



GCSE MARKING SCHEME

SUMMER 2023

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

INTRODUCTION

This marking scheme was used by WJEC for the 2023 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

SUMMER 2023 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, 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

Questions 1, 2, 3, 4 (a) AO1

See instructions provided with indicative content.

Questions 1, 2, 3, 4 (b) AO1

Band	Band Descriptor	Mark Total
3	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.	4–5
2	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.	2–3
1	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.	1
0	No relevant information provided.	0

Questions 1, 2, 3, 4 (c) AO1

Band	Band Descriptor	Mark Total
4	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.	7–8
3	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.	5–6
2	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.	3–4
1	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.	1–2
0	No relevant information provided.	0

Questions 1, 2, 3, 4 (d) AO2

Band	Band Descriptor	Mark Total
4	<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>	12–15
3	<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>	8–11
2	<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>	4–7
1	<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>	1–3
0	No relevant point of view stated.	0

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

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

PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

CHRISTIANITY

QUESTION 1

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.

(a) What do Christians mean by ‘reason’? [AO1 2]

Indicative content here:

The process of logical thought; the ability to think in a logical way. To form judgements and opinions through rational and evidence-based consideration.

Refer to the marking bands for question (b).

(b) Describe what happens at a Christian Infant Baptism ceremony. [AO1 5]

Indicative content here:

Non-conformist Baptism ceremony must be accepted.

Infant Baptism:

- Setting; font.
- White garment.
- Description of who is present.
- Parents’ promises.
- Godparents’ promises.
- Use of oil.
- Use of water.
- Words of minister.
- Use of Bible.
- Candle.
- Symbolism of candle explained by minister.

Refer to the marking bands for question (c).

(c) Explain ways in which Christians use the Bible.

[AO1 8]

Indicative content here:

- As God's authoritative word ('God-breathed', 2 Timothy 3:16), e.g. for setting doctrine, moral rules.
- Readings in the service / OT and NT.
- Sermon: preaching/teaching based on Bible passages.
- In church or chapel, passages displayed on walls, banners to inspire worshippers.
- Psalms recited in the liturgy.
- Worship songs and hymns use scripture.
- Particular readings in special services, e.g. communion, wedding.
- Ring placed on Bible in wedding service – their vows of commitment are before God.
- For inspiration.
- Read in private devotions.
- Used as a focus for meditation.
- Group Bible study.
- They read it to learn about the Faith.
- Guidance, e.g. seeking advice, example of Christ or other biblical characters.
- Test book, e.g. to weigh advice received, teaching and opinions.
- 2 Timothy 3:16-17 – 'All Scripture is useful...'
 - for teaching.
 - for rebuking.
 - for correcting.
 - for training in righteousness.
 - for equipping believers for every good work.

Where appropriate, relevant references are likely to include:

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.
2 Timothy 3:16-17.

Refer to the marking bands for question (d).

(d) 'Belief in the afterlife is the most important Christian belief.' [AO2 15+6]

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

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.

Indicative content here:

- It highlights the nature of God:
 - God judges.
 - God is merciful.
 - God is willing to forgive.
- It shows that God's love is eternal, not just for this life.
- It is essential to beliefs to do with reward, punishment and human responsibility.
- It makes sense of evil and suffering in this life.
- It forms the basis for Christian theodicies.
- It gives a reason to live a good life.
- It acts as a warning to those who do not live a good life.
- It makes sense of questions like why evil people seem to prosper and good people suffer in this life e.g. Parable of the Rich Man and Lazarus (Luke 16:19-31).
- Jesus' teaching is invariably dependent upon belief in the afterlife, e.g. Parable of the Rich man and Lazarus (Luke 16:19-31), 'treasures in Heaven' (Matthew 6:19-21), Parable of the Great Judgement (Matthew 25:31-46), Parable of the Good Samaritan (Luke 10:25).
- It gives life meaning and purpose.
- The most important teaching is Jesus' Resurrection, showing that the atonement gives us redemption and eternal life. Belief in the Resurrection is belief in an afterlife.
- Without belief in the Resurrection Christianity is foolishness, as Pauls states: 'if Christ has not been raised, our preaching is useless and so is your faith', and 'if only for this life we have hope in Christ, we are of all people most to be pitied' (1 Corinthians 15:14 and 19).
- Core Christian beliefs and teachings from the Bible/Jesus focus on the afterlife, e.g. 'I am the Resurrection and the life' (John 11:25-26), 'God so loved the world...' (John 3:16), 'In my Father's house there are many mansions/rooms', (John 14:2).
- Salvation only means anything in light of an afterlife: we are saved from sin and death.
- It can't be the most important belief because It raises difficult questions that not all Christians agree on, such as would a good God create a Hell, could any sin deserve eternal punishment?
- Belief in God is the most important belief.
- Belief that Jesus is the Christ is the most important belief because it is what defines a Christian.
- Belief in the way of agape love is the most important.
- Focusing on how we live this life is more important than the next life.
- That God is the Creator and we are called to stewardship of the planet is the most important belief for today.

Where appropriate, relevant references are likely to include:

God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. John 3:16

“I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die.” John 11:25-26

*Parable of the Great Judgement, where the end of a life of kindness and service is entry to God’s kingdom:
Then they will go away to eternal punishment, but the righteous to eternal life.* Matthew 25:31-46

*Parable of the Good Samaritan:
On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”* Luke 10:25

My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? John 14:1-4

*Storing up treasures on earth or in Heaven:
Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal.* Matthew 6:19-20

Parable of the Rich Man and Lazarus: warning against those who choose to live a godless life, and the rewards that await the righteous: estrangement from God in the afterlife, or eternity in God’s presence. Luke 16:19-31

*Paul’s teaching on the Resurrection:
Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.* I Corinthians 15:20-22

PART A – CORE BELIEFS TEACHINGS AND PRACTICES

BUDDHISM

QUESTION 2

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.

(a) What do Buddhists mean by ‘bodhisattva’. [AO1 2]

Indicative content here:

An ‘enlightened being’, who postpones their own enlightenment in order to seek enlightenment for others.

Refer to the marking bands for question (b).

(b) Describe Buddhist teachings about anatta. [AO1 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)khandas and anatta.

Where appropriate, relevant references are likely to include:

“It is 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

Refer to the marking bands for question (c).

(c) Explain why some Buddhists use mantras and mandalas during puja. [AO1 8]

Indicative content here:

- Mantras evoke spiritual well-being and elevate levels of consciousness.
- Mantras can be seen as helping the person to find it easier to reach enlightenment.
- Mantras might help a person realise that they are not worshipping a god but are cultivating mindfulness.
- An example of a mantra might be 'om mane padme hum' which is associated with the bodhisattva of compassion so the follower can identify with the qualities of the bodhisattva.
- Mandalas are symbolic representations of the universe and their patterns can be visualised as a palace where buddhas and bodhisattvas live.
- Some people believe that mandalas possess the power to influence someone who uses it as a focus of worship.
- Mandalas are used in meditation in order to help someone become enlightened.
- Mandalas are brushed away when they are finished as an aid to mindfulness about the impermanence of life (anicca) and not being attached (tanha).

Refer to the marking bands for question (d).

- (d) **‘For Buddhists, not harming any living being is the most important of the Five Precepts.’**

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

Indicative content here:

- Not harming any living being (ahimsa) is the first Precept so it must be seen as the most important.
- Not harming any living being has implications for all aspects of a Buddhist’s life e.g. what they eat, their lifestyle and how they treat other people.
- In developing ahimsa, Buddhists aim to cause the least and create the most happiness which must make it the most important of the Precepts.
- The second Precept (not to take what has not been given) must be important as it builds on the Buddha’s teachings of tanha (craving) and dukkha (suffering) in the Four Noble Truths and encourages Buddhists to develop generosity (dana).
- The third Precept (not to misuse the senses) could be considered very important for monastics as they take a vow of chastity in order to make spiritual progress but might also encourage lay Buddhists to be aware of how indulging their own senses might be harming others.
- The fourth Precept (to abstain from wrong speech) is important as it links very closely to the Buddha’s teachings in the Noble Eightfold Path (Right Speech); words can be harmful so, by using the right speech, Buddhists are also developing ahimsa.
- The fifth Precept (to abstain from substances that cloud the mind) is important as Buddhism is about being in control; if someone is control, they are less likely to harm other living beings.
- Reference could be made to topical issues to exemplify the relative importance of various Precepts.

Where appropriate, relevant references are likely to include:

“Not to do evil, to cultivate good, to purify one’s mind – this is the teaching of the Buddhas.” *Dhammapada 183*

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

THEME 1: RELATIONSHIPS

QUESTION 3

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.

(a) What is meant by ‘responsibilities’? [AO1 2]

Actions/duties you are expected to/feel obligated to carry out.

Refer to the marking bands for question (b).

(b) Describe, from Christianity or Buddhism, the purpose of marriage. [AO1 5]

Christianity

- Marriage is traditionally the basis of family life.
- Marriage is the best basis for creating an environment for children.
- Marriage is considered a gift given by God as shown by the exchange of vows.
- Marriage is considered an important stage in people’s lives – a rite of passage.
- Mark 10:6-8 teaches that marriage is the complete joining together and part of a divine plan
‘But at the beginning of creation God ‘made them male and female’. ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’.

Buddhism

- Marriage is traditionally the basis of family life.
- Marriage is the best basis for creating an environment for children.
- Marriage is considered an important stage in people’s lives – a rite of passage.
- Marriage is considered a legal contract that binds two people.
- Marriage is seen as uniting a family.

Refer to the marking bands for question (c).

- (c) Explain Christian and Buddhist teachings about the nature and purpose of sex. [AO1 8]

Christianity

- There may be differences of opinion and practice within the tradition.
- Christianity teaches against promiscuity.
- Reference may be made to teachings about same-sex relationships.
- Sexual relationships are part of God's purpose in creation.
- Sex is life giving.
- Sexual relationships are special and more than a physical act
- Sex should normally take place within marriage, Hebrews 13.4
- Sex is viewed as a gift from God and is holy and sacred.
- In 1 Corinthians 6.12 St Paul warns people to exercise self-control.

Buddhism

- There may be differences of opinion and practice within the tradition.
- Buddhism teaches against promiscuity.
- There may be differences of opinion and practice within the tradition.
- Reference may be made to teachings about same-sex relationships.
- Sexual drives need to be controlled so as not to cause suffering.
- The third of the five precepts rules out 'irresponsible and selfish sexual activity.'
- Traditionally monks and nuns would be celibate.
- Promiscuous behaviour is seen as 'unskillful'.
- Lustful cravings are an example of tanha.

Refer to the marking bands for question (d).

- (d) 'It is difficult to be married to someone from a different religious tradition.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

- It would depend upon how practicalities have been negotiated.
- It could cause difficulties regarding food customs.
- Many religions have distinctive rites of passage e.g. christenings.
- Considerations regarding which religion should the children follow.
- Religious traditions have similar values at their core.
- It can be enriching as there would be a diversity of practice.
- Decisions would need to be made regarding which festivals to follow.

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

THEME 2: HUMAN RIGHTS

QUESTION 4

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.

(a) What is meant by ‘absolute poverty’? [AO1 2]

An acute state of deprivation, whereby a person cannot access the most basic of their human needs.

Refer to the marking bands for question (b).

(b) Describe how religious believers promote human rights. [AO1 5]

Candidates can refer to religious believers in a particular religion or across religions.

- Through campaigning such as media protests.
- Sending letters and alerting media to lack of rights.
- Signing petitions.
- Showing specific religious principles such as agape dharma or dhamma in action.
- Through Liberation Theology.
- Through Engaged Buddhism.
- Through donations of money to support social justice.

Refer to the marking bands for question (c).

(c) Explain how a Christian and a Buddhist charity work to reduce poverty. [AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

The focus of the answer must be explaining how the actions reduce poverty.

Christian Aid

- Works in partnership with local organisations on short and long-term projects.
- Supports in areas of need regardless of religion or race.
- Challenges systems that favour the rich over the poor.
- Educates people about the causes of poverty, e.g. Fairtrade.

Karuna Trust

- Works to create a lasting change against social injustices.
- Runs many projects among Dalit communities to campaign for legal rights and equal pay.
- Supports projects such as homes and education for homeless girls in India.
- Works to support community’s immediate needs, to reduce poverty, e.g. building nurseries in slum areas.
- Works to create esteem amongst marginalised communities and empower them with skills to earn money.

Refer to the marking bands for question (d).

(d) 'Religious believers should do more to stop prejudice and discrimination.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

- Religions already do a significant amount to fight against prejudice, e.g. through interfaith dialogue and racial justice campaigns.
- Fighting against prejudice shouldn't just be religious believers but every person.
- It is not up to religions but laws that should take the lead.
- Certain individuals such as Martin Luther King have led campaigns against prejudice and discrimination.
- Some would argue that there is gender discrimination in some religious practices.
- Religions should not be concerned with worldly matters but support for spiritual development.
- Many religions believe all humans were created by a divine being, e.g. Genesis 1, and therefore should be treated equally.
- Importance in Buddhism of exercising right action to avoid negative karma.
- Religious believers should follow the actions of their founders, e.g. Jesus befriended people who were marginalised, e.g. taxpayers.