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# **GCSE MARKING SCHEME**

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**SUMMER 2019**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2019 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.

## **COMPONENT 3**

### **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. 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>

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

**SUMMER 2019 MARK SCHEME**

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

**1. Beliefs and Teachings**

**For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.**

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

- The impermanent nature of all things.
- Things don't stay the same.

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

**(b) Describe the Three-fold Way in Buddhism. [5]**

- The Three-fold-Way is the division of the Eightfold Path into 3 parts.
- The Three-fold Way is a complete and holistic program to follow simultaneously.
- Ethics include right speech, right action and right livelihood/living.
- Meditation includes right effort, right mindfulness and right concentration.
- Wisdom includes right view and right (directed) thought.
- The Three-fold Way has no specific order of priority but is usually set out as Wisdom, Ethics and Meditation.
- Examples, for each aspect of the Eightfold Path or Three-fold-Way, may be given by candidates.
- The Three-fold-Way is the path to achieve enlightenment.



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

**(c) Explain Buddhist teachings about nirvana. [8]**

- It is the highest goal of Buddhism.
- Nirvana literally means 'extinguishing' but it is often referred to as Enlightenment or Awakening.
- It follows the cessation of attachment although in itself it has no cause. 'Extinction of greed, extinction of hate, extinction of delusion: this is called Nirvana.' (Samyutta Nikaya 38:1)
- Nirvana constitutes the highest and ultimate goal of all Buddhist aspirations, i.e. absolute extinction of greed, hate and delusion, and clinging to existence. Also, it is the ultimate and absolute deliverance from all future rebirth, old age, disease, death and from all suffering and misery.
- Two types of nirvana: nirvana in this life and nirvana beyond this life.
- It can be described in positive ways – bliss, untainted lotus, wish fulfilling gem, mountain peak (The Milindapanha).
- It can be described in negative ways - deathless, egolessness etc.
- Nirvana is achieved when Buddhists overcome attachment (tanha) and suffering (dukkha).

Also credit the different understandings of nirvana between Theravada and Mahayana, and, also within Mahayana.

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

**(d) 'All Buddhists have the same understanding of 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.)**

- As Enlightenment is the same for all, ultimately it is understood in the same way.
- There are clear descriptors for Enlightenment in the Buddhist Scriptures, for example, 'Uncompounded' or 'Unconditioned': 'Verily, there is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, Unoriginated, Uncreated, Unformed, escape from the world of the born, the originated, the created, the formed would not be possible.' (Nibbana Sutta 8, 3).
- There cannot be different Enlightenments as the Buddha clearly established the one single truth.
- Enlightenment is not really something to be understood as it is beyond all words and ideas.
- Mahayana and Theravada understandings differ when discussing what nirvana 'is'. For example, in Theravada it is 'the deathless' or 'Pure Land' in Hua Yen Buddhism.
- There are differences in expressing how it is to be achieved within different Mahayana traditions, for example, in Theravada the path of the Arhat but in Zen it can be spontaneous.
- There is difference about the nature of nirvana during life and beyond between the ideals of the Arhat and the Bodhisattva.
- Due to the teachings about skillful means all humans are at a different level of spiritual development and understanding.

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

## **2. Practices**

**For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.**

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

- Insight meditation.
- Meditation enabling the individual to see the true nature of things.

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

**(b) Describe the mourning practices of Theravada Buddhist communities. [5]**

- Giving cloth to the monks for making new robes.
- Chanting of verses about impermanence e.g. ‘All that is subject to arising is subject to ceasing’ (The Dhammacakkappavattana Sutta).
- A sermon delivered to the family by a monk in the family home about a week after the death of the family member.
- The body is usually cremated, unembalmed, after at least four days.
- The body is to be left undisturbed during this period.
- Immediately prior to and during cremation monks chant to help release positive energies from the dwindling personality of the deceased.
- Merit-making ceremonies to benefit the deceased have become practice after three months and again one year after death.
- Mention may be made of a bathing ceremony (water poured over the hand of the deceased) candles, wreaths, a picture of the deceased etc. as ways of generating positive thoughts.
- There is usually a parade to the cremation grounds with a white banner, silver bowls and ribbons.
- Ashes may be collected and kept in an urn.

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

**(c) Explain why Buddhists celebrate the death of the Buddha. [8]**

- The Buddha was the founder of the Buddhist faith and so his death is to be commemorated and recognised by all Buddhists.
- His death marks the significant event of his 'passing over into full and complete nirvana' (parinirvana) and beyond this world.
- The Buddha rediscovered the Dharma for our age (aeon) and so is a celebrated figure.
- It is a point for reflection upon the potential within us all to aspire to full and complete nirvana.
- It is integral to a celebration of his birth and life (Wesak) that is the most important festival in the Buddhist lunar calendar.
- Wesak gives Buddhists an opportunity to meet, to take the Three Refuges and learn more about the Buddha's life and teachings – monks give teachings on the themes of the festival including the importance of commemorating the Buddha's death, sometimes referring to events of his death in the Mahaparinibbana Sutta.

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

**(d) 'Funerals are pointless in Buddhism.' [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.)

- Due to the acceptance of rebirth death is just another stage in the cycle of life, death and rebirth.
- Some would say they encourage attachment in that they foster the image of the deceased as a 'person' and not as impermanent.
- Some would say they could create a misunderstanding about the 'afterlife'.
- Some would say as there is 'no soul' funerals are pointless.
- The funeral is of value because it helps send positive energies.
- The funeral is of value because it helps relatives grieve.
- The funeral is helpful because it helps Buddhists understand about impermanence.
- A Buddhist funeral follows the example of the Buddha's own passage from life.
- It may give some Buddhists the chance to reflect on death and the teachings of annica, anatta and dukkha (the lakshanas).