

GCE

Religious Studies

H573/06: Developments in Buddhist thought

A Level

Mark Scheme for June 2025

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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
1. Critically assess the relationship between karma/ kamma and the wheel of samsara. AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • karma/ kamma means volitional actions. It can refer to cause and effect. Samsara for many is where the effects are most felt • the wheel of samsara is the constant movement from birth, through life to death and then rebirth. Samsara contains 6 distinct realms of existence, 3 higher and 3 lower • the effects of karma/ kamma is karmaphalia/ karmavipaka. These are the 'ripening of the fruit' of karmic actions or the consequences of a person's choices • the consequences of a person's actions can be felt in this life and in future lives • future lives are determined by these consequences. For example, if a person was greedy in one life their next life maybe as a hungry ghost (a lower realm)	Tibetan wheel of life can be used as a source of wisdom and authority.
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: • karma/ kamma influences rebirth within samsara. It can determine the realm and the existence within that realm • for example, karma/ kamma will enable a person to be reborn as a human, it will also set the conditions of that human life • escaping samsara through gaining enlightenment comes from overcoming craving and the three fires/ poisons of greed, hatred and ignorance. This is done through meditation • meditation is only possible if a person does not have lots of negative karma/ kamma. Negative karma/ kamma hinders a person's ability to focus their mind on overcoming the three fires/ poisons • the three fires/ poisons generate negative karmic consequences and therefore trap one in samsara and hinder progress towards enlightenment. • whereas the opposite the three antidotes/ wholesome acts can generate the right mental and karmic conditions to gain enlightenment • Pure Land Buddhists might suggest that being reborn in the Pure Land is not dependant on karma/ kamma but on a person's devotion to Amida/ Amitabha Buddha. Significant negative karma/ kamma merely delays a person rebirth in the Pure Land • Karma is not the only factor in determining where in the realms of samsara a rebirth is. Craving (Tanha) and the three fires/ poisons have a more significant impact because they drive the wheel of samsara • Karma/ kamma is only applicable within the human realm because only humans have the ability to produce volitional actions and therefore, only humans can generate karma/ kamma.	

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2. Assess the view that dukkha/ duhkha is the most important part of the Four Noble Truths. AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • dukkha is the first of the Four Noble Truths and one of the three marks of existence • dukkha (or duhkha) means suffering and refers to physical suffering, suffering from the impermanence of existence and general psychological angst • suffering exists within samsara, the cycle of birth, death and rebirth • the Four Noble Truths are that all life contains suffering, suffering is caused by craving, suffering can come to an end and the Noble Eightfold Path can bring suffering to an end • craving is caused by and causes the three fires/ poisons of greed, hatred and ignorance and these inhibit a person's ability to gain enlightenment • suffering can come to an end when a person gains enlightenment and no longer remains within the cycle of samsara • the Noble Eightfold path is subdivided into wisdom, ethics and meditation. It provides a clear set of instructions for a person to live by in order to overcome craving.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: • dukkha is the most important part of the Four Noble Truths because it is dukkha which the Buddha desired all sentient beings also to overcome. This stems from his experience of the four sights; his whole life was devoted to understanding where dukkha comes from and how to bring it to an end • the Buddha said that all he taught was suffering and the way to end it. From him Buddhists have learnt that enlightenment was the moment when the Buddha fully understood this • all four of the Four Noble Truths are about dukkha, what causes it, the fact that it can be overcome and how to overcome it • understanding craving is more important because without this knowledge dukkha cannot be overcome. It is learning how to root out the causes of craving (i.e. the three fires/ poisons) that can lead to overcoming suffering • knowing that there is an escape from the constant cycle of suffering (birth, death and rebirth) is more important than dukkha because without this, the path is pointless i.e. it is the knowledge of what suffering is and what causes it but no suggestion that it can or will ever end	

Indicative content – Responses might include:	Guidance
• having a path to overcome suffering is more important than dukkha because the Buddha wanted to find a way to bring suffering to an end and the path does this. The whole point of the Buddha's teachings is to provide that ability for humans to overcome suffering • no section is more important than another, the Four Noble Truths have to work as a whole for suffering to be understood and overcome. One part cannot work in isolation from the rest • the concepts the Four Noble Truths lead to are more important because they more fully articulate the Buddha's teachings and show where dukkha comes from and the causal conditions by which it continues. • this also means that the escape does not necessarily need to be via the Noble Eightfold path if a person understands these causal conditions and works to unpick them. However, through this they would be developing wisdom, acting morally and using meditative techniques and therefore unconsciously following the Noble Eightfold Path.	

Indicative content – Responses might include:	Guidance
3. 'The spread of Buddhism to the West changed the Buddha's teachings.' Discuss AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • Buddhist ideas started to travel to the West via trading relationships in the nineteenth century • Buddhism in America was dominated by Zen, whereas in Europe, Theravada Buddhism was more dominant • early western Buddhist groups sought to practise an authentic form of Buddhism and translate Buddhist texts into European languages • from the 1960s onwards Buddhism and Buddhist ideas became part of popular culture and Western groups adapted Buddhist ideas to suit western tastes. This can be seen as Western 'inculturation' • popular role models such as the Dalai Lama and Thich Nhat Hanh shaped (and possibly distorted) the Buddha's teaching • in Britain, Buddhist scholars such as Stephen Batchelor developed their own forms of Buddhism based on elements of Buddhism and a range of different traditions • in USA some scholars have sought to mix Buddhist ideas with those from other religious traditions to produce a hybrid or a sense of dual belonging, for example Paul Knitter.	

Indicative content – Responses might include:	Guidance
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: - the Thai Forest Tradition in the West has tried to keep their practice as authentic as is possible to the teachings of the Buddha - various schools of Tibetan Buddhism have built traditional monasteries across Europe, including in Scotland and practise their tradition. Western converts have joined these traditions, this has meant studying the teachings of the Buddha - Japanese migrants built Zen temples in California and continued their practice unchanged. Western adherents have joined these groups and practised alongside them following the Buddha's teachings - Triratna (Formerly Friends of the Western Buddhist Order) and Secular Buddhism have been much more selective about the elements of Buddhism which they feel suits the Western context - Western ideas such as mindfulness and dual-belonging suggest that Buddhism is a tool for psychological and theological analysis rather than a distinct religious tradition - Many see Western 'inculturation' as being selective in choosing Buddhist teachings to fill a need in Western society for new and different experiences or practices - Thich Nhat Hanh developed Vietnamese Thien (Zen) Buddhism to suit the 21st century without greatly altering the message of the Buddha - the Dalai Lama has promoted Tibetan Buddhism in its original form and shown how it is compatible with a great deal of Western, particularly scientific analysis and thought - Theravada Buddhists suggest that Mahayana Buddhism have altered the Buddha's teachings and therefore, all Buddhism outside the Theravada tradition has changed the specifics of the Buddha's teaching - the Buddha taught that all doctrines and dogma were impermanent and that using upaya (skilful means) Buddhist teachers ought to adapt the dharma to suit the needs of each audience.	

Indicative content – Responses might include:	Guidance
4. To what extent are the six paramitas (perfections) only important to the Bodhisattva path? AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: the six paramitas or virtues are generosity, morality, patience, effort, concentration and wisdom	

Indicative content – Responses might include:	Guidance
• lists of virtues are found in the Pali Canon and the six paramitas are found in some later Theravada texts as well as in the Jataka Tales • these lists were often seen as being aimed at the lay community to develop positive karma/ kamma • in Mahayana Buddhism they are seen as bases of training for those looking to achieve enlightenment • the six paramitas have been linked to the Bodhisattva path as the core virtues necessary to become a Bodhisattva • in Mahayana Buddhism the six paramitas are also described as the path of perfection which is another way of referring to the Bodhisattva path.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: • the Bodhisattva path is characterised by the development of the six paramitas and this is found in the earlier Mahayana Buddhist texts such as the prajnaparamita literature • developing these six virtues mean that a person is on the path to perfection (the Bodhisattva path) and will therefore become a Bodhisattva • later Mahayana texts describe the Bodhisattva path as consisting of 10 stages or bhumi. Later, four extra virtues were added so that there was a corresponding virtue with each bhumi • Bodhisattvas such as Avalokiteśvara, Manjusri and Maitreya represent or characterise different virtues from the six paramitas; all Bodhisattvas characterise one of the six paramitas • the Buddha is shown to have the six paramitas in various Jataka Tales, showing that these are virtues which lead to good karma. They are also the characteristic of one destined for enlightenment (which is the Bodhisattva path) • in Zen Buddhism developing the six perfections is part of a person's growth and development as a Buddhist and reflects their desire to live a life which reflects the empty nature of all things, this is not necessarily following the Bodhisattva path • some Zen teachers have not displayed the six paramitas and some have displayed the complete opposite, as a way of teaching others, but have still been seen to be on the Bodhisattva path or as incarnations of Bodhisattvas • in Theravada Buddhism lay Buddhists may follow the six paramitas as core virtues. These are more flexible than sets of rules such as the five precepts and therefore can be of more use to living a 'good' Buddhist life and gaining good karma • The six paramitas are also seen as part of the arhat/ arahant path and necessary for achieving enlightenment.	Reference may be made to some Tibetan schools using the six paramitas as a mantra 'Om Mani Padme Hum'

Indicative content – Responses might include:	Guidance

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2025

H173, H573 AS and A Level Religious Studies

PREPARATION FOR MARKING RM ASSESSOR

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Online Training: OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are available in RM Assessor
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **required number** of standardisation responses.

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.*)

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

Contradictory Responses

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

Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

Short Answer Questions (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

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 the annotation 'SEEN' to confirm that the work has been seen and mark any responses using the annotations in section 11.
7. There is a NR (**No Response**) option. Award NR (No Response):

- if there is nothing written at all in the answer space
- OR if there is a comment which does not in any way relate to the question (e.g., 'can't do', 'don't know')
- OR if there is a mark (e.g., a dash, a question mark) which is not an attempt at the question.

Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).

8. The 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:
- 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

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*.

Level (Mark)	<u>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</u> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <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: - fully comprehends the demands of, and focusses on, the question throughout - excellent selection of relevant material which is skilfully 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 : - 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: - 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: - 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

Level (Mark)	<u>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</u> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <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.
2 (3–4)	A basic demonstration of knowledge and understanding in response to the question: - 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: - 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)	<u>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</u> <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)	An excellent demonstration of analysis and evaluation in response to the question: • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skilfully 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 Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i>
5 (17–20)	A very good demonstration of analysis and evaluation in response to the question: • 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 Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
4 (13–16)	A good demonstration of analysis and evaluation in response to the question: • 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 Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i>

Level (Mark)	<u>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</u> <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.
3 (9–12)	A satisfactory demonstration of analysis and/evaluation in response to the question: • 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 Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i>
2 (5–8)	A basic demonstration of analysis and evaluation in response to the question: • 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)	A weak demonstration of analysis and evaluation in response to the question: • 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 Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i>
0 (0)	No creditworthy response

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