

## AS Level Religious Studies H173/06 Developments in Buddhist Thought Sample Question Paper

### Date – Morning/Afternoon

Time allowed: 1 hour 15 minutes

**You must have:**

- 16 page Answer Booklet.

#### INSTRUCTIONS

- Use black ink.
- Answer **two** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

#### INFORMATION

- The total mark for this paper is **60**.
- The marks for each question are shown in brackets [ ].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (\*).

Answer any **two** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief.
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

- 1\* 'Anicca/anitya (impermanence) is the most important of the three marks of existence.' Discuss. **[30]**
- 2\* 'Vipassana meditation is more likely to lead to nibbana/nirvana than samatha meditation.' Discuss. **[30]**
- 3\* Evaluate the importance of the three fires/poisons to Buddhists. **[30]**

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**OCR**

Oxford Cambridge and RSA

**...day June 20XX – Morning/Afternoon**

**AS Level Religious Studies**

**H173/06 Developments in Buddhist thought**

**SAMPLE MARK SCHEME**

**Duration:** 1 hour 15 minutes

**MAXIMUM MARK      60**



**This document consists of 16 pages**

**MARKING INSTRUCTIONS****PREPARATION FOR MARKING ON SCORIS**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

**MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the Scoris 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone, email or via the Scoris messaging system.
5. Work crossed out:
  - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
  - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen.
7. There is a NR (No Response) option. Award NR (No Response) if:
  - there is nothing written at all in the answer space
  - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
  - OR there is a mark (e.g. a dash, a question mark) that is not an attempt at the question.Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).
8. The Scoris **comments box** is used by your Team Leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**  
If you have any questions or comments for your Team Leader, use the phone, the Scoris messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

## SUBJECT-SPECIFIC MARKING INSTRUCTIONS

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

## Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

### Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions: **AO1** (Demonstrate knowledge and understanding of religion and belief) and **AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study). Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed. Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**Determine the mark within the level:** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b> Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>• <i>Cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.</b>
<b>5</b> (13-15)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4</b> (10-12)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>3</b> (7-9)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</li> </ul>	
<b>2</b> (4-6)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success</li> </ul>	
<b>1</b> (1–3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0</b> (0)	No creditworthy response	

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
5 (13-15)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear and convincing argument</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10-12)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7-9)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4-6)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1-3)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary</li> <li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1*	<p><b>‘Anicca/anitya (impermanence) is the most important of the three marks of existence.’ Discuss</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• candidates might explain that anicca, is one of the three marks of (conditioned) existence, and as such characterises all existence within Samsara, regardless of realm <ul style="list-style-type: none"> <li>○ whilst the question focuses on anicca, in order to evaluate the relative importance of this concept it would be reasonable to expect the other two marks to also be explained in some way</li> </ul> </li> <li>• anicca as meaning that nothing in Samsara is permanent. Everything, both animate and inanimate, including people, is changing <ul style="list-style-type: none"> <li>○ this might be explained through the use of illustrative examples and reference may be made to the two levels of change; gross and subtle/momentary</li> </ul> </li> <li>• anatta as meaning “no-self” or “no-atman” and the following might be touched upon: <ul style="list-style-type: none"> <li>○ the direct rejection of the Brahmin idea of the atman</li> <li>○ the five skandhas might be discussed as the constituent parts of a being</li> <li>○ use of the chariot analogy from King Milinda’s Questions</li> </ul> </li> <li>• dukkha (suffering) might be explored in terms of its types or the list of unavoidable sufferings, and reference might be made to craving (tanha) as the cause of suffering</li> <li>• candidates might show how impermanence (anicca), not-soul (anatta) and suffering (dukkha) each of them fit into Buddhist thought and relate to each other, for example: <ul style="list-style-type: none"> <li>○ if nothing is permanent then there can be no soul or unchanging ‘I’</li> <li>○ if nothing is permanent then our pleasures cannot last, meaning we</li> </ul> </li> </ul>	30  <b>(AO1 15)</b>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<p>suffer when they pass</p> <ul style="list-style-type: none"> <li>• The ways in which the above points lead to variance, or not, in belief, teaching and practice</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might discuss what is meant by ‘most important’, for example: <ul style="list-style-type: none"> <li>○ the key teaching from which the other marks stem</li> <li>○ without it the other marks would not make sense</li> <li>○ the extent to which it influences other Buddhist teachings</li> </ul> </li> <li>• some candidates may take issue with the idea that any of the three can be considered “most important” and may argue that in fact the three are so closely interlinked they cannot be ranked in such a way</li> <li>• candidates might argue anicca is the most important of the three marks through the use of the following arguments: <ul style="list-style-type: none"> <li>○ without understanding impermanence, the concept of anatta makes no sense, in fact it is belief in anicca which leads to the rejection of the self as if nothing is permanent then there can be no permanent “I”; belief in a soul is often explained by Buddhists as craving for permanent existence</li> <li>○ it is also essential in underpinning dukkha, as: <ul style="list-style-type: none"> <li>▪ without anicca dukkha could be mistaken as permanent, and therefore striving for its cessation would be pointless</li> <li>▪ the root of our suffering is craving or desire (tanha), much suffering arises from not understanding the impermanent nature of things we crave</li> </ul> </li> <li>○ a link may be made with other Buddhist teachings, for example detachment, and the idea that impermanence is key in understanding and achieving detachment</li> </ul> </li> <li>• candidates might argue anicca is not the most important of the three marks through the use of the following arguments: <ul style="list-style-type: none"> <li>○ candidates might show that on a personal level anatta is more important, because it explains the human condition and links to the concepts of craving and the five aggregates</li> <li>○ that dukkha or the origin of dukkha is the key question the Buddha asked at the start of his path to enlightenment, and its cessation is the</li> </ul> </li> </ul>	<b>(AO2 15)</b>	

Question	Indicative content	Marks	Guidance
	<p>goal of Buddhism, making this the most important mark</p> <ul style="list-style-type: none"><li>○ it might be argued that anicca and anatta are actually ways of explaining and helping people to understand dukkha, and that this concept underpins the others.</li></ul>		

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Question	Indicative content	Marks	Guidance
2*	<p><b>'Vipassana meditation is more likely to lead to nibbana than samatha meditation.' Discuss</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• samatha might be explained using some of the following points: <ul style="list-style-type: none"> <li>○ translates as tranquillity, concentration or calming</li> <li>○ all about controlling the breath and stilling the mind</li> <li>○ not exclusively a Buddhist practice</li> <li>○ the aim is to achieve access concentration, or a state of one-pointedness of mind from which one can begin progress to higher states of awareness</li> </ul> </li> <li>• vipassana might be explained using some of the following points: <ul style="list-style-type: none"> <li>○ translates as insight or seeing things as they are and directs the mind toward a deeper understanding of reality</li> <li>○ vipassana meditation is closely tailored to suit the needs to the individual</li> <li>○ specific examples of vipassana practices or teachers</li> <li>○ vipassana focuses on specifically Buddhist teachings</li> </ul> </li> <li>• the relationship between the two types of meditative practice may be explored, and how different opinion on this lead to differences in practice, using some of the following points: <ul style="list-style-type: none"> <li>○ they are usually understood as complementary</li> <li>○ a practitioner does not progress from one to the other, but may go backwards and forwards between them as necessary; calming the mind to prepare it for insight, and then returning to calming the mind before attempting deeper insight</li> </ul> </li> <li>• the link between nibbana and meditation will possibly also be outlined, using some of the following points:</li> </ul>	30  <b>(AO1 15)</b>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>○ Gautama’s enlightenment under the Bodhi tree might be used as an example</li> <li>○ reference might be made to the eightfold path</li> <li>○ the role of meditation in deepening wisdom and therefore allowing the achievement of enlightenment might be described</li> <li>○ the ways in which this link can be interpreted or thought about, and how this impacts on belief, teaching and practice</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might suggest that only vipassana can lead to the higher levels of jhana and therefore only it can lead to nibbana. <ul style="list-style-type: none"> <li>○ they might see it is essential to see the truth about samsara and attain enlightenment</li> <li>○ they may link the idea of meditation to that of wisdom, and explain how enlightenment is achieved by deepening of wisdom and understanding of reality</li> </ul> </li> <li>• candidates might show that samatha is more likely to lead to nibbana <ul style="list-style-type: none"> <li>○ because it develops calm abiding of the mind which links to right effort from the eightfold path and leads to the first two jhanas</li> <li>○ vipassana cannot really be practiced without samatha, as this calming of the mind and preparation is necessary in order to achieve insight</li> </ul> </li> <li>• the fact that the two are complementary and should be practiced together might be discussed, therefore meaning that one is no more “likely” to lead to enlightenment than the other.</li> </ul>	<b>(AO2 15)</b>	

Question	Indicative content	Marks	Guidance
3*	<p><b>Evaluate the importance of the three fires/poisons to Buddhists.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• candidates will probably explain what the three fires are - greed, hatred and ignorance – the primary causes of unskillful action</li> <li>• ways in which these can be seen as “powering” Samsara and rebirth might be explained; acting out of greed, hatred and delusion causes karma, which causes rebirth, which keeps us trapped in Samsara and therefore suffering, and how interpretations of this might impact on beliefs, teaching and practice</li> <li>• candidates may mention the status of these as the root of all impure mental states</li> <li>• the link between the three fires and suffering might be developed, the way in which acts motivated by the three fires cause suffering for us and others</li> <li>• equally the reduction of these is considered central to practice within the eight fold path, and within Buddhist ethics</li> <li>• some might show how the teachings link to the attainment of nibbana and show that nibbana means ‘blowing out/extinguishing’ which can refer to the blowing out of the three fires, not, as some have mistakenly argued, the ‘blowing out/extinguishing’ of one’s life/soul</li> <li>• some candidates may mention the need within Buddhism to cultivate the opposite, wholesome mental factors as part of practice; wisdom, detachment and loving-kindness.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might begin by explaining what is meant by important, and the</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p> <p><b>(AO2 15)</b></p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<p>extent to which something is important, in terms of their response for example:</p> <ul style="list-style-type: none"> <li>○ if it is the key teaching from which others stem</li> <li>○ without it other teachings will not make sense</li> <li>○ the extent to which it influences other Buddhist teachings</li> </ul> <ul style="list-style-type: none"> <li>• candidates might build on the links between the three fires and nibbana and how these concepts are key to understanding how to overcome suffering and attain enlightenment, the goal of the Buddhist path, showing that the three fires are very important to Buddhists</li> <li>• candidates might suggest that there are other teachings which are more important than the three fires, for example the four noble truths which teaches that the three fires emanate from craving and it is overcoming craving in all its forms will lead to nibbana</li> <li>• some might suggest that the teachings on meditation might be more important because they give practical guidance on how to overcome suffering and develop wisdom.</li> </ul>		

## Assessment Objective (AO) Grids

<b>A01 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> <li>religious, philosophical and/or ethical thought and teaching</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>influence of beliefs, teachings and practices on individuals, communities and societies</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>cause and significance of similarities and differences in belief, teaching and practice</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>approaches to the study of religion and belief.</li> </ul>	Y	1-3

<b>A02 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

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