



GCSE MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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

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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

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

1. Beliefs and Teachings

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

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

Indicative content here:

- The development of loving-kindness, usually through meditation.

Short Course – replace (a) with this alternative question:

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

Indicative content here:

- An enlightened disciple, the fourth and highest stage of realisation recognised by the Theravada tradition.
- One whose mind is free from all greed, hatred and ignorance.

Refer to the marking bands for question (b).

(b) Describe how Mahayana Buddhists can realise their Buddha-nature. [5]

Indicative content here:

- Mahayana Buddhists believe that the Buddha-nature is within all beings, as all beings have the potential to become a buddha.
- They believe that Buddha-nature (tathagatagarbha) has to be realised or discovered.
- Mahayana Buddhists believe that developing the Six Paramitas (perfections/virtues) will help a person realise their innate Buddha-nature.
- The six paramitas are: generosity, morality, patience, energy, meditation, and wisdom.
- Generosity is giving without the expectation of reward.
- Morality is following the Buddha's teaching, the Dharma, every day.
- Patience is being patient with others and accepting the truth of the Dharma - that life is unsatisfactory (dukkha).
- Energy is being dedicated to realising one's Buddha-nature.
- Meditation is essential as a way of developing the understanding needed to realise one's Buddha-nature.
- Wisdom is understanding that everything is empty (sunyata) or impermanent.

Refer to the marking bands for question (c).

(c) Explain why Buddhists might follow the Eightfold Path.

[8]

Indicative content here:

- They follow the Eightfold Path as it is part of the Buddha's teachings (dhamma/dharma).
- The Eightfold Path is the fourth Noble Truth (magga).
- They follow the Eightfold Path as the way (magga) to achieve enlightenment.
- The eight parts fall into three sections (Threefold Way) – wisdom, meditation, morality – which set what Buddhists should do to make progress towards enlightenment.
- By following the morality section, Buddhists understand the right way people should behave. Buddhists try to ensure right speech (so no lying or gossiping), right action (so no killing, stealing or harming) and right livelihood (taking a job that contributes to rather than diminishes society).
- The meditation section sets out the practises of mindfulness and concentration. Buddhists perform these in order to become enlightened (there are different forms). Meditation becomes easier the more that it is practised.
- The wisdom section is the development of true insight and deep understanding of life by seeing the world as it really is. Buddha taught that thoughts/actions have consequences and that everything changes, that dukkha, anatta and anicca are realities. Wisdom develops from meditation and by acting in a moral/ethical way.
- The stages are meant to be perfected simultaneously rather than consecutively.

Refer to the marking bands for question (d).

- (d) **“The events of the Buddha’s early life were essential on his path to enlightenment.”** [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.)

Indicative content here:

- Legend states that at his birth, Siddhartha Gautama took seven steps and spoke. Some traditions state that his words were, “I was born for enlightenment, and for the good of all that lives. This is my last rebirth.” This was essential as it shows that he was no ordinary baby and that he would be enlightened during this lifetime.
- Asita, the holy man, predicted that Siddhartha Gautama would either become a great ruler (like his father) or he would become a religious leader and a fully enlightened Buddha. This could be considered as essential as it shows that he was destined to become enlightened.
- As a result of Asita’s prediction, Siddhartha’s father kept him in the grounds of the palace in order to protect him from the realities of life. It could be argued that this led to Siddhartha’s quest to find the truth and ultimately to his enlightenment.
- Gautama’s experience of The Four Sights and his understanding of them led him to give up life in the palace to become an ascetic in the first place, so this could be considered an essential event.
- Gautama’s time as an ascetic was essential as it was his aim to be a holy man and work towards finding the answer as to why people suffered – this led to his enlightenment.
- It was this experience of asceticism that made Siddhartha realise that enlightenment/Nirvana couldn’t come from practice of austerities – he realised the importance of the ‘Middle Way’ between luxury and austerities.
- Gautama learnt how to meditate while he was an ascetic, this ultimately led to his enlightenment so must be an essential element.
- It could be argued that no one event led to the Buddha’s enlightenment. Rather, the experiences of his early life, along with the Four Sights and his time as an ascetic were essential on the path to enlightenment.

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

2. Practices

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

(a) What do Buddhists mean by '(s)kandhas'? [2]

Indicative content here:

- The five elements that make up a human being.
- The five elements are form, sensation, perception, mental formations and consciousness.

Refer to the marking bands for question (b).

(b) Describe death and mourning practices in Tibetan Buddhism. [5]

Indicative content here:

- A Buddhist astrologer writes a death horoscope which determines which type of funeral the dead person should have.
- The funeral procession is led by a lama (monk).
- A scarf is tied to the corpse to invite the dead to follow the right path to its next life.
- Some bodies are cremated, although this was traditionally used for noblemen (as wood was sparse).
- At a water burial, the body is placed in a river or a lake so that fish and other creatures can eat it (thus giving the body back to nature).
- A sky burial involves leaving the body to be eaten by animals and birds of prey (this is seen as an act of generosity).
- Sometime after the funeral, family members might collect the bones. They will ground the bones into dust and bake them into bread, which will then be fed to birds.

Reference might be made to the Tibetan Book of the Dead.

"Death holds up an all-seeing mirror, 'the mirror of past actions', to our eyes, in which the consequences of all our negative and positive actions are clearly seen and there is a weighing of our past actions in the light of their consequences, the balance of which will determine the kind of existence or mental state we are being driven to enter."
Padmasambhava, The Tibetan Book of the Dead

"...Death is merely like changing clothes. Consequently, at that point you will be able to maintain your calmness of mind." Dalai Lama

Refer to the marking bands for question (c).

(c) Explain why Buddhists might practise insight (vipassana) meditation. [8]

Indicative content here:

- The purpose of vipassana is to focus quietly and calmly in order to gain insight into the true nature of life i.e. the three marks of existence.
- To reflect on anicca (impermanence), anatta (no permanent self) and dukkha (suffering) and how to accept/overcome them.
- To realise that attachment (tanha) leads to suffering (dukkha).
- It helps to develop wisdom that will lead to enlightenment.
- It helps practitioners develop an awareness of their own motivations, and the motivations of others.
- To become a better person through reflection/insight.
- To observe the changing nature of experience and developing self-control.
- To follow the meditation section of the Eightfold Path (samadhi).
- By practising vipassana meditation, Buddhists are able to reflect on the wisdom (pranna) and morality (sila) aspects of the Eightfold Path in order to progress towards enlightenment.
- To develop insight into Buddhist teachings and the Dharma e.g. karma.
- To develop insight into the role of the three poisons (greed, ignorance and hatred) and an awareness of how to overcome them.
- To follow the example of the Buddha who practised insight meditation.

“Wisdom springs from meditation.” Dhammapada 282

“Just as rain cannot penetrate a well-roofed house, so also, passion cannot penetrate a mind well-cultivated in tranquillity and insight development.” Dhammapada 14

Refer to the marking bands for question (d).

(d) “Parinirvana Day should be the main festival for all Buddhists.” [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.)

Indicative content here:

- Parinirvana Day is main festival for Mahayana Buddhists as it celebrates the Buddha’s passing into final nirvana.
- As achieving final nirvana is the ultimate aim for most Buddhists, Parinirvana Day should be the main festival for those Buddhists.
- Mahayana Buddhists have an opportunity to think of their own death and how they are living their lives at Parinirvana Day; Theravadins also do this at Wesak.
- Theravadin Buddhists celebrate the parinirvana of the Buddha at Wesak – along with his birth and death – so it is obviously an important event.
- Kathina should be considered as the main festival as it gives Buddhists an opportunity to gain merit/build up karma.
- Kathina is a time when lay people can show generosity (dana) to monks by giving gifts of cloth.
- Kathina should be the main festival for all Buddhists as ‘spreading the kathina’ was instructed by the Buddha.
- As Kathina also remembers the time Buddha spent in the forest meditating to achieve enlightenment it is logical that it should be the main festival for all Buddhists.
- Vassa should be the main festival as it allows monks – and lay Buddhists – to study, reflect, meditate and make spiritual progress.
- The practice of the rain retreats was started at the time of the Buddha so could be considered for the main festival for all Buddhists.
- Some might argue that adopting Parinirvana Day as the main festival of Buddhism could lead to more unity, while others might argue that it could lead to disagreements and tension.
- Some might argue that Buddhism is very diverse and that it is impossible that one festival could – or should - be for ‘all’ Buddhists.
- Some might argue that any festival is an opportunity to think about the dharma (dhamma) and it is this that can help Buddhists make progress towards their own enlightenment, so any of them – or none of them – should be the ‘main’ festival.
- Some might argue that Buddhists shouldn’t be concerned with celebrating any festivals as following the dharma (dhamma) should be their main concern.