



Oxford Cambridge and RSA

GCE

Religious Studies

H573/07: Developments in Hindu thought

A Level

Mark Scheme for June 2023

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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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| Indicative content – Responses might include: | Guidance |
|--|----------|
| <p>1. Assess the claim that the nature of Brahman is beyond human understanding.</p> <p>AO1 Candidates might demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • <i>Brahman</i> is the term used to describe the Absolute or Ultimate reality • <i>Brahman</i> might sometimes be defined as ‘God’ but this does not imply any specific form or understanding as all such terms can be understood in different ways • <i>Brahman</i> can be understood as <i>nirguna</i> (without qualities/attributes) or as <i>saguna</i> (with qualities/attributes); <i>saguna Brahman</i> is connected with personal forms of deity • scriptural and philosophical sources offer ways to conceptualise <i>Brahman</i>, including: <i>neti neti</i> (not this not this), <i>tat tvam asi</i> (that thou art), <i>atat tvam asi</i> (that thou art not), <i>sat-chit-ananda</i> (being-consciousness-bliss), <i>sat-chit-achit</i> (being-consciousness-no consciousness) • different paths to liberation view the importance of understanding <i>Brahman</i> differently - achieving knowledge of the nature of ultimate reality brings liberation according to the <i>jnana marga</i> • the different Vedantic philosophies have different understandings of the nature of <i>Brahman</i> and the relationship of <i>Brahman</i> to <i>atman</i>; <i>Advaita Vedanta</i> views the <i>atman</i> as non-different to <i>Brahman</i> and <i>Dvaita</i> views them as wholly separate. <p>AO2 Candidates might demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the nature of <i>Brahman</i> is beyond human understanding because: <ul style="list-style-type: none"> ○ the partial understanding offered by philosophy will always, necessarily, fall short of complete understanding ○ <i>maya</i> prevents the recognition of the true nature of reality; if <i>Brahman</i> could be understood no one would be trapped in <i>samsara</i> ○ there are many different philosophical attempts to explain or grasp <i>Brahman</i>, which implies that a universally shared understanding is unlikely ○ it is not necessary to understand <i>Brahman</i> in order to achieve liberation; believing that it is possible or necessary could be the result of being deluded by <i>maya</i>. • Some candidates might argue that the nature of <i>Brahman</i> is not beyond human understanding because: <ul style="list-style-type: none"> ○ people can experience the Divine and achieve a personal understanding that way, even if they can’t effectively communicate their understanding to others ○ at least a partial understanding of <i>Brahman</i> is available | |

| Indicative content – Responses might include: | Guidance |
|---|----------|
| <p>through understanding the attributes and qualities of the different deities, which are aspects of the Ultimate</p> <ul style="list-style-type: none"> ○ philosophical concepts such as <i>neti net</i> and <i>sat-chit-ananda</i> offer a partial understanding ○ Hindus who become <i>jivan mukti</i> (liberated while alive) can see beyond <i>maya</i> and so grasp the Ultimate - that is how they have achieved liberation. <ul style="list-style-type: none"> ● Some candidates might combine these views and argue that: <ul style="list-style-type: none"> ○ no-one can truly know whether or not they have fully understood <i>Brahman</i> until they have achieved liberation ○ human brains may be too limited to grasp <i>Brahman</i> fully, but an appropriate level of understanding to achieve liberation does not necessarily mean a complete understanding. | |

| Indicative content – Responses might include: | Guidance |
|---|--|
| <p>2. ‘The feminine principle is only important in Shaktism.’ Discuss.</p> <p>AO1 Candidates might demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Hinduism includes a number of different theistic traditions which each consider a different deity to be the Supreme or Ultimate form of divinity • in <i>Shaktism</i>, <i>Devi/Shakti</i> (the Goddess) is worshipped as the Absolute • <i>Shakti</i> may also be understood as the feminine principle of divine power; in theistic traditions other than <i>Shaktism</i> this power is made manifest through the female consorts of male deities • the power of <i>shakti</i> (feminine) is understood as the immanent and active power involved in creation while that of <i>shiva</i> (masculine) is passive and unchanging without <i>shakti</i>’s energy • masculine and feminine can be understood as references to forms of activity/function rather than descriptions of physical sex. <p>AO2 Candidates might demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the feminine principle is only important in <i>Shaktism</i> because: <ul style="list-style-type: none"> ○ It is only <i>Shaktas</i> who worship <i>Devi/Shakti</i> as the Supreme form of deity; all other traditions recognise only aspects of her power ○ the power of <i>shakti</i>, understood as an abstract principle, although the active power of the divine, is also considered unconscious ○ concepts like the <i>Tri Murti</i> associate all forms of divine power with male deities, and female deities are important because of their connection to them ○ <i>Shaktism</i> is more likely to recognise and value both the benevolent and fierce aspects of <i>Devi/Shakti</i>. • Some candidates might argue that the importance of the feminine is not only important in <i>Shaktism</i> because: <ul style="list-style-type: none"> ○ all the theistic traditions have a place for female deity ○ different named goddesses can be understood as manifested aspects of <i>Devi/Shakti</i> ○ <i>Devi/Shakti</i> is worshipped as a personal form of deity in <i>Shaktism</i>, while the feminine principle of <i>shakti</i> is an abstract philosophical concept not tied to any specific tradition ○ named goddesses are worshipped in their own right, <i>murti</i> are made of them and they have their own power even within other theistic traditions ○ the earth itself is associated with the feminine as <i>Bhu Devi</i> (the goddess earth), | <p>The question about the importance of feminine form or aspect of divinity; while a consideration of feminist values arising from the recognition of a divine feminine is relevant a detailed discussion of feminism and how it relates to the rights, status or role of women is not answering the question asked.</p> |

| Indicative content – Responses might include: | Guidance |
|--|----------|
| <ul style="list-style-type: none">• Some candidates might combine these views and argue that:<ul style="list-style-type: none">○ whether a goddess such as <i>Kali</i> is understood as a manifestation of <i>Devi/Shakti</i> or as the female consort of <i>Shiva</i> she still has the same powers and importance - whether the worshipper is considered a <i>Shakta</i> or a <i>Shaivite</i> is open to interpretation○ the idea of power as being masculine or feminine in nature is a reflection of the culture which named the ideas; the divine itself is more commonly considered to be genderless. | |

| Indicative content – Responses might include: | Guidance |
|--|--|
| <p>3. ‘Scripture is not important in Hinduism.’ Discuss.</p> <p>AO1 Candidates might demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Hinduism has a vast number of texts which could be considered scripture, written at different times and for different purposes • texts are divided in <i>shruti</i> (heard) and <i>smriti</i> (remembered) but there is limited agreement on which texts belong in which category • the <i>Vedas</i>, which are widely agreed to be <i>shruti</i>, are unread by most Hindus - either because the language they are written in makes them inaccessible or because other texts are felt to be more relevant • the <i>Vedas</i> almost certainly existed in oral form for many centuries before they were written down and many Hindus still learn of/from them through gurus rather than study of the texts • the most common practices of contemporary Hinduism - puja and other practices associated with <i>bhakti</i> - are not clearly rooted in scripture • central Hindu concepts such as <i>dharma</i>, <i>karma</i> and <i>maya</i> have been developed over many centuries through many texts and interpretations of texts - there is no single text which offers a universal understanding of these • Hinduism allows for different paths to liberation; reading and understanding scriptures might form part of the <i>jnana marga</i> (path of knowledge). <p>AO2 Candidates might demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue scripture is not important in Hinduism because: <ul style="list-style-type: none"> ○ the oldest texts, the <i>Vedas</i>, describe rituals which can only be practised by priests as well as some that can no longer be practised at all ○ it is possible to practise Hinduism and achieve liberation without ever reading any form of religious writing ○ an emphasis on the centrality of text in personal practice is a feature of the Abrahamic religions; some Hindus might prefer to focus on more traditional <i>dharmic</i> practices ○ there are so many different texts, teaching different things, it is impossible for them all to be important. • Some candidates might argue that scripture is important in Hinduism because: <ul style="list-style-type: none"> ○ stories of the deities and their actions are important to many Hindus, and texts like the Epics, which tell these | <p>Guidance</p> <p>Many concepts with their origins in the <i>Vedas</i> developed their current meaning/usage over a long period of time both through use/practice and through the reflective work of multiple thinkers; a detailed knowledge of this process is not a requirement of the specification but some awareness that very few, if any, central Hindu concepts are clearly set out in any single scripture is likely to be important to fully address the question.</p> |

| Indicative content – Responses might include: | Guidance |
|---|-----------------|
| <p>stories can be considered scripture</p> <ul style="list-style-type: none"> ○ philosophical ideas might not be contained in a single text but the thinkers and holy people who developed them did study scriptures to inform their own thinking ○ the concept must be an important one because there are so many different Hindu scriptures - if it wasn't important there would surely be none ○ some texts are considered divinely revealed and so must be important to Hindus who believe in the reality of the Divine. <ul style="list-style-type: none"> ● Some candidates might combine these views and argue that: <ul style="list-style-type: none"> ○ philosophical interpretation of religious writing is only one tradition among the many diverse forms which make up Hinduism ○ Hindus may have a different view of what scripture is and why/how it matters than practitioners of other religions ○ The importance of gurus in Hinduism means that individuals can study without direct access to the texts, however the gurus themselves are likely to have studied scripture. | |

| Indicative content – Responses might include: | Guidance |
|--|---|
| <p>4. Evaluate the claim that Vedantic philosophy denies the reality of the material world.</p> <p>AO1 Candidates might demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the concept of liberation from rebirth within <i>samsara</i>, and how this is to be achieved, are the focus of all the <i>Vedantic</i> philosophies • <i>samsara</i> incorporates all the planes, including heavens and hells • the concept of <i>maya</i> (delusion) is used by all the <i>Vedantic</i> philosophies to suggest that Ultimate Truth is obscured, but the nature of the Ultimate Truth differs • Madhva's <i>Dvaita Vedanta</i> teaches that <i>maya</i> is created by God to bind the <i>atman</i> into a world that is real, distinct from, but dependent upon God; only God can liberate the <i>atman</i> • Shankara's <i>Advaita</i> teaches that <i>maya</i> hides the truth that there is only one reality - everything is <i>Brahman</i>; achieving the wisdom to see this results in liberation • Ramanuja's <i>Vishishtadvaita</i> teaches that the material world is real because it emanates from <i>Brahman</i> in a sense - they are not distinct entities but different modes of <i>Brahman</i>'s existence; <i>maya</i> describes the way the power of <i>Brahman</i> manifests the physical world. <p>AO2 Candidates might demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that <i>Vedantic</i> philosophy does deny the reality of the material world because: <ul style="list-style-type: none"> ○ all the <i>Vedantic</i> philosophies regard liberation from <i>samsara</i> as the ultimate aim of life ○ <i>Vedantic</i> thought is focused on the nature of and differences between <i>Brahman</i>, <i>atman</i> and the material world ○ both <i>atman</i> and <i>samsara</i> are in some way dependent upon <i>Brahman</i> - agreed by all the <i>Vedantic</i> philosophies to be the Ultimate being or power ○ the concept of <i>maya</i> implies a distinction between the material world and what lies beyond or outside it ○ <i>maya</i> is generally translated as illusion or delusion, but the different <i>Vedantic</i> philosophies apply different understandings to the nature and purpose of this. • Some candidates might argue that <i>Vedantic</i> philosophy does not deny the reality of the material world because: <ul style="list-style-type: none"> ○ the main difference between them lies in how they understand the reality of the world in relation to <i>Brahman</i>, so they cannot all see it the same way ○ all <i>Vedantic</i> philosophies accept that the actions and choices of people within the material world determine how likely they are to be reborn, which implies the material | <p>The specification identifies three Vedantic philosophies – Advaita, Vishistadvaita and Dvaita; there is no necessity to consider all three.</p> <p>Other Vedantic philosophies do exist and should be credited as appropriate if referenced.</p> |

| Indicative content – Responses might include: | Guidance |
|---|-----------------|
| <p>world has some significance</p> <ul style="list-style-type: none">○ there are different levels of reality - what is apparent to the senses can be understood as real in one way, and what is ultimately true is real in another○ if <i>Brahman</i> is real and the material world is connected to <i>Brahman</i> then the material world is also made real. <p>• Some candidates might combine these views and argue that:</p> <ul style="list-style-type: none">○ to generalise about 'all' <i>Vedanta</i> oversimplifies these complex philosophies; they are three distinct approaches to the issue of <i>samsara</i> and liberation○ metaphysical arguments about exactly how the material world and <i>Brahman</i> are always open to interpretation and terms like 'real' can be understood in different ways. | |

| Level (Mark) | Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> | 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. |
|---------------------|---|--|
| 6 (14–16) | An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 5 (11–13) | A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 4 (8–10) | A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 3 (5–7) | A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • 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 | |
| 2 (3–4) | A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • 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 | |
| 1 (1–2) | A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding | |
| 0 (0) | No creditworthy response | |

| Level (Mark) | Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i> | 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. |
|-----------------|---|---|
| 6 (21–24) | <p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p> | |
| 5 (17–20) | <p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear argument which is mostly successful • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p> | |
| 4 (13–16) | <p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p> | |
| 3 (9–12) | <p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • 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 <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p> | |
| 2 (5–8) | <p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success | |

| | |
|-------------------|--|
| | Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i> |
| 1 (1–4) | <p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p> |
| 0 (0) | No creditworthy response |



MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2023

H173, H573 AS and A Level Religious Studies

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 RM Assessor 50% and 100% 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 or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional 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. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.

- a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **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 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.


10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To 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 |
|--|-----------------|

11. Annotations

| Annotation | Meaning |
|---|---|
| L1 | Level one – to be used at the end of each part of the response in the margin. |
| L2 | Level two – to be used at the end of each part of the response in the margin. |
| L3 | Level three – to be used at the end of each part of the response in the margin. |
| L4 | Level four – to be used at the end of each part of the response in the margin. |
| L5 | Level five – to be used at the end of each part of the response in the margin. |
| L6 | (H573 only) Level six - 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. |
| SEEN | Point has been seen and noted, e.g. where part of an answer is at the end of the script. |

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

H173, H573 AS and A Level Religious Studies

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.

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 the 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.

The Mark Scheme contains 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.

The Levels of Response must be used in conjunction with the outlined indicative content.

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 or 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.

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*.

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