

GCE

Religious Studies

H573/07: Developments in Hindu 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. Assess the claim that traditional Hinduism has always supported women's rights. [40] AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: - the idea of women's rights covers a range of issues including expectations in relation to marriage and family, access to education, equality before the law as well as issues of particular concern in religious contexts such as who can perform particular roles or access places of worship - there are also some women's rights issues which have particular (although contested) associations with Hinduism including payment of dowry for a bride, the rights of widows, and the practice of sati where widows were burned on their husband's pyre to cleanse his soul of karma - The Manusmriti sets out the principles of stridharma (women's dharma) which holds that women belong in the home and have a duty both to support their husband and to bear him children - The Manusmriti also says that women must always be the responsibility of a man and that a wife's duty is to obey and serve her husband even if he is abusive to her - other Hindu concepts relating to how people should live, such as varnashramadharma and the purusharthas (aims of life), traditionally applied to men only; however, the Upanishads include examples of female gurus (such as Gargi Vachaknavi) - within Hinduism divinity takes both male and female form; goddesses can be independently worshipped and can be either (or both) nurturing and fearsome - in some schools of Hindu thought reality is caused by/dependent upon two fundamental forces of shiva, the masculine principle, and shakti, the feminine principle; they are not necessarily understood in anthropomorphic forms - shakti is active but unconscious in nature and/or the energetic or immanent divine force present in the world while shiva is conscious but transcendent.	'Traditional' is a an ambiguous term and any reasonable understanding of it will be credited.

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- there is clearly a place for the feminine in Hindu philosophy and cosmology and, since shakti is the active power of the divine, it is a significant place; the fact that each god has a consort can be used to suggest there is a divine model for relationships between men and women
- it might be argued that women gaining status from an association with the divine feminine does not mean they have equal rights; they might be held to a higher standard of virtue and denied choices on that basis
- paired concepts such as shiva and shakti can be the basis of an 'equal but different' argument, giving men and women equal social, spiritual and personal value but viewing them as suited to different roles which should be respected and appreciated by society; however, such views can also be used to restrict women's rights and choices in practice or to create social stigma around women choosing to reject these traditional roles
- similarly, respect does not necessarily entail equality: performing sati was meant to be a gesture worthy of the greatest respect but, without a comparable expectation upon a widowed man, this cannot be said to demonstrate equality. Further, the lack of choice many women seem to have had in the matter argues against these highly respected women having a right even to their own lives
- even where freedom of choice is ostensibly supported it may be restricted in practice: it is clear that far fewer women choose to become sadhvis (renunciates), there are fewer female gurus and many of those who do exist have not been initiated, this might indicate a cultural or social restriction on women's rights even where religious sources support them
- the differences in dharma for men and women according to the Manusmriti are likely to be viewed by many contemporary feminists as demonstrating a lack of equality and restricting women's rights. However, it might also be argued that a lack of equality can also be an indicator of status, with the high status of women giving them a right to be protected which men do not have
- practices such as sati and dowry payments have a complex relationship with the religion of Hinduism, with some arguing that they were cultural traditions rather than religious requirements and therefore they cannot be used to suggest that Hinduism has a history of denying women's rights.

Indicative content – Responses might include:	Guidance
2. To what extent can varnashramadharma be described as the path to moksha. [40] AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • varnashramadharma is a system which concerned with individual dharma is in terms of a person's varna (social class) and ashrama (stage of life) • traditionally this system was relevant only to men within the higher ashramas, who were permitted to study scripture; other Hindus were not believed to be in a position from which liberation was possible but how they lived the current life could enable a better rebirth from which moksha might be attained • most Hindus believe that fulfilling one's dharma creates good or positive karma and that this results in a better rebirth; it does not however lead directly to moksha if there is attachment to the fruits of actions • The Bhagavad Gita teaches that it is better to do one's own dharma well than someone else's badly; dharma must be performed without any attachment to results (nikam karma or selfless/desireless action) • Hinduism recognises different ways of striving for moksha and not all of them are based on the varnas and ashramas; for example, bhakti (devotion) may not require study with a guru during the brahmacharya ashrama • some highly respected Hindu sages and philosophers did not pass through all the ashramas, for example, Shankara is said to have become a sannyasin at the age of 7 or 8; others, such as Ramakrishna, entered the grihastha (householder) stage in name only, getting married but not then carrying out the traditional dharma of a householder • there is also no obligation to be a vanaprastha (forest dweller); the middle two ashramas can be considered as recommendations - something that is good for most people, rather than required for all • varnashramadharma is strongly associated with the functioning of society, with each varna and ashrama having a part to play in its smooth functioning; an ordered society contributes to maintaining dharma on a scale beyond personal spiritual goals • much of the teaching about varnashramadharma is found in the Manusmriti, which sets out the dharma of brahmins (priests) and kshatriyas (warriors) in particular detail; this text was used by the British colonial government from the 19th century onwards as a means of understanding Indian society and codifying laws they considered reflective of Hinduism.	All the elements of the compound term varnashramadharma must be clearly understood for an answer to be considered focused on the question asked Conflating varnashramadharma with the margas is a misunderstanding of the concept.

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- following varnashramadharma means that every Hindu, at every stage of life, should understand exactly what is expected of them in order to fulfil the requirements of dharma; the connection of dharma with order and harmony implies that such knowledge is a positive thing, likely to lead to positive outcomes
- some varna dharma does appear to contradict important virtues such as ahimsa (harmlessness or non-violence): Krishna's instruction about doing one's own dharma follows Arjuna's reluctance to fight even though he was a kshatriya and Krishnas advice to him is based on the fact that he is not yet in an appropriate situation to renounce the world
- however, Hinduism, including in the Bhagavad Gita, does recognise multiple paths to moksha are possible and the explicit connection between these paths and varnashramadharma can be interpreted in different ways; some might argue that each path can and should be followed in accordance with the demands of varna and ashrama for everyone's benefit while others might consider personal spiritual progress a greater consideration
- one of the reasons for the growth of the bhakti movement over the medieval period was that emphasis on a personal loving relationship with the divine offered the hope of moksha to the more marginalised elements of society while traditional varnashramadharma means that for some there is no hope of liberation being attained in this lifetime
- the Manusmriti is a single text among many which address the nature of dharma; the prominence it was given during British rule mean it is perhaps better known than many others but that does not make its contents universally agreed upon. As a smriti text it's status and ongoing relevance are contestable, and some argue that it was written for a different yuga (age of the world) and cannot be followed fully in this one
- different margas and the philosophy of different darshanas might lead to different emphasis on the ashramas: for Hindus following the Advaita Vedanta, for example, renunciation might be the only state from which liberation is attainable as living within a family would create too much distraction and potential for detachment to properly follow the jnana marga (path of wisdom)
- however, it could also be argued that an ideal life will end in renunciation, meaning that jnana can be the focus later on after other obligations and duties have been fulfilled.

Indicative content – Responses might include:	Guidance
3. Assess the claim that all Hindu scriptures are of equal importance to Hindu life. [40] AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • Hinduism divides religious texts into two categories: shruti (heard), which are considered revealed texts, and smriti (remembered) which are considered to be mediated by human authors • the Vedas can be considered the foundational texts of Hinduism, they explain the structure and form of rituals and the roles and responsibilities of the priests who carry them out; they are generally agreed to be shruti but, beyond this, there is limited agreement as to which texts have which status. • smriti texts are often written to clarify or interpret obscure or complex parts of shruti texts • the Upanishads are Vedic texts but are also often sub-categorised into major or principal and minor or new, depending on their explicit connection with the Four Vedas and whether they formed part of the work of a great Vedanta philosopher. There are also Upanishads considered sectarian, since they focus on a specific named deity • study of scriptures with a guru is a key part of the brahmacharya ashrama (student stage of life) and therefore arguably a part of an ideal dharmic life, at least for the higher varnas • common everyday religious practices such as murti puja do not require the use of religious texts; mantra may come from texts or be passed from guru to student orally, but there are also religious rituals which require a priest with knowledge of the appropriate scriptures to perform them • much of the philosophy considered to constitute Hindu thought today is based on commentaries upon the Upanishads – which are Vedic texts – but how much philosophy a religious practitioner engages with is likely to vary a great deal • similarly, the disciplinary distinctions made by Western (post-Enlightenment) thinking were not shared by Hindu sages; Hindu texts are broader in scope than the rules, laws, history and mythology which might be considered the substance of scripture in other traditions, incorporating topics from fields as diverse as medicine, grammar, astronomy, mathematics and music • different philosophical schools (darshanas) draw on different, although often overlapping, collections of texts as the basis for their philosophies; theistic traditions also incorporate texts associated with the central deity.	‘Hindu life’ is a broad term and any approach focusing on the place of scripture within the religion of Hinduism is answering the question asked. Description of the different texts and their contents does not constitute an answer to the question asked.

A02 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- if significance is measured in terms of authority, as understood by religious tradition and hierarchy, then the shruti texts must be considered to be the most important
- however, importance might also be measured by influence on contemporary society or practise, in which case it could certainly be argued that the Vedas are less significant than the popular Epics, or the Manusmriti, which has arguably shaped contemporary non-Hindu understandings of Hindu society
- it is unlikely that every text can be judged equally important to every Hindu; however, the overall importance of text might be considered universal, since each tradition recognises a corpus of texts as important to its philosophy and practices
- Schools of Hinduism with their foundations in particular smriti texts might regard those texts as having equal importance to the shruti texts that they build on.
- issues of translation and accessibility contribute to questions of significance; it could be argued that a text which can only be read by a few people is of lesser significance, as its influence is more restricted, but it could also be said that its significance is greater because being able to read it confers status on those who can
- Vedic priests are expected to know the Vedas, their role in specific rituals and any necessary ritual words which must be said; this supports the idea that the content of the Vedas are important but those contents were almost certainly transmitted orally for many years before being written down and the presence of the texts themselves during ritual is unnecessary so it could be argued that the practice is of greater importance than the texts which describe it
- belief in the authority of the Vedas has been suggested as a means of identifying who is 'really' a Hindu and who is not; although agreeing with this view does not necessarily entail reading the Vedas it does argue for the importance of the texts themselves; although there are heterodox (nastika) schools of thought within Hinduism which challenge this view it could be argued that an implicit acknowledgement of historical importance is inherent in making such a challenge
- within bhakti traditions, studying texts might be seen as of limited importance but providing religious texts in vernacular languages has been considered an important part of the work of some sages implying that there is some importance given to accessing the written word.

Indicative content – Responses might include:	Guidance
4. ‘The cat analogy is the best way to describe the relationship between a devotee and God’. Discuss. [40] AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: - the cat analogy is one of a pair of analogies commonly used to describe different relationships with God: the cat mother who needs to carry her kitten holds it by the scruff of the neck in her mouth and the kitten simply dangles; no effort is needed by the kitten to hang on and if it were to try and do anything on its own behalf it would actually impede its mother’s efforts - the companion analogy is of a mother monkey, who doesn’t actively carry her baby at all, the baby has to cling on to her - in both analogies the mother is being used to represent God and the baby a human being seeking liberation - for those with a cat mother view of God, liberation is attained by trusting that God will get them there; this is a view of God as personal and active, in relationship with devotees - by contrast, the means of liberation for those with a monkey mother view of God is to make personal efforts to earn or achieve liberation; this is a view of God as impersonal. - this pair of analogies is sometimes described in terms of the question of whether human works (monkey) or divine grace (cat) constitutes the path to liberation - the cat analogy is sometimes seen as a description for the devotional bhakti path, where a devotee focusses their life and being entirely on their Ishvara in the belief that they will attain liberation through the grace of that deity, with the monkey analogy describing karma or jnana - the cat analogy is sometimes associated with Vaishnavism and the monkey with Shaivism, although both are bhakti traditions, broadly speaking.	The related concepts of prapatti (self surrender) and anugraha (grace) might be used to explore the implications of the cat analogy.

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- bhakti is not the only path to liberation recognised by Hinduism and the cat analogy might not be considered a good description or other paths; however, the monkey analogy does not wholly preclude bhakti: God can be understood as a source of strength to which the devotee clings and which they love
- these two analogies could be said to imply that there is an absolute, either-or choice: God is either like the cat or like the monkey, the belief of the individual determines their path and perhaps, there is a right choice and a wrong one. None of these implications are necessarily true of Hinduism; It could be argued that Hinduism recognises such a great diversity of practices that the individual can find God in the way and through the means which are best for them
- some understandings of God encompass both aspects, the personal and impersonal, as part of an entity which fundamentally defies limited human understanding, this could support the view that a choice between reliance on grace or on human effort is a choice made by the worshipper rather than one required by the nature of the divine
- it might be argued that cat analogy is poor one even for bhakti, since the total devotion required is very far from effortless. The ultimate goal of liberation is not accessible without grace but pleasing the deity who will grant that grace requires more than simply lying back and waiting for it to arrive
- similarly, following the karma marga might be rooted in the idea of selfless action rather than surrender but a devotee might believe there is also a role for grace in the final removal of karma
- selfless action and examples of devotion might also take the same forms such as sewa (service) or dana (charitable giving) and, in neither case is the potential karmic reward for such actions a matter of concern; it could therefore be argued that in terms of the practices which are considered virtuous and right there is little distinction between these two perspectives on the divine.

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> • 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: • 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: • 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	

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)	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)	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 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 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>	

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

MARKING INSTRUCTIONS

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.)*

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. 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.**
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.

12. 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*.

Need to get in touch?

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