahayana Buddhism as they delay their own enlightenment to help others attain it. Such unselfish acts should be the aim of every Buddhist.
- A bodhisattva acts out of compassion (karuna) towards other beings.
- Mahayana Buddhism has many examples of bodhisattvas who help others become enlightened e.g., Amida.
- A bodhisattva vows to work towards enlightenment and this is the same goal as most Buddhists.
- A bodhisattva develops the Six Perfections (generosity/dana, morality/sila, patience/ksanti, energy/virya, meditation/dhyana, and wisdom/prajna) which align with Buddha’s teachings and are important qualities that all Buddhists should foster.
- Mahayana Buddhists believe that all beings have the potential to become a Buddha; by realising their buddha-nature (tathagatagarbha) all are on the path to becoming a bodhisattva.
- Within Theravadin Buddhism the arhat (an enlightened monk who has overcome the Three Poisons) is the ideal figure so they would not accept the idea of every Buddhist becoming a bodhisattva.
- An arhat follows the teachings of the Buddha, studies, and meditates to reach a state of perfect wisdom (prajna) and compassion (karuna), Theravada Buddhists would not expect this to be achievable for every Buddhist.
- On becoming an arhat, a person is freed from the cycle of samsara and is no longer reborn whereas the bodhisattva delays their paranirvana until all beings are enlightened. If every Buddhist were to become a bodhisattva, then all could attain nirvana more quickly.
- Working towards becoming an arhat could be viewed as selfish as a person is only trying to help themselves whereas becoming a bodhisattva is selfless.

*“Better it is to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things.” (Dhammapada 113)*

*“To avoid all evil, to cultivate good, and to cleanse one’s mind – that is the teaching of the buddhas.” (Dhammapada 183)*

*“Our prime purpose in this life is to help others.” (Dalai Lama)*

*“People take different roads seeking fulfilment and happiness. Just because they’re not on your road doesn’t mean they’ve got lost.” (Dalai Lama)*

## 2. Practices

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks .

**(a) What do Buddhists mean by 'samatha'?** [2]

- Calmness or breathing meditation.

Refer to the marking bands for question (b).

**(b) Describe two features of Buddhist temples.** [5]

- Within the shrine there might be a statue or pictures of the Buddha, and copies of scriptures.
- Flowers, candles, and offerings of food for monks might be placed in front of the statue.
- Incense might be burning.
- There might be a stupa at the temple (Theravada), which contains a relic of an important Buddhist teacher.
- There might be paths around the bottom of the stupa so that worshippers can walk around (circumambulate). The top of the stupa often resembles a parasol.
- Temples might have a main hall which can be used for meditation or for holding lectures. This hall might also contain artefacts and treasures.
- Many temples might have a bodhi tree (pipal, fig) within the grounds.
- There might be cemeteries attached to the temple.
- Mahayana temples might have a pagoda at its entrance.
- In Japan, temples might have accommodation for married priests.

Refer to the marking bands for question (c).

**(c) Explain the role and significance of chanting in Buddhism.** [8]

- Chanting can be an individual or communal activity that can help a Buddhist to focus.
- Buddhists might chant the Triratna to give them comfort at difficult times e.g., to focus less on their grief of loss and realise that sorrow and suffering are part of life
- Buddhist chanting is practised to generate certain mind-states e.g., uplifting joy and contemplative calm.
- Chanting is often a way of showing devotion.
- When chanting the Triratna, Buddhists take refuge in the Buddha, Dharma (dhamma) and Sangha. Refuge is understood as a place of safety.
- Chanting to seek refuge in the Buddha indicates his importance as an inspiration to others on the path to enlightenment.
- Chanting to seek refuge in the Dharma shows the acceptance of Buddhist teachings.

- Chanting to seek refuge in the Sangha suggests the supporting qualities of the monastic and lay community, and its role in ensuring the survival of the teachings of the Buddha.
- The Triratna (Three Jewels) can be seen as the cornerstone of Buddhism as each element is important for its continued existence.
- Chanting the Triratna is often viewed as the way that followers declare themselves to be Buddhist.
- Through chanting various Buddhist texts, Buddhists learn them off by heart. Some Buddhists might claim that they can 'understand' scriptures through recitation and chanting.
- Many Buddhists think that chanting encourages patience, concentration, effort and determination.
- Many ceremonies include chanting, e.g. during ordination, acts of puja.
- Mantras are short phrases that are chanted over and over.
- Buddhists claim that anyone can chant as it does not need any special skill.
- Chanting can prepare Buddhists for meditation.
- Chanting the Triratna is important for Buddhists of different traditions as it can promote a sense of unity.

*"He who has gone for refuge to the Buddha, the Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths – suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering." Dhammapada 190-191*

*"I take refuge in the Buddha. I take refuge in the Dharma. I take refuge in the Sangha."*

*"Buddham saranam gacchami. Dhammam saranam gacchami. Sangham saranam gacchami." (Triratna chant)*

*"In all schools of Buddhism, chanting is very common as a vehicle for devotion or other ceremonial acts and, indeed, is the most common form of meditation." (Peter Harvey, Buddhist scholar)*

Refer to the marking bands for question (d).

(d) **“All Buddhists should celebrate Wesak.”** [15]  
**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**

- Wesak is a Theravadin Buddhist festival but, as it celebrates the birth, enlightenment, and death of the Buddha, it should be celebrated by all Buddhists.
- Wesak celebrations might involve laypeople taking on the five extra (monastic) precepts, this is something that all Buddhists might benefit from.
- Celebrating his birth at Wesak recognises that Gautama was destined to become the Buddha; this is something that many Buddhists should accept.
- Celebrating his enlightenment at Wesak should be essential for all Buddhists as it was this event that led to the Buddha's teachings on the Four Noble Truths and the Noble Eightfold Path.
- All Buddhists should celebrate Wesak as it allows them to celebrate the death of the Buddha and his release from samsara (parinirvana).
- Mahayana Buddhists might argue that Parinirvana Day should be celebrated by all Buddhists as it celebrates Buddha's final passing, so they don't need to celebrate Wesak.
- Parinirvana Day gives Mahayana Buddhists an opportunity to think of their own death and how they are living their lives.
- Candidates might argue that all Buddhists should also celebrate other festivals such as Kathina and Vassa.
- Kathina should be celebrated by all Buddhists as it gives Buddhists the opportunity to gain merit/build up karma.
- Kathina is a chance to show generosity (dana) to monks by giving gifts of cloth. Generosity should be a quality developed by all Buddhists.
- Kathina remembers the time Buddha spent in the forest meditating to achieve enlightenment so it could be argued that all Buddhists should celebrate it.
- Buddha instructed his followers to 'spread the kathina' so it should be a celebration for all Buddhists.
- It could be argued that Vassa should be kept by all Buddhists as it allows monks and lay people to study, reflect, meditate, and make spiritual progress.
- Some might argue that Buddhism is diverse and that it would be impossible for 'all' Buddhists to keep any festival.
- Some might argue that all Buddhists celebrating Wesak could lead to unity; others might argue that it could lead to disagreements and tension.
- Some might argue that any festival is an opportunity for Buddhists to think about the dharma (dhamma) and make spiritual progress towards their own enlightenment, so it shouldn't matter whether 'all' Buddhists celebrate the same festival.
- Some might argue that Buddhists should not be concerned with celebrating any festivals as following the dharma (dhamma) should be their main concern.