

GCE

Religious Studies

H573/07: Developments in Hindu 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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Response: indicative content	Guidance
<p>1. To what extent can Hinduism be described as a system of philosophy rather than a religion? [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • western scholarship broadly separates religion and philosophy as different human concerns, while recognising a limited overlap generally called 'Philosophy of Religion' • common definitions of religion centre around belief in and worship of deity • common definitions of philosophy regard it as the study of reality, knowledge and/or existence • 'Hinduism' is a relatively modern term, originally associated with the people of a particular geographical area; many people believe the association with religious practice was imposed from outside that area and its cultures • Hinduism encompasses a range of very different <i>darshans</i> (philosophical schools of thought), which take different stances on metaphysical issues, ethics, the nature of the world and divinity etc. They all share the practical aim of guiding people to liberation, but their central principles take a more abstract form. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • although often considered obvious and universal in Western scholarship, the divisions between academic disciplines have their roots in European culture and were cemented into their current iterations by the European Enlightenment; other cultures developed scholarship differently • the complexity of the concepts of both religion and philosophy, and the differences in proposed definitions of each, suggest an either/or distinction may well be unhelpful or overly simplistic • in general, it could be said that a distinction between religion and philosophy is that philosophy is abstract, cognitive and/or academic in nature while religion includes practical activity in the real world. Different branches of Hinduism vary in which of these characteristics is most prevalent • there is a branch of philosophy focussed on every academic discipline and aspect of human life so everything could be said to be philosophy at one level • whichever tradition of Hinduism is chosen to focus on, it will have some of the features commonly considered to be part 	

<p>of religion - belief in some form of deity, sacred texts, ethical teachings, rituals etc</p> <ul style="list-style-type: none">• the issue is less with the choice of 'philosophy' or 'religion' than it is with the suggestion that all Hinduism, in all its diversity, can be placed within a single category• much contemporary Hindu practice consists of forms of <i>bhakti</i> (devotion) which looks, to an observer, much more like religion than philosophy• <i>Vedantic</i> philosophy has been very influential on contemporary scholarly views of Hinduism, particularly the <i>Advaita</i> which is focussed on understanding the true nature of reality and is therefore arguably more philosophy than religion• some scholars argue that the different branches of Hinduism are sufficiently different that they are different religions, in which case Hinduism is not a religion at all but an umbrella term for many different religions• a similar case could be made for Hinduism being multiple distinct philosophical schools rather than a unified system; however, there are concepts shared across different schools which could be used as the basis for arguing they are variations on a single system.	
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Response: indicative content	Guidance
<p>2. Assess the claim that men and women have equal status in Hinduism. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> Hinduism is known for its recognition of the Divine as being both masculine and feminine in nature. Both male and female deities are worshipped and the masculine principle of <i>shiva</i> is inactive without the presence of the feminine principle of <i>shakti</i> <i>stridharma</i> is the specific dharma of women, initially outlined in the <i>Laws of Manu</i>; these <i>smriti</i> (remembered) texts strongly influenced the development of what is considered to be mainstream Hinduism similarly, the traditional <i>ashramas</i> (stages of life) have generally been held to provide the ideal passage through life for a man liberation, and the pursuit of it, are available to all Hindus. there are both <i>sadhus</i> and <i>sadhvis</i> (ascetics and/or mendicants), <i>yogis</i> and <i>yoginis</i> (practitioners of yoga). However, there are far fewer women following these paths than men traditional Hindu culture had a number of inequalities embedded in its common practices, including the payment of dowries and discrimination against widows; laws now exist to prevent this. 	<p>Sociological material is relevant but an entirely sociological approach is not likely to answer the question fully.</p>
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> all religion exists within a social and cultural context and as those values change religious teachings respond; some people resist change and others reinterpret religious teaching in light of new values there is often a difference between official or sanctioned religious teachings and traditional practice, and the latter can be slow to change while female deity is present throughout Hinduism the goddesses are sometimes considered only as consorts to the gods, and represented in postures which could be seen as subservient - for example Lakshmi is often pictured washing Vishnu's feet the existence of female deity does not automatically translate into an equal status for human women in the real world; it is possible to pay lip-service to an ideal while acting 	

<p>in (or supporting a system which allows others to act in) very different ways</p> <ul style="list-style-type: none">• having different <i>dharma</i>s or fulfilling different roles in life can be seen as an inequality if one role is less valued or recognised than the other• having different <i>dharma</i>s or fulfilling different roles in life can be seen as inequality if one of those roles cannot possibly result in the ultimate goal of liberation• if religious authority is invoked to support a cultural tradition that is oppressive to women then it could be argued that the religion is not committed to equality• having different duties to fulfil is not inherently unequal since all roles must be adequately performed for life to continue in a <i>dharmic</i> way• men and women can be considered to be equal in importance and value but different in capability and areas of responsibility• however, the question of whether such things as family responsibilities are best determined by physiological sex is more contentious and the religious teachings on such matters more ambiguous• Hinduism has many different paths and forms, and some of these are traditionally more egalitarian than others, due to factors like the level of education required to access them.	
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Response: indicative content	Guidance
<p>3. Critically assess the view that a Hindu is a person who believes in the authority of the Vedas. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> Hinduism is an ancient religion with no clear point of origin or single founder; however, the <i>Vedas</i> are generally agreed to be its oldest known texts most Hindus would agree that the <i>Vedas</i> have <i>shruti</i> (revealed) status, making them of divine origin list of <i>darshanas</i> (philosophical schools) generally recognised as Hindu include both those that regard the <i>Vedas</i> as an authoritative source and those that reject that status the <i>Vedas</i> were collected over a long period of time and are probably the written record of a much older oral tradition; the broad canon of Vedic texts includes commentaries/expansions on the original texts and the ideas they contain most of the deities worshipped by contemporary Hindus are not mentioned in the <i>Vedas</i> by their modern names, and connections between them and the deities who are named in the <i>Vedas</i> are contentious <i>bhakti</i> (devotion) and <i>murti puja</i> are the most common forms of practice of contemporary Hindus but neither of these are clearly mentioned in the <i>Vedas</i> the more recent <i>Epics</i> (the <i>Ramayana</i> and the <i>Bhagavad Gita</i>) are more widely read and (arguably) more accessible than the <i>Vedas</i> the influence of <i>Vedanta</i>, and most particularly Advaita Vedanta, on contemporary understandings of Hinduism creates an image of the religion which is very different to the sacrificial, polytheistic, practices outlined in the Vedic texts Vedanta, which means 'end/conclusion of the Vedas', is a philosophy based on interpretation of the Upanishads (which are Vedic texts) as well as other sources Vivekananda's teaching, which strongly influenced the development of Hinduism outside India, did not present any text as inherently authoritative because liberation requires understanding rather than rote learning. 	<p>Authority and importance are not synonyms, neither are authority and age; while being important and/or old might contribute to giving something authority this should be explicitly developed to demonstrate understanding of authority in the context of religious text.</p>
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> because of the religion's age and the diversity of forms its practice takes, it would be very hard to justify denying that 	

<p>someone who claims to be a Hindu is such, regardless of how they view the <i>Vedas</i></p> <ul style="list-style-type: none"> the <i>Upanishads</i> are the foundation of most of the philosophical ideas about Brahman, the nature of reality and the relationship of humanity to both these on which contemporary Hindu form and practice rests; even Hindus who have not read them are affected by their contents the <i>Epics</i> are more widely known and read than the <i>Vedas</i>, and are the primary source of scriptural and ethical guidance for many Hindus <i>murti puja</i> is not referred to in the <i>Vedas</i>, and yet it is the most widespread practice of contemporary Hinduism similarly, most of the deities worshipped by contemporary Hindus are not named in the <i>Vedas</i> and connections drawn between them and the Vedic gods are contentious when seeking to return Hinduism to what he perceived as its pure origins Swami Dayananda Saraswati, founder of the <i>Arya Samaj</i>, used the rallying cry 'Back to the <i>Vedas</i>' by contrast, the <i>Brahmo Samaj</i>, although initially promoting the <i>Vedas</i> as a foundational authority, ultimately rejected them in this sense as they could not be used to unequivocally support the kind of monotheistic belief the society saw as true Hinduism all religious texts are open to interpretation so even if a text is universally agreed to be authoritative, universal agreement on what it actually teaches is unlikely the <i>Vedas</i> actually consist of a range of different texts, and different sects and schools of Hinduism give different portions of them higher significance than others. This suggests that they do not all say the same thing about, for example, the nature of the Divine or the right way to worship it. 	
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Response: indicative content	Guidance
<p>4. 'All Hindus must pursue all the aims of life (<i>purusharthas</i>) equally.' Discuss. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • there are four main aims of life (<i>purusharthas</i>), which are <i>dharma</i>, <i>artha</i> (wealth), <i>kama</i> (sensual pleasures) and <i>moksha</i> (liberation) • <i>dharma</i>, in this context, can be understood as duty and/or righteousness and it is the principle that should guide the individual in all their actions and choices • <i>artha</i> refers to the pursuit of wealth, and <i>kama</i> to the pursuit of sensual pleasure - both of these are only legitimate or virtuous aims if pursued in accordance with <i>dharma</i> • <i>moksha</i> means liberation from the cycle of <i>samsara</i> (rebirth) and it is usually understood to be the ultimate aim of Hinduism, regardless of tradition or school • the four <i>purusharthas</i> are strongly associated with Brahminical forms of Hinduism and <i>varnashramadharma</i>; the four <i>ashramas</i> (stages of life) shape the pursuit of the <i>purusharthas</i>, with <i>artha</i> and <i>kama</i> in particular suitable only for the <i>grihastha ashrama</i> (householder stage) • <i>moksha</i> is the ultimate goal of progression through the <i>ashramas</i> but it is the primary aim of the <i>sannyasa ashrama</i>. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • <i>dharma</i> is a constant throughout Hinduism and any Hindu seeking liberation is likely to consider living a <i>dharmic</i> life to be of supreme importance • What constitutes a <i>dharmic</i> life may vary depending on the particular Hindu school or tradition being followed and, also, personal <i>dharma</i> changes according to stage and status in the current lifetime. So while <i>dharma</i> may be a universal aim in principle, the details of it will differ in practice • Seeking <i>moksha</i> could also be argued to be a universal aim, although ideas about what <i>moksha</i> is and how it is achieved may differ greatly • Hindus following the <i>bhakti</i> (devotion) path are likely to consider devotion to their <i>Ishvara</i> (personal god) the only goal worth focussing on; but they are also unlikely to believe other Hindus should do the same as Hinduism is not evangelistic by tradition • The <i>karma marga</i> (path of action) teaches that liberation is achieved by becoming detached from the fruits of one's actions; pursuing specific goals could be seen as <i>sakam</i> 	

<p><i>karma</i> rather than <i>nishkam karma</i> and so could be an obstacle to liberation</p> <ul style="list-style-type: none"> • while <i>artha</i> and <i>kama</i> are only considered suitable pursuits for <i>grihasthis</i> (householders) Hindus in other stages of life must be aware of them in order to fulfil their <i>dharma</i> appropriately by avoiding them • <i>varna</i> is also a factor to be considered in relation to the aims of life; each <i>varna</i> has different responsibilities and different social roles to fulfil, which may impact on how Hindus approach other aims • pursuing all aims equally doesn't necessarily imply doing so simultaneously; it could be argued that all Hindus should pass through the ideal stages of life, which include pursuing the appropriate aims for that stage with equal fervour to the way one pursued appropriate aims in the earlier stages • there is not a single universal agreed list of things that Hindus should aim for because there are so many different forms of Hinduism • Hindus who are <i>jivan mukti</i> (liberated while alive) arguably no longer have any aims at all, they have achieved the highest goal already and will not be reborn. 	
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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"> Religious, philosophical and/or ethical thought and teaching Approaches to the study of religion and belief 	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 <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
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 	

	<ul style="list-style-type: none"> 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 2024

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
	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 provide extended responses

As such, the quality of extended responses is 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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