



GCSE MARKING SCHEME

AUTUMN 2021

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

INTRODUCTION

This marking scheme was used by WJEC for the 2021 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	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. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	4–5
2	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. Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.	2–3
1	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. Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark total
4	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. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7–8
3	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. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5–6
2	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. Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.	3–4
1	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. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.	1–2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark total
5	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. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	13–15
4	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. Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.	10–12
3	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. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.	7–9
2	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. Uses limited religious/specialist language and terms and/or few sources of wisdom and authority.	4–6
1	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. Poor use, or no use, of religious/specialist language, terms and/or sources of wisdom and authority.	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.

Q.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]

Indicative content here:

The impermanent nature of all things.

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

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

Indicative content here:

Suffering/unsatisfactoriness.

Refer to the marking bands for question (b).

(b) Describe Buddhist teachings about anatta. [5]

Indicative content here:

- Anatta is the teaching of no permanent self or soul
- Human beings change, just like everything else does; there is nothing about a human being that remains fixed for all time
- Anatta involves both physical and emotional changes
- Buddha taught that humans are made up of five (s)khandas (five aggregates) but they have no substance or permanence
- The teaching of no permanent self leads to the realisation of anicca (impermanence)
- Buddhists refer to the story of Nagasena and the Chariot to help understand the teachings of (s)khandhas and anatta.

Where appropriate, relevant references are likely to include:

The story of Nagasena and the Chariot

Refer to the marking bands for question (c).

(c) Explain why the Four Sights were important in the life of the Buddha. [8]

Indicative content here:

- According to legend, Buddha saw the Four Sights during his first visit outside the palace
- After the Four Sights, Buddha understood that all humans suffer, and that suffering is inevitable
- Buddha could no longer enjoy all the luxuries of his life in the palace knowing that that he could not be protected from old age, sickness and death
- The sight of the holy man/ascetic encouraged Buddha to renounce his life of luxury and search for the answer to overcome suffering (seek the truth)
- As a result of the Sights, Buddha developed various teachings (dharma) – anicca, anatta, dukkha
- Witnessing the Four Sights put Buddha on the path that led to Enlightenment.

Refer to the marking bands for question (d).

(d) 'All Buddhists should aim to become an arhat.' [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:

- When someone has become an arhat they have overcome the Three Poisons and are no longer subject to dukkha (suffering) which is something that all Buddhists would want
- Enlightenment is the goal for all Buddhists and an arhat (Worthy One) is someone who has achieved enlightenment, so all Buddhists should aim for this
- On becoming an arhat a person is freed from the cycle of samsara which is the goal for all Buddhists
- Some Buddhists might say that aiming to become an arhat is a selfish goal and that Buddhist teachings should be to live a good life
- Some Buddhists might argue that the goal of all Buddhists should be to try to follow the dharma and that this will lead to enlightenment
- The arhat is the ideal figure within Theravada Buddhism so other Buddhists might not see it as a goal for them
- Mahayana Buddhists might see the arhat as selfish and would consider becoming a bodhisattva as more in line with Buddhist teachings on compassion (karuna)
- Mahayana Buddhists might argue that developing the Six Perfections is more important than aiming to become an arhat. (The Six Perfections: generosity (dana), morality (sila), patience (ksanti), energy (virya), meditation (dhyana), wisdom (prajna))
- Some Buddhists might argue that only monks can become arhats so this cannot possibly be the goal for all Buddhists.

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

Where appropriate, relevant references are likely to include:

"To avoid all evil, to cultivate good, and to cleanse one's mind – that is the teaching of the Buddhas" Dhammapada 183

Q.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 'pratitya'? [2]

Indicative content here:

Dependent origination; everything 'exists' only because of the 'existence' of other phenomena in an incredibly complex web of cause and effect covering time past, time present and time future.

Refer to the marking bands for question (b).

(b) Describe how Buddhists might meditate. [5]

Indicative content here:

- They sit in a comfortable position, often cross-legged (the lotus position) on the floor or they can sit in an upright chair
- Their back should be straight, with their shoulders down and relaxed
- During samatha meditation they take note of their breath as it enters and leaves the body, observing the movement of their body
- In order to keep their mind focused, they might count their breaths
- They might focus on objects e.g. candle flame in order to concentrate and bring about mindfulness
- During vipassana meditation Buddhists might reflect on their actions and motivations in order to gain insight
- During mettabhavana meditation they focus their minds on feelings of love for family and friends and transfer these feelings to other people.

Where appropriate, relevant references are likely to include:

"Wisdom springs from meditation." Dhammapada 282

Refer to the marking bands for question (c).

(c) Explain features of Buddhist places of worship.

[8]

Indicative content here:

- Places of worship often include a worship hall which is used for meditation. Most Buddhists would not claim to worship the Buddha, but they would focus on statues to help them concentrate whilst meditating
- The worship hall might be plain or highly decorated; the purpose of each is to help Buddhists to focus on meditation
- The shrine will often have statues of the Buddha or bodhisattvas which are used as a focus for meditation. The Buddha is not worshipped but the statues offer opportunities to reflect on his example, on aspects of enlightenment, or on the buddha-nature
- The shrine will often have offerings of flowers and candles: flowers are used to show the ideas of anicca (as they do not last) and samsara (as their seeds lead to new life)
- The shrine might have a small pot of water as a symbol of reverence for life (as water is essential for life).
- The shrine might have offerings of fruit which symbolise that all is interdependent/ pratitya (as life depends on what is produced by the earth)
- Incense might be used to symbolise the Dharma operating in the universe (as the smoke purifies the air and spreads through the atmosphere)
- Stupas contain the cremated remains of the Buddha and important Buddhist teachers; they are thought to reveal the path to enlightenment. Some Buddhists think that the stupa represents the five elements.
- Reference could be made to pagodas which have an odd number of curved roofs in order to express positivity and which are associated with life
- Reference could be made to Tibetan chortens which are made of three sections: the base which symbolises the earth; the square or cylindrical body represents the presence of the Buddha; the steeple represents a parasol.

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

Refer to the marking bands for question (d).

(d) 'Reciting mantras is the most important Buddhist practice.' [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:

- Reciting mantras might help a Buddhist to focus during worship and helps them to cultivate mindfulness (part of the Noble Eightfold Path)
- Reciting mantras might help a Buddhist to be more receptive towards understanding the Buddha's teaching
- Reciting mantras is important within different Buddhist groups e.g. Theravada Buddhist recite the Triratna mantra, Tibetans recite the mantra to Avalekitesvara, Pure Land Buddhists recite the mantra to Amitabha Buddha
- "I go to the Buddha for refuge, I go to the Dhamma for refuge, I go to the Sangha for refuge" is important for many Buddhists as it might be seen as a declaration of their commitment to Buddhism
- "Om mani padme hum" is important to Tibetan Buddhists because it is a way to identify with the qualities of Avalekitesvara
- "Namu Amida Butsu" is important to Pure Land Buddhists to show their gratitude to Amitabha Buddha for providing the Pure Land for them
- From the early days of Buddhism monks would recite the Buddha's teachings in order to remember and pass them on so without this practice Buddhism might not have survived
- Some might point out the importance of using malas (prayer beads) when reciting mantras as these help a Buddhist to focus
- Some might argue that meditation is a more important practice as the Buddha meditated before achieving enlightenment; meditation is one of the parts of the Noble Eightfold Path
- Some Buddhists might say that the use of mandalas is more important as an aid to mindfulness about the impermanence of life (anicca)
- Some Buddhists might argue that practising mudras is important as it encourages worshippers to incorporate the qualities of the Buddha or bodhisattva. Candidates might refer to examples such as the meditation mudra, the generosity mudra, the wisdom mudra.

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

Where appropriate, relevant references are likely to include:

"He who has gone for refuge to the Buddha, the Dhamma and his Sangha, 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