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# **GCSE MARKING SCHEME**

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**AUTUMN 2020**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2020 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. 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>

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

**AUTUMN 2020 MARK SCHEME**

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

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

**1. Beliefs and Teachings**

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

- The doctrine of no-self.

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

**(b) Describe Buddhist beliefs about tathagatagarbha (buddha-nature). [5]**

- The buddha-nature is believed to be the fundamental nature, or true self, of all beings and that everyone has the buddha-nature.
- Some Buddhists believe that all beings are capable of achieving enlightenment.
- Some Buddhists believe that humans are already enlightened and just need to uncover their true nature.
- Buddha-nature can be likened to a kind of seed or potentiality within everyone, e.g. it can be likened to an acorn which has the potential to develop into an oak tree.
- Some people see the belief about buddha-nature as being in contrast to Buddha's teaching about anatta.
- Some Buddhists see the tathagatagarbha as the luminous mind – a subtle, basic consciousness that is present in all sentient beings.

**Where appropriate, relevant references are likely to include:**

- "The Buddha nature which is ours from the very beginning is like the sun which emerges from the clouds, or like a mirror which, when rubbed, regains its original purity and clarity." – Edward Conze "Buddhist Scriptures"



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

**(c) Explain the Buddha's teachings about the Three Poisons. [8]**

- The Three Poisons are found at the hub of the Wheel of Life (Bhavachakra) depicted in the form of a pig, a cockerel and a snake.
- The Three Poisons – greed, hatred and ignorance - are seen to be the source of negative mental states.
- If thoughts, words and actions are conditioned by the Three Poisons then harmful karma will be generated.
- The karma generated by greed, hatred and ignorance will result in the continuation of samsara.
- Ignorance can refer to ignorance of the Four Noble Truths and the reality of dependent origination (pratitya samutpada). To overcome this, Buddhists can develop wisdom.
- Hate and anger can arise from the belief that possessions can make someone happy; the way to overcome these is by developing loving kindness.
- Greed can refer to craving and desires (tanha – the second Noble Truth) which stops people from achieving nirvana. To overcome this Buddhists can develop generosity (dana).

**Where appropriate, relevant references are likely to include:**

- "Hatred does not cease by hatred, but only by love; this is the eternal rule." Dhammapada 1:5

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

- (d) “The most important Buddhist teaching is dependent origination (pratityasamutpada).”**

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

**[15]**

- The Wheel of Life/bhavachakra illustrates how actions/thoughts/speech can have an impact on peoples' lives.
- The link with karma is important as it gives people an understanding of why some people seem to suffer and others do not.
- The idea that everything is inter-connected can be seen in today's world, especially in terms of social media.
- The Four Noble Truths must be the most important as they were the Buddha's first teachings – Buddhists need to accept these before they can understand the concept of dependent origination.
- The teaching on the marks of existence is more important as people are aware that everything in life is changing (anicca) and witness suffering (dukkha), e.g. whenever they watch the TV news.
- Following the Eightfold Path is more important as it can lead to nirvana, which is the ultimate goal of most Buddhists.

**Where appropriate, relevant references are likely to include:**

- “What we are today comes from our thoughts of yesterday, and our present thoughts builds our life of tomorrow. If a man speaks or acts with an impure mind, suffering follows him as the wheel of the cart follows the beast that draws the cart.” Dhammapada 1:1
- “What we are today comes from our thoughts of yesterday, and our present thoughts builds our life of tomorrow. If a man speaks or acts with a pure mind, joy follows him as his own shadow.” Dhammapada 1:2

## 2. Practices

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

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

- Pain, suffering, disease and disharmony.

Refer to the marking bands for question (b).

(b) Describe how Theravada Buddhists might celebrate Wesak. [5]

- Light is used a symbol of three aspects of Wesak – birth, death and enlightenment of Buddha.
- Theravada Buddhists light lanterns and carry them through the streets and hang them outside their houses.
- Processions with brightly lit floats take place in towns and villages.
- The 'bathing of the Buddha' ceremony takes place; water is poured over the shoulders of the Buddha statue as a reminder to purify their minds from greed, hatred and ignorance.
- Donations are made to monks.
- Some lay Theravada Buddhists take on extra five (monastic) precepts.
- There may be lectures and chanting from religious texts.
- Some lay Theravada Buddhists visit stupas.
- Stalls are set up and food and drink are given to passersby.

Refer to the marking bands for question (c).

(c) Explain why bodhisattvas are important for some Buddhists. [8]

- Bodhisattvas are ideal beings in Mahayana – they postpone their own final enlightenment to seek enlightenment for others.
- By delaying their own final enlightenment for the benefit of others they exemplify compassion.
- The great bodhisattvas are seen as supernatural figures symbolising spiritual qualities.
- They are the focus of worship for many Mahayana Buddhists who believe that they can save people.
- Many Mahayana Buddhists believe that the images of bodhisattvas possess the spirit and power of the beings they represent, so images have a position of honour.
- Examples of bodhisattvas include Avalokitesvara (a symbol of compassion) and Maitreya (the Kindly One) – both of whom are respected for these qualities.
- Mahayana and Theravada view Siddhartha Gautama as a bodhisattva (buddha-to-be) before he became the Enlightened One.

Where appropriate, relevant references are likely to include:

- "If I do not exchange my happiness for the suffering of others, I shall not attain the state of Buddhahood." Shantideva
- "The source of all misery in the world lies in thinking of oneself; the source of happiness lies in thinking of others." Shantideva

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

- (d) “The only way for Buddhists to reach enlightenment is to show loving kindness.”**

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

**[15]**

- The Buddha showed compassion and kindness to others, so Buddhists should follow his example.
- Bodhisattvas exemplify the idea of loving kindness; it is their kindness that allows others to be saved.
- Metta is embedded in some aspects of meditation (mettabhavana), which can help Buddhists on their journey towards enlightenment.
- Buddhism is a practical religion and the Buddha would not have set impossible goals.
- Although loving kindness is a Buddhist ideal, it is difficult for even monks and nuns to master.
- To develop loving kindness, Buddhists have to practise mettabhavana and not all Buddhists do this.
- It is too difficult to show loving kindness (e.g. to be happy for the achievement of others or to treat everyone equally). This shows that many Buddhists will be unable to reach enlightenment.
- Credit relevant and accurate references to other Buddhist teachings, such as Marks of Existence, Four Noble Truths, Eightfold Path, Precepts etc. in terms of following these to reach enlightenment.

**Where appropriate, relevant references are likely to include:**

- “My religion is very simple. My religion is kindness.” Dalai Lama