



---

# **GCSE MARKING SCHEME**

---

**SUMMER 2022**

**GCSE (NEW)  
RELIGIOUS STUDIES  
UNIT 2: CHRISTIANITY & BUDDHISM  
3120U50-1**

## **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.

# WJEC GCSE RELIGIOUS STUDIES

## UNIT 2: BUDDHISM

### MARK SCHEME SUMMER 2022

#### 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, 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.

#### 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. **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, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

### **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.

## LEVEL DESCRIPTORS/ MARKING BANDS

### Question 1(a) AO1

See instructions provided with indicative content.

### Question 1(b) AO1

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>3</b>	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept.  Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	<b>4–5</b>
<b>2</b>	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	<b>2–3</b>
<b>1</b>	A limited statement of information about the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 1(c) AO1**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept.  Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	<b>7–8</b>
<b>3</b>	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept.  Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	<b>5–6</b>
<b>2</b>	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy	<b>3–4</b>
<b>1</b>	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 1(d) AO2**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	<b>12–15</b>
<b>3</b>	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	<b>8–11</b>
<b>2</b>	<p>A satisfactory analysis and evaluation based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	<b>4–7</b>
<b>1</b>	<p>A weak analysis and evaluation, based on a limited and/or inaccurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer alternative or different viewpoints.</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>

**Assessment of spelling, punctuation and the accurate use of grammar**  
**Applies to Section A, Question 1, part (d) only**

**PLEASE NOTE: IN 2022, SPELLING, PUNCTUATION AND GRAMMAR MARKS WERE AWARDED TO QUESTIONS 3(d) and 4(d). UNDER NORMAL CIRCUMSTANCES, SPaG MARKS ARE AWARDED TO QUESTION 1(d).**

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5-6 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with consistent accuracy</li> <li>• Candidates use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3-4 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with considerable accuracy</li> <li>• Candidates use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1-2 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with reasonable accuracy</li> <li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The candidate writes nothing</li> <li>• The candidate's response does not relate to the question</li> <li>• The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>



**Question 2(a) AO1**

See instructions provided with indicative content.

**Question 2(b) AO1**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>3</b>	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept.  Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	<b>4–5</b>
<b>2</b>	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	<b>2–3</b>
<b>1</b>	A limited statement of information about the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 2(c) AO1**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept.  Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	<b>7–8</b>
<b>3</b>	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept.  Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	<b>5–6</b>
<b>2</b>	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	<b>3–4</b>
<b>1</b>	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy.	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

## Question 2(d) AO2

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	<b>12–15</b>
<b>3</b>	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	<b>8–11</b>
<b>2</b>	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	<b>4–7</b>
<b>1</b>	<p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</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>

The level descriptors for the mark schemes for Section B, Question 3 and 4 below apply to all papers.

**Questions 3 and 4(a) AO1**

See instructions provided with indicative content.

**Questions 3 and 4(b) AO1**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>3</b>	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept.  Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	<b>4–5</b>
<b>2</b>	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	<b>2–3</b>
<b>1</b>	A limited statement of information about the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 3 and 4(c) AO1**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept.  Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	<b>7–8</b>
<b>3</b>	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept.  Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	<b>5–6</b>
<b>2</b>	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy	<b>3–4</b>
<b>1</b>	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept.  Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

### Question 3 and 4(d) AO2

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	<b>12–15</b>
<b>3</b>	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	<b>8–11</b>
<b>2</b>	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	<b>4–7</b>
<b>1</b>	<p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</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>

## PART A

### QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CHRISTIANITY

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

For all (a) questions:

- 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 Christians mean by 'vows '? [2]

- Promises, which can be between people and with God.
- Promises made by the husband and wife at a wedding ceremony.

Refer to the marking bands for question (b).

(b) Describe Christian teachings about the Bible. [5]

- It is the Word of God (Deuteronomy 4:1-2).
- It is sacred scripture.
- It is God-breathed, divinely inspired (2 Timothy 3:16-17).
- It is authoritative.
- Not to be added to, taken away from (Deuteronomy 4:1-2).
- It is the most complete revelation of God.
- It contains God's laws (Deuteronomy 4:1-2).
- God speaks through its words.
- It is useful for teaching, rebuking, correcting, training in righteousness (2 Timothy 3:16-17).
- It equips the believer for good works (2 Timothy 3:16-17).
- Some teach that it is a text book for the Christian Faith.
- Some teach that it is a test book to maintain orthodoxy.
- Some take a liberal view, teaching that it is a receptacle of both God's words and the ideas of wise people of the past.

Where appropriate, relevant references are likely to include:

• **Deuteronomy 4:1-2**

*Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land the LORD, the God of your ancestors, is giving you.*

*Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you.*

• **2 Timothy 3:16-17**

*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.*

Refer to the marking bands for question (c).

(c) Explain why the Eucharist/Communion is important to Christians. [8]

Refer to the marking bands for question (c).

- Because it is a sacrament.
- Because it was commanded by Christ, 'Do this in remembrance of me' (1 Corinthians 11:23-26)
- Because the apostle Paul said it was received by him, from God (1 Corinthians 11:23-26).
- Because it symbolises the core of Christian belief, Christ's death for mankind's sin.
- Because it remembers the Last Supper.
- Because the bread and wine represent Christ's body and blood.
- Because of the Catholic teaching of transubstantiation, the true presence of Christ in the elements.
- Because others believe it is a symbolic act, using emblems of Christ's sacrifice.
- Because in this rite, believers receive Christ.
- Because it proclaims personal commitment to Christ.
- Because it personalises Christ's sacrifice.
- Because it demonstrates the fellowship of the Christian Church.
- Because it proclaims the new covenant (1 Corinthians 11:23-26).
- Because it proclaims the Lord's death until his return (1 Corinthians 11:23-26).

Where appropriate, relevant references are likely to include:

- **1 Corinthians 11:23-26**

*For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."*

*In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.*



Refer to the marking bands for question (d).

(d) 'Pilgrimage is the most important Christian practice.'

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]

Where appropriate, relevant references are likely to include:

- Pilgrimage shows great commitment to God.
- It is a sacrifice of both time and money.
- Going on pilgrimage can bring greater commitment to God.
- To visit the significant sites of Jesus' life (Bethlehem, Birth; Jerusalem, Crucifixion and Resurrection) can be a powerful spiritual experience.
- Believers can walk in Jesus' footsteps.
- It can bring a believer closer to God.
- They can connect with the origins of the Faith.
- It can bring the Bible stories to life.
- It can be done as a penance.
- They will learn more about their Faith.
- It can greatly strengthen their faith.
- They can celebrate Christmas and Easter in the original places.
- They can connect with other believers from around the world.
- They can seek/receive healing, e.g. Lourdes, Holywell.
- Accept reasons relating to any place of Christian pilgrimage.
- It can't be most important because, whilst some denominations place importance on it (e.g. Catholic), many see it as a personal choice and more of a special holiday, helpful but not vital.
- It has lost its importance from previous centuries.
- It is expensive, so not every believer is able to do it.
- Something which favours the wealthy cannot be the most important practice.
- The money could be better spent in charitable works.
- Pilgrimage is not commanded in Christianity.
- Other things are commanded, e.g. love your neighbour, take communion, the Great Commission/make disciples/evangelise.
- God is omnipresent, so he can be encountered anywhere.
- It is more important to serve God where you are.
- The most important 'pilgrimage' for a Christian is the life journey with God, in comparison with which a journey to a special place is of little importance.

## PART A

### QUESTION 2: CORE BELIEFS TEACHINGS AND PRACTICES – BUDDHISM

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

For all (a) questions:

- 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 'triratna'? [2]

- The three jewels to which Buddhists go for refuge.
- The three jewels are Buddha, Dharma (Dhamma), Sangha.

Refer to the marking bands for question (b).

(b) Describe dana (giving) in Buddhism. [5]

- Lay people give to monks on their alms round, as monks are not allowed to earn money.
- Lay people support the monks with food and clothing.
- On the alms round, lay people put food in the monks' bowls as they walk through their local community.
- Lay Buddhists thank the monks for giving them the opportunity to earn merit.
- Lay Buddhists can also give dana by helping out with building or gardening work at the vihara.
- Lay Buddhists may offer financial support to monks/vihara.
- In return, monks may teach lay Buddhists about Buddhism or how to meditate.
- The Buddha listed eight ways of giving – Anguttara Nikaya 8.31.

Where appropriate, relevant references are likely to include:

- "The enlightened express their approval for giving and so find ease in the world beyond." Dhammapada 177
- "If beings knew, as I know, the results of giving and sharing, they would not eat without having given; nor would the stain of meanness overcome their minds." Itivuttaka 26
- "Grudgingly; out of fear: because you have been given a gift; because you would like a gift in return; because it is good to give; because you have something others do not have; to be well thought of; to get rid of greed." Anguttara Nikaya 8.31

Refer to the marking bands for question (c).

**(c) Explain the lakshanas (Three Marks of Existence) in Buddhism. [8]**

- Anicca (impermanence) is the idea that nothing stays the same and that everybody and everything will change, e.g. people grow taller.
- 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 things are 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.

Where appropriate, relevant references are likely to include:

- "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 the nature of the world." Sutta Nipata/Tipitaka
- "Birth is suffering, aging is suffering, sickness if 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) **'For Buddhists, the Buddha is the most important of the Three Jewels.'**

**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]

- Without the Buddha, there would be no Buddhism.
- It was the Buddha who gave the dhamma that Buddhists have followed for the last 2,500 years.
- It was the Buddha who began the community of Buddhists (the sangha).
- Aspects of the Buddha's lifestyle could be inspirational, e.g. the Middle Way, attaining enlightenment.
- The dhamma could be more important as it has been passed on for the last 2,500 years.
- The sangha could be more important as it is the monks and lay community that puts the Buddha's teachings into practice.
- The Three Jewels are of equal importance as they are all dependent on each other.

Where appropriate, relevant references are likely to include:

- "He who sees me sees the Dhamma, he who sees the Dhamma sees me."  
Samyutta Nikaya
- "After my death, the dhamma will be your teacher. Follow the dhamma and you will be true to me." Mahaparinibbana-sutta

## PART B

### QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

#### RELATIONSHIPS

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

For all (a) questions:

- An accurate definition of the word – 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 is meant by 'commitment'? [2]

- A sense of dedication to someone or something.
- Making a promise to someone or something, e.g. wedding vows.

Refer to the marking bands for question (b).

(b) Describe from either Christianity or Buddhism the nature and purpose of the family. [5]

- A supporting unit of people to care for each other.
- A unit that contains different roles and responsibilities
- A unit in which children can learn about religious rituals and beliefs
- A unit that obeys religious teachings
- A unit that fulfills religious duties.
- A unit in which to raise children.
- Specific reference might be made to extended and nuclear families.

Refer to the marking bands for question (c).

(c) Explain, from Christianity and Buddhism, attitudes towards divorce. [8]

**Christianity**

- There is a diversity of beliefs within Christianity which often depends upon the situation and interpretation of scriptures.
- Divorce is accepted as a legal ending of a marriage but it should be considered as a last resort.
- Reconciliation should be tried.
- Teachings from Matthew 19:8-9 are often interpreted to mean that divorces can only take place in cases of adultery.
- Many Christians interpret Mark 10.7- 9 to mean that as God has joined couples together they shouldn't separate. 'Therefore, what God has joined together let no man separate.'
- 'For this reason a man will leave his mother and father and be united with his wife.'
- Anglicans accept divorce.
- Marriage is considered a sacrament by some Christians and cannot be dissolved unless an annulment process takes place.
- The Catholic Church does not recognise divorce but when there is no reconciliation either annulment or separation can result.

**Buddhism**

- There is a diversity of beliefs within Buddhism which often depend upon the situation and interpretation of scriptures.
- An acceptance that sometimes marriages breakdown.
- Important that in the process of divorce that further suffering (dukkha) is not caused.
- Many Buddhists would prefer for couples to divorce rather than live unhappily together and cause further suffering.
- Divorce is considered a legal matter.
- Important that kindness and consideration is shown throughout to support good karma.
- Reference to the First Precept 'To avoid harm to all living creatures.'

Refer to the marking bands for question (d).

(d) **‘Religious believers should never use contraception.’**

**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]**

- Importance of obeying religious duties, e.g. Five Precepts and non-harm.
- People were given free will to make their own choices.
- God is creator and so all creation is his will.
- Differences in attitudes between artificial and natural contraceptives.
- Some contraceptives are not allowed
- Importance of celibacy and chastity.
- Many religions consider it a duty to create a family.
- Interpretation of religious scriptures, e.g. God ordered and be fruitful and multiply.
- Contraceptives regulates birth control and ensures all children are wanted.
- Contraceptives are allowed by most religious traditions if the woman’s life is at risk if she became pregnant.
- Consideration of the ethical theory - Natural Law states that a primary precept is the continuation of species through reproduction.
- Important for both partners to agree if contraception is to be used.

## PART B

### QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

#### HUMAN RIGHTS

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

For all (a) questions:

- An accurate definition of the word – 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 is meant by 'extremism'? [2]

- Believing in, supporting and acting upon ideas that are very far from what most people consider correct or reasonable.

Refer to the marking bands for question (b).

(b) Describe reasons why religious believers might agree with censorship. [5]

- Freedom of speech can upset people.
- Some things, e.g. the use of language, can be considered blasphemous.
- To stop people from being wrongly influenced.
- Some people are vulnerable and need to be protect.



Refer to the marking bands for question (c).

(c) Explain from Christianity and Buddhism attitudes to wealth.

[8]

### **Christianity**

- There is a diversity of attitudes within Christianity which often depends upon the situation and interpretation of scriptures.
- There are ethical considerations regarding how wealth is gained and used. e.g. are people being exploited?
- Some Christians, e.g. Methodists and Society of Friends, are against gaining or spending money through gambling.
- Some Christians consider it important to tithe money to church collections or to support charities.
- Jesus taught that money doesn't necessarily make people happy.
- Matthew chapter 6 teaches that money should not be worshipped as God.
- Some Christians take vows of poverty reflecting Jesus's order to the rich young ruler to sell his possessions and give his money to the poor.
- Teachings of Jesus such as the Rich Man and Lazarus and The Parable of the Sheep and Goats shows how important it is to care for the poor.

### **Buddhism**

- There is a diversity of attitudes within Buddhism which often depends upon situation and interpretation of scriptures.
- Craving for material goods can cause people to suffer (tanha).
- Wanting to gain money can lead to unhappiness because of anicca.
- Buddhists should only work in jobs that fulfill particular ethical demands, e.g. many Buddhists would refuse to work in jobs that cause the slaughter of animals.
- There is a tradition of Buddhist monks and nuns who give up worldly goods and rely on the community. This frees them from concern of gaining worldly attachments.
- Siddhartha Gautama gave up all his material wealth and attachments to pursue the Truth.
- Money should be gained in accordance with the Five Precepts.

**(d) 'Religious believers should do more to encourage human rights.'**

**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]**

- It is not just the concern of religious believers but of everyone, e.g. Humanists.
- Some religious practices are contradictory to human rights, e.g. some religious teachings on homosexuality.
- Religions do promote human rights in a number of ways such as the work of charities, e.g. Catholic Association of Racial Justice.
- Many religious leaders taught the importance of actively supporting rights of the individual, e.g. Jesus's ministry to the lepers.
- Many human rights leaders have been inspired by their religious beliefs, e.g. Martin Luther King; Malcolm X.
- It depends what is meant by 'promote' as many religions would not support violent action.
- Human rights are universal moral rights so people of all religions and none should actively promote human rights.
- Religions all teach about the dignity of human life which reflects the first article of the Universal Declaration of Human Rights.
- Religions teach that mankind was made in God's image, e.g. 1 Genesis 26-27, so protecting human rights could be considered a duty.
- The practice and examples of Christian Agape.
- The actions of Liberation Theology, e.g. Saint Oscar Romero speaking against the government.
- Having a religious faith means that you should put the beliefs and teachings in action.
- Religion is not about world events but worship.
- The importance of recognising shared humanity, e.g. community, Christian Fellowship, Sangha etc.
- Teachings that all are equal, e.g. Galatians 3:27-29: 'There is neither Jew nor Gentile';