

**GCE**

**Religious Studies**

Unit **H173D/06**: Development in Buddhist thought

Advanced Subsidiary GCE

**Mark Scheme for June 2017**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.








All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

| Annotation   | Meaning  |
|--|--|
|   | Level one – to be used at the end of each part of the response in the margin.            |
|   | Level two – to be used at the end of each part of the response in the margin.            |
|   | Level three – to be used at the end of each part of the response in the margin.          |
|   | Level four – to be used at the end of each part of the response in the margin.           |
|   | Level five – to be used at the end of each part of the response in the margin.           |
|   | Highlighting a section of the response that is irrelevant to the awarding of the mark.   |
|  | Point has been seen and noted, e.g. where part of an answer is at the end of the script. |

**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 practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

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.

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.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

| Level<br>(Mark)     | <b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b><br><i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</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><br>(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><br>(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><br>(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> </ul> 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 |  |
| <b>2</b><br>(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> </ul> 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                                |  |
| <b>1</b><br>(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><br>(0)     | No creditworthy response  |  |

| Level<br>(Mark) | <b>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</b><br><i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>   | <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<br>(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<br>(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<br>(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<br>(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<br>(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 | Response: Indicative content   | Marks                                   | Guidance   |
|----------|--|---|--|
| 1        | <p><b>'The Buddha's enlightenment was the most significant part of his life.' 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><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• the story of the Buddha's enlightenment; sitting under the Bodhi tree, meditating, tempted by and then defeating Mara</li> <li>• the events leading up to enlightenment such as the four passing sights, the ascetic lifestyle and the abandonment of that lifestyle</li> <li>• the events that follow it such as the request from Brahma to teach, the <i>Deer Park Sermon</i> or the teaching career</li> <li>• an explanation of the significance of the Buddha's enlightenment as: the</li> </ul> | <p><b>30</b></p> <p><b>(AO1 15)</b></p> | <p>The retelling the story of the Buddha's life is less credit worthy than a targeted approach focusing on the key aspect from the question. However, a candidate could re-tell the story but highlighting the importance of the aspects told.</p> |

| Question | Response: Indicative content   | Marks                  | Guidance   |
|----------|--|------------------------|--|
|          | <p>re-introduction of Buddhism to the world; the first turning of the dhamma wheel; the end of suffering; providing humans with access to nibbana once more</p> <ul style="list-style-type: none"> <li>• an explanation of enlightenment itself as the seeing of the truth of suffering, and nibbana as the end of suffering and of the ignorance that causes it.</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>• some candidates might argue that the Buddha's enlightenment was the most significant part of his life because: <ul style="list-style-type: none"> <li>○ without becoming enlightened the Buddha would not be 'the Buddha' or have taught the Four Noble Truths and helped others gain an end to suffering</li> <li>○ it shows that the Buddha's teachings are true and that the goal is achievable.</li> </ul> </li> <li>• some candidates might argue that the Buddha's enlightenment was not the most significant part of his life because: <ul style="list-style-type: none"> <li>○ the events leading up to it are more important; as these experiences shaped the Buddha's thought and led to his enlightenment. Examples might include the four passing sights or the life as an ascetic</li> <li>○ other events such as the <i>Deer Park Sermon</i> might be more</li> </ul> </li> </ul> | <p><b>(AO2 15)</b></p> | <p>Candidates may mention the difference between the Buddha and a <i>pratyekabuddha</i> at this stage- The Buddha teaches once enlightened whereas a <i>pratyekabuddha</i> does not.</p> |

| Question | Response: Indicative content   | Marks | Guidance |
|----------|--|-------|----------|
|          | <p>significant. The <i>Deer Park Sermon</i> might be more important because it is the first turning of the Dhamma Wheel, which introduces the fundamental teachings of the Buddha.</p> <ul style="list-style-type: none"> <li>○ the death of the Buddha may be more significant because it proves many of the teachings such as <i>anicca</i> to be true. It also sets up the <i>Sangha</i> as the source of wisdom and authority for Buddhists.</li> </ul> <ul style="list-style-type: none"> <li>• Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ the enlightenment is one aspect within a significant life and no single element is more important than another. All of the aspects of the Buddha's life have significance for Buddhism and Buddhists.</li> </ul> </li> </ul> |       |          |

| Question | Response: Indicative content   | Marks | Guidance |
|----------|--|-------|----------|
| 2        | <p><b>Assess the view that the Second Noble Truth is the most important of the Four Noble Truths.</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><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> | 30    |          |

|  |   |                        |  |
|--|---|------------------------|--|
|  | <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• the First Noble Truth that all life contains suffering (<i>dukkha</i>)</li> <li>• there are three types of suffering: that associated with physical suffering; that associated with change or impermanence and that associated with psychological angst</li> <li>• the Second Noble Truth that suffering is caused by craving and that this craving leads to poisons such as greed hatred and ignorance.</li> <li>• the poisons generate <i>kamma</i> and keep beings trapped within the wheel of <i>samsara</i></li> <li>• the Third Noble Truth that there is an escape, which is <i>nibbana</i> i.e. the cessation of suffering, the ending of the three poisons/fires of greed, hatred and ignorance</li> <li>• the Fourth Noble Truth is the path to escape suffering i.e. the Noble Eightfold Path comprising: right view, right thought, right action, right speech, right livelihood, right effort, right mindfulness and right concentration. It is not a step-by-step path but a set of interlinked guidelines.</li> </ul> | <p><b>(AO1 15)</b></p> | <p>Candidates may spend longer explaining the Second Noble Truth as it is the focus of the question.</p> |
|--|---|------------------------|--|

|  |  |                        |  |
|--|--|------------------------|--|
|  | <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>• some candidates might argue that Second Noble Truth is the most important because: <ul style="list-style-type: none"> <li>○ it shows the origin of suffering and demonstrates this through the teaching on dependent origination. Without an understanding of the origins of suffering the Four Noble Truths do not make any sense</li> <li>○ it addresses the question the Buddha asked, ‘why do we suffer?’</li> <li>○ it shows the links to other Buddhist concepts such as <i>kamma</i>, <i>anatta</i>, <i>punabbhava</i>, dependent origination and the 12 <i>nidan</i>s.</li> </ul> </li> <li>• Some candidates might argue that Second Noble Truth is not the most important because: <ul style="list-style-type: none"> <li>○ one of the other Three Noble Truths could be more important. For example the First Noble Truth identifies the nature of suffering within the six realms of existence. This shows the nature of <i>dukkha</i> and its different forms as well as linking to what it is that feel <i>dukkha</i> (i.e. the 5 <i>khandhas</i>)</li> <li>○ the third shows that there is an escape from this suffering and shows the link between <i>kamma</i>, <i>samsara</i> and <i>nibbana</i></li> <li>○ the fourth gives a practical guide to escape that suffering by showing the three-fold path to detachment from the self</li> <li>○ the Fourth Noble Truth of <i>magga</i> (the Eightfold Path) is the most significant as this is the foundation of the Buddhist way of life and</li> </ul> </li> </ul> | <p><b>(AO2 15)</b></p> | <p>A small amount of information can be used well and gain good marks on AO2. But the candidate needs to demonstrate knowledge and understanding of the interconnectedness of the key concepts in order to gain higher marks on AO1.</p> |
|--|--|------------------------|--|

|                 | <p>key to becoming enlightened</p> <ul style="list-style-type: none"> <li>○ there is no point knowing what suffering is, what causes it and that it can be escaped without actually knowing how to escape it.</li> </ul> <ul style="list-style-type: none"> <li>● some candidates may combine these views and argue that:             <ul style="list-style-type: none"> <li>○ all Four Noble Truths are equally important, as the teaching as a whole shows the true nature of life or <i>samsara</i>, suffering and the escape from that suffering and from <i>samsara</i>.</li> </ul> </li> </ul>  |                  |          |
|-----------------|---|------------------|----------|
| Question        | Response: Indicative content  | Marks            | Guidance |
| <p><b>3</b></p> | <p><b>Critically discuss the view that Buddhist meditation is pointless without mindfulness.</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><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>● <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>● <i>the analysis and evaluation of aspects of, and approaches to, religion and belief.</i></li> </ul> | <p><b>30</b></p> |          |

|   |                        |  |
|---|------------------------|--|
| <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• mindfulness itself is bare attention without discriminating thought. This is the non-reacting, non-judging of all phenomena that come into contact with the six senses</li> <li>• the Buddha refers to right mindfulness as a faculty of active memory, calling to mind and keeping in mind instructions and intentions that will be useful on the path</li> <li>• mindfulness is the central feature to meditative practice as it brings a practitioner’s attention to a single point of focus, whether that is breathing or a more complex set of visualisations, thoughts, objects or mantras</li> <li>• meditation is one of the three sections of the Eightfold Path; right mindfulness being one of the eight areas of focus.</li> <li>• this teaches that <i>samatha</i> meditation focuses on mindfulness of breath and calm abiding. It is often the first stage to be taught to new meditation practitioners</li> <li>• <i>vipassana</i> meditation focuses on the mindfulness of single pointed thought. This could be linked to the use of mantras, visualisations, objects or pure thought</li> <li>• the different levels of consciousness (<i>jhanas</i>) and how mindfulness develops through these.</li> </ul> | <p><b>(AO1 15)</b></p> |  |
| <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>• some candidates might argue that meditation is pointless without</li> </ul>   | <p><b>(AO2 15)</b></p> |  |

|  |  |  |  |
|--|--|--|--|
|  | <p>mindfulness because:</p> <ul style="list-style-type: none"> <li>○ mindfulness is an essential prerequisite to all forms of meditation as it develops bare attention and allows for the practioners to focus single mindedly</li> <li>○ mindfulness is itself a goal of the practioner as it brings freedom from suffering which lasts beyond just the meditative state if one is mindful at all times.</li> <li>○ being mindful means being selfless because if one is fully aware of their thoughts, speech and actions one is fully aware of the consequences of those thoughts, words and deeds</li> <li>○ this also means that one does not generate any <i>kamma</i> because all thoughts, words and actions, although volitional, are generated out of loving kindness and merit transference.</li> </ul> <ul style="list-style-type: none"> <li>● some candidates might argue that meditation is not pointless without mindfulness because:             <ul style="list-style-type: none"> <li>○ the Buddha taught that right mindfulness is a faculty of active memory, calling to mind and keeping in mind instructions and intentions that will be useful on the path, rather than bare attention which may be a later adaptation based on teaching mediation</li> <li>○ right mindfulness is the development of the state of mind brought about through right effort. This removes unhelpful/unwholesome thoughts and cultivates/holds onto helpful wholesome thoughts, therefore, it is not a meditative practice.</li> <li>○ the view that mindfulness is just one element within meditation practice</li> </ul> </li> </ul> |  | <p>Candidates might note the Thanissaro Bhikkhu suggests that there is no distinction between any type of meditation. Samatha, Vipassana or mindfulness (which could be in either) are all the same; they all focus the mind on a single point. Suzuki might suggest that Dogen would have thought differently. Just sitting is not mindfulness, it is just sitting. Therefore mindfulness is not important for Zazen.</p> |
|--|--|--|--|



|  |   |  |  |
|--|---|--|--|
|  | <p>and that once it is learnt the other forms of meditative practice become more important to the practitioner than mindfulness.</p> <ul style="list-style-type: none"><li>• Some candidates may combine these views and argue that:<ul style="list-style-type: none"><li>○ all meditation is just mindfulness and that the different levels of consciousness (<i>jhanas</i>) are just deeper and deeper levels of mindfulness.</li></ul></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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