

**GCE**

**Religious Studies**

**H573/06: Developments in Buddhist thought**

A Level

**Mark Scheme for June 2024**

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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><b>1. To what extent does the trikaya doctrine misrepresent who the Buddha was? [40]</b></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>• The Buddha is seen by Theravada Buddhists as just a human</li> <li>• the trikaya doctrine is the Mahayana belief that Buddhas have three 'bodies'</li> <li>• the Dharma-kaya (truth-body) is the embodiment of the dharma or truth. This is the essence of all Buddhas</li> <li>• the enlightened historical individual was known as the Nirmana-kaya (manifestation-body). Nirmana-kaya is the term used to describe the physical body of the Buddha who was born, gained enlightenment, taught the Four Noble Truths and died.</li> <li>• the historical Buddha, Siddhartha Gotama, had a Nirmana-kaya sometimes called the earthly body</li> <li>• the Sambhoga-kaya (Enjoyment-body) can be considered as the body through which the Buddha appeared in the world. The Enjoyment-body is considered to be a person, though not necessarily a human. This body is often called the heavenly body.</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• in Mahayana philosophy, the personality of the Buddha is totally different to Theravada teaching</li> <li>• according to Mahayana philosophy all of the Buddhas have three bodies (trikaya), or three aspects of personality. This means that they are transcendent beings rather than fully human</li> <li>• Theravada Buddhists may see the trikaya doctrine is a way of understanding the life of the historical Buddha, seeing him as an expression of ultimate reality or truth</li> <li>• in the Pali Canon, the Buddha seems to make a distinction between himself as the enlightened but mortal individual and on the other hand the embodiment of the truth. This shows two very distinct parts to him as a person. This is possibly where the concept of trikaya originated</li> <li>• the Pali Canon also shows that the Buddha is very much just a human and to suggest otherwise may misrepresent that view</li> <li>• the Buddha seemed to draw an important distinction between himself as a physical human and the nature of being a Buddha. It can be logically argued that he might see this division going further</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>the earthly and truth bodies therefore exist in the Buddha's teachings/ Pali Canon. Only the enjoyment body was added later, therefore, the historical Buddha would have agreed with part of the trikaya doctrine</li> <li>some Theravada Buddhist scholars have suggested that the enjoyment/ heavenly body was only added by those who could not come to terms with the fact that the Buddha was just a man who had lived and died.</li> <li>Mahayana Buddhists see the enjoyment or heavenly body as a way that both Buddhas and bodhisattvas can be manifest in a particular realm in order to help and support Buddhists. This has become fundamental to the understanding of and belief in bodhisattvas</li> <li>some of the views on the trikaya can be seen in the Lotus Sutra and are also reflected in the stories about various bodhisattvas</li> <li>some argue that the Jataka tales also show the various forms the Buddha took, and these could be enjoyment or heavenly bodies.</li> </ul>	

<p><b>2. ‘The Buddha’s asceticism before his enlightenment is the most important part of his life.’ Discuss. [40]</b></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>• in order to find out why suffering exists and what causes it, Siddhartha left his wife and son one night whilst they were asleep and joined a group of Sramanas (ascetics)</li> <li>• the Sramanas gave up all material possessions to concentrate on developing their understanding of religious ideas and pursuing spiritual goals</li> <li>• Siddhartha joined one group and quickly mastered the meditation state the ‘sphere of nothingness’ but this did not help him find out why suffering happened, so he left them even though he was offered the leadership of the group</li> <li>• Siddhartha then joined another group and mastered ‘the sphere of neither perception nor non perception’; this did not help either</li> <li>• Siddhartha practised physical asceticism, wearing very little, living in the forests and eating very little, such as a grain of rice a day</li> <li>• when he was on the brink of death, his hair fallen out, he realised that this approach was not the way to discover and overcome the causes of suffering.</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the first part of the Siddhartha’s life was a life of luxury and that brought no satisfaction, therefore, trying the opposite was a logical step in trying to find the cause of his dissatisfaction</li> <li>• the ascetic life also failed to provide answers but lead to the decision to find a middle way between extremes. This is the basis of Buddhist thought</li> <li>• the ascetic lifestyle taught Siddhartha the benefits of renunciation and meditation, but also that these need limits</li> <li>• Siddhartha could not have gained enlightenment without realising that the extremes of luxury and asceticism do not bring an end to suffering</li> <li>• the Buddha’s rules for the monastic sangha may have been based in part on the ascetic lifestyle</li> <li>• the Buddha’s meditation practice is based on the techniques learnt in his ascetic period</li> </ul>	

<ul style="list-style-type: none"><li>• the Buddha's enlightenment is more important because this is where he fully understood the nature of suffering, its cause and how to bring it to an end</li><li>• the Buddha's enlightenment established a radically different path to that of the ascetic groups; one of the middle way rather than extremes</li><li>• the Buddha's teachings contained very little reference to those of the ascetic groups and were more of a reaction against the teachings of the Upanishads</li><li>• the Buddha's teaching career is more important because that establishes the lay and monastic traditions as well as all of the key concepts that underpin Buddhist thought</li><li>• the Buddha's first sermon is the most important because it is where the first person gains enlightenment as a result of the Buddha's teachings, showing that the teachings work in practice</li><li>• the ascetic lifestyle is only important because of the life of luxury before it. Therefore, they are equally important but both lead to enlightenment which is the most important event in the Buddha's life</li><li>• the events of the Buddha's life are all equally important; none of them would make sense without the others</li><li>• the Buddha taught that all events are interlinked and therefore no one event can be more important than another.</li></ul>	
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<p><b>3. Assess the view that the teachings on samsara and rebirth are the least important of the Buddha's teachings. [40]</b></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>• punabbhava/punarbhava literally means re-becoming, which is often translated as rebirth</li> <li>• the only elements of what is traditionally referred to as a 'person' which moves from one life to the next is kamma/karma and consciousness.</li> <li>• the stream of consciousness upon death becomes one of the contributing causes for the arising of a new life.</li> <li>• consciousness in the new person is neither identical nor entirely different from that in the deceased, but the two consciousnesses form a continuum or stream.</li> <li>• rebirth is conditioned by the kammās/karmas (actions of body, speech and mind) of previous lives; good actions will lead to a happier rebirth, bad actions will produce one which is less happy.</li> <li>• the Buddha taught that the cycle of rebirth is called samsara and it is an ongoing cycle of life, death and rebirth</li> <li>• There are six realms of existence in samsara; hell, animal hungry ghost, human, titan and godly</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Theravada Buddhists teach that humans go through an unknown number of cycles of rebirth over many lifetimes. Skilful actions lead to a good rebirth and unskilful actions lead to a bad rebirth</li> <li>• through doing skilful actions in their life, a person can be reborn into one of the six realms. Therefore, samsara and rebirth are important concepts</li> <li>• rebirth is also key to seeing samsara and how a 'person' may move between the six different realms. This is linked to kamma/karma and explains how all thoughts, words and deeds are interlinked with previous, present and past lives</li> <li>• the Buddha taught the truth about suffering: its causes; that it can come to an end; how to bring it to an end. This is the basis of the Four Noble Truths and Eightfold Path - samsara and rebirth are not important to these doctrines</li> <li>• the Buddha taught that there was no self or soul and abandoning these ideas is the path to enlightenment. Rebirth would appear to</li> </ul>	

<p>contradict this and may therefore be less important than teachings on anatta</p> <ul style="list-style-type: none"><li>• the Buddha taught that the path to enlightenment is through meditation. Samsara and rebirth are less important than understanding and practising meditation</li><li>• however, one cannot meditate effectively if one has bad kamma/karma and therefore understanding the consequences of actions is essential to meditation practice</li><li>• Stephen Batchelor believes that it is crucial to identify the basic insights of Buddhism which are relevant to the contemporary world, and therefore he questions ideas such as the six realms and rebirth, focusing instead on dependent origination, the four noble truths, mindfulness and self-reliance</li><li>• some modern scholars have argued that since there is no substantial entity or soul there is no one to be born, so there is no one who dies and is reborn. Therefore, the whole question of rebirth and the six realms has nothing to do with Buddhism.</li></ul>	
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<p><b>4. 'There is no significant difference between Jōdo-Shū and Jōdo Shinshū Pure Land Buddhism.' Discuss. [40]</b></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>• in the Infinite Life Sutra, the Buddha describes a past life of the Buddha Amitabha. Amitabha was once a king who renounced his kingdom, and became a bodhisattva named Dharmakara</li> <li>• after meditating for five eons as a bodhisattva, he then made a great series of vows to save all beings, and created the realm of Sukhavati or the Pure Land</li> <li>• Pure Land Buddhism offers a way to enlightenment for people who cannot understand the subtleties of meditation, endure long rituals, or live moral lives, such as butchers and fishermen</li> <li>• Honen founded a form of Pure Land Buddhism which focuses on faith and trust and a personal relationship with Amitabha Buddha</li> <li>• Shinran, a disciple of Honen, further developed the Pure Land ideas and founded the Shin (true) sect.</li> </ul>	<p>Candidates may use either 'Amitabha' or 'Amida' in their responses.</p>
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the essential practice in both Pure Land (Jōdo-Shū) and True Pure Land (Jōdo Shinshū) Buddhism is the chanting of the name of Amitabha Buddha with total concentration and trusting that one will be reborn in the western paradise or Pure Land established by Amitabha Buddha</li> <li>• people who sincerely call on Amitabha for help, will be reborn in the Pure Land where there are no distractions so they can continue to work towards liberation under the most favourable conditions.</li> <li>• both Honen (Jōdo-Shū) and Shinran (Jōdo Shinshū) thought that Pure Land Buddhism was the true teaching of Mahayana Buddhism because it could bring liberation to women and men from all walks of life, and to all beings everywhere.</li> <li>• they also believed that anyone can say the Nembutsu, but the power of the recitation is said to have been derived from the limitless compassion that comes from beyond the ego self, known as 'other power'</li> <li>• Honen taught that there was a Pure Land created by Amitabha Buddha, and anyone who chanted the name of Amitabha Buddha with total concentration, trust and faith in Amitabha Buddha would be reborn into the Pure Land. Jōdo Shinshū would not agree</li> <li>• Shinran taught that faith in Amitabha Buddha was more important than chanting. Chanting on its own had no value at all. For Jōdo</li> </ul>	

<p>Shinshū Buddhists chanting is nothing more than an expression of gratitude to Amitabha Buddha and an expression of the chanter's faith. Jodo Shu Buddhists would not agree</p> <ul style="list-style-type: none"><li>• Shinran also taught that enlightenment is the consequence of a person achieving genuine faith in Amitabha Buddha and in Amitabha Buddha's vow to save all beings who trusted in him. Honen disagreed</li><li>• Jōdo Shinshū Buddhists say that faith in Amitabha Buddha is not something that the believer should take the credit for since it is not something that the believer does for themselves. Their faith is a gift from Amitabha Buddha Jodo Shin would agree to some extent with this</li><li>• Jōdo Shinshū Buddhists don't accept the idea that beings can earn merit for themselves by their own acts; neither good deeds, nor performing rituals help</li><li>• the moral implications of this are that a sinner with faith will be made welcome in the Pure Land - even more welcome than a good person who has faith and pride</li><li>• it might be suggested that despite their differences both Jōdo-Shū and Jōdo Shinshū have a significant amount in common.</li></ul>	
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Level (Mark)	<b><u>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</u></b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• Religious, philosophical and/or ethical thought and teaching</li> <li>• Approaches to the study of religion and belief</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>6</b> (14–16)	An <b>excellent</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focusses on, the question throughout</li> <li>• excellent selection of relevant material which is skilfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>5</b> (11–13)	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> (8–10)	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> (5–7)	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> (3–4)	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>	

Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• Religious, philosophical and/or ethical thought and teaching</li> <li>• Approaches to the study of religion and belief</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>1</b> (1–2)	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 A Level Religious Studies: Assessment Objective 2 (AO2)</b> <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>
<b>6</b> (21–24)	<p>An <b>excellent</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skilfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive 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 an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
<b>5</b> (17–20)	<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 argument which is mostly successful</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>	
<b>4</b> (13–16)	<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>	
<b>3</b> (9–12)	<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>	

Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</b> <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>
	<b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i>	
<b>2</b> (5–8)	<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>	
<b>1</b> (1–4)	<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>	
<b>0</b> (0)	No creditworthy response	

# MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2024

## H173, H573 AS and A Level Religious Studies

### 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 RM Assessor 50% and 100% (traditional 40% 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 or the RM Assessor messaging system, or by email.
5. **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.)*

### Contradictory Responses

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

### 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 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. 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 RM Assessor **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 RM Assessor 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:
- To determine the level** – start at the highest level and work down until you reach the level that matches the answer
  - 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
	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.
	(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.
	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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