

**GCE**

**Religious Studies**

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

A Level

**Mark Scheme for June 2022**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Indicative content – Responses might include:	Guidance
<p><b>1. ‘The idea of sunyata suggests that words are merely conventions and therefore have no value.’ Discuss.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Nagarjuna defines svabhava (own being) as existence that is dependent on nothing else</li> <li>• as all things are dependent on causes and conditions to bring them about, there can be no such existence. This is because all things are empty (sunyata) of own being or inherent existence</li> <li>• Nagarjuna suggests that this is just a restatement of the Buddha’s original teaching that all things come into being through causes and conditions</li> <li>• nothing is self-existent, nothing has unchanging characteristics by which it is totally distinguished from all other things, nothing possesses an eternal unchanging essence or substance, and nothing exists separately independently, unchangingly. Emptiness implies the interdependence of all things</li> <li>• if we ask whether empty things exist or not the answer depends on what level of truth we are using. On the level of conventional truth, things exist, but at the level of ultimate truth (where to exist means to exist eternally and independently) they do not.</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Nagarjuna argues that words and teachings have value at a conventional level but not at an ultimate level</li> <li>• at a conventional level they have value as they express fundamental ideas in order to help us to understand the ultimate</li> <li>• at a conventional level words and teachings are needed to navigate the world as it appears</li> <li>• they also have value because without them we would not be able to see the difference between the word as it appears and the world as it truly is</li> <li>• the Buddha’s words and teaching have value as they are the truth about and within the universe (universal dharma)</li> <li>• words and teachings do not have value in an ultimate sense because there are impermanent and hold no inherent value. This is because there can no objective truth, if everything is constantly changing</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>• words and teachings have no value because what they relate to has no inherent existence, therefore the words and teachings are meaningless</li> <li>• words and teachings have no value because if they did, they may become an object of clinging</li> <li>• the five khandhas suggest that words and teachings are artificial labels which are created by discriminatory thought, and this is to be overcome in order to gain enlightenment</li> <li>• Zen Buddhists might argue that words and teachings have no value and use Zen meditation to overcome them</li> <li>• words and teachings have value at a conventional level in order to communicate with others and make sense of this world as it is however, they also lack value at an ultimate level because ultimately everything is empty of inherent existence and interconnected.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>2. Assess the view that all female Buddhists ought to undergo a period of ordained life.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• according to the Pali Canon and other early scriptures, the Buddha originally refused to ordain women as nuns</li> <li>• the Buddha's cousin Ananda asked if there was any reason why women could not realise enlightenment and enter Nirvana as well as men. The Buddha admitted there was no reason a woman could not be enlightened</li> <li>• early scriptures also say that some of the women who were the first Buddhist nuns were praised by the Buddha for their wisdom, and several realised enlightenment</li> <li>• ordination can only take place if there are ten monks or nuns of 'good standing' which in some countries means being ordained for at least five years</li> <li>• in some Buddhist societies boys do routinely go through a period as an ordained monk</li> <li>• in Myanmar and Thailand, the majority of men are ordained even if that is just for a few weeks or through the Vassa period</li> <li>• in Myanmar and Thailand women cannot become ordained and many live as thilashins or dasa sil mata</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>• in many Buddhist countries lines of ordination have expired and therefore there are no nuns to ordain new ones</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• if all boys routinely go through a period as an ordained monk the same should apply to all girls</li> <li>• candidates might discuss the benefits to all women and/or society of a period of ordination however temporary</li> <li>• if there is really no difference between men and women, as the Buddha taught then the same access to ordination should be there for women as it is for men, however, temporary that ordination is</li> <li>• the Buddha taught that women are just as capable of achieving enlightenment as men</li> <li>• in many Buddhist countries, women play a much larger part of the religious lay community than men, suggesting that there is an appetite for ordination, no matter how temporary</li> <li>• in countries where female ordination is not open to women, women have still sought to live in monastic communities such as the thilashins and dasa sil mata in Myanmar and Thailand</li> <li>• in Zen Buddhism some of the greatest Zen masters have been women and Dogen praised then and encouraged female ordination</li> <li>• in many Asian countries, women seem to be regarded as being inferior to men. Their freedom was extremely limited</li> <li>• women are under the care of parents in their childhood, under the protection of husbands in their youth; and in their old age they had to be under the control of their sons</li> <li>• the Buddha did not want to ordain women. He thought that it might shorten the lifespan of the sangha and dharma</li> <li>• there are eight extra rules for bhikkhunis/ nuns, that place greater restrictions on nuns than for bhikkhus/ monks in the Pali Canon</li> <li>• bhikkhunis/ nuns are inferior to bhikkhus/ monks in Theravadin Buddhism</li> <li>• women provide the cooked food for monks on their alms round and the new robes each year after the rain retreat. If they did not do this who would?</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>• in some Buddhist countries, social attitudes would never allow this to happen whereas in others it would. There is no reason why women cannot do this, no teachings or beliefs that prohibit it, just social attitudes.</li> <li>• Responses could include the differences within Mahayana Buddhism between those who value and accept female ordination and have clear linages compared to those which do not value it.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>3. To what extent are the Four Noble Truths essential for all Buddhists?</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the Four Noble Truths contain the essence of the Buddha's teachings. They show why beings suffer and how this suffering can be overcome</li> <li>• the First Noble Truth is the truth of suffering (dukkha). This also teaches about the three marks of existence and the five aggregates/ khandas</li> <li>• the Second Noble Truth is the truth of the origin of suffering (samudaya). This also teaches about the three poisons/ fires, karma and rebirth, and dependent origination</li> <li>• the Third Noble Truth is the truth of the cessation of suffering (nirodha). This also teaches about nirvana and samsara as well as conventional and ultimate truth</li> <li>• the Fourth Noble Truth is the truth of the path to the cessation of suffering (maggā). This introduces wisdom, loving kindness and compassion as well as morality, meditation and mindfulness.</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the Buddha's first sermon in the deer park, taught the Four Noble Truths therefore it is the most important/ most essential teaching</li> <li>• all of the Buddha's teachings stem from the Four Noble Truths</li> <li>• all Theravadin concepts can be linked back to the Four Noble Truths</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>• all Mahayana Buddhist ideas are developments of the Buddha's original teachings</li> <li>• the Four Noble Truths introduce the basic moral code (5 precepts) from which all Buddhist ethical thought stems</li> <li>• they introduce the concepts that later become central to Mahayana Buddhism: wisdom and compassion (the Bodhisattva path) and dependent origination (sunyata)</li> <li>• the meditation practices they introduce are the basis of Buddhist meditation</li> <li>• the Four Noble Truths become less important for Mahayana Buddhists than the Bodhisattva path and the concept of sunyata</li> <li>• the Bodhisattva path is not found in the Four Noble Truths</li> <li>• some candidates might suggest that monastic sangha may see the four noble truths as being essential whereas the lay sangha might not agree</li> <li>• the Third Noble Truth suggests that once enlightened, a being 'leaves' samsara and attains nirvana. However, in Mahayana Buddhism enlightened beings such as bodhisattvas wish to remain in samsara and help others attain enlightenment</li> <li>• in Western Buddhism, there is scepticism over the ideas of karma and rebirth and so the Four Noble Truths are not the focus, for example the arguments of Batchelor</li> <li>• Pure Land Buddhism recognises the importance of the Four Noble Truths but does not see them as valuable in this world</li> <li>• some might argue that some of the Four Noble Truths are essential such as the first one (dukkha) but that not all of them are such as the Eightfold Path. This maybe particularly true for Mahayana Buddhists</li> <li>• the Four Noble Truths and their corresponding teachings have been adapted by Buddhists. For example, they are part of the Zen Buddhist teachings, but in an adapted form</li> <li>• the Four Noble Truths are of value, partly because they are the Buddha's first sermon, but they have become superseded by new ideas. For Mahayana Buddhists this demonstrates the idea of ekayana or one vehicle.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>4. Assess the significance of the Dalai Lama for Buddhists today.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the 14th Dalai Lama, Tenzin Gyatso, is regarded as being the reincarnation of the previous 13<sup>th</sup> Dalai Lama. He became head of state in 1950, when he was 15, as the troops of China’s Communist government marched into Tibet</li> <li>• the Dalai Lama fled to India and settled in Dharamsala, now home to the Tibetan government-in-exile. He was followed into exile by about 80,000 Tibetans, most of whom settled in the same area</li> <li>• he has travelled the world promoting and explaining not just Tibetan Buddhism but Buddhism in general</li> <li>• for Western Buddhists he is seen as a global ambassador for Buddhism who has promoted Buddhism, increasing its global popularity.</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the Dalai Lama has preserved the culture of the Tibetan people</li> <li>• the Dalai Lama is seen by some Tibetan Buddhists as the reincarnation of Avaolkiteshvara or Chenrezig</li> <li>• the Dalai Lama persuaded the United Nations General Assembly to adopt resolutions calling for the protection of the Tibetan people</li> <li>• the Dalai Lama was awarded the Nobel Peace Prize for trying to bring peace to the Chinese controlled Tibetan autonomous region</li> <li>• the Dalai Lama has adapted Buddhism to suit the needs of people in the modern world</li> <li>• the Dalai Lama can be seen as raising the profile of Buddhism in the media and on the global stage and therefore his significance goes beyond Buddhists</li> <li>• the Dalai Lama has also engaged in conversations with scientists to show the points of similarity between modern science and Buddhism, especially concerning the benefits of meditation, for example through the Mind and Life Institute</li> <li>• he has promoted environmental causes, focusing on the Buddha’s teachings on the interconnectedness of all life</li> </ul>	



Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>• the Dalai Lama is only the leader of one of the four schools of Tibetan Buddhism, so not all Tibetan Buddhists see him as their spiritual leader</li> <li>• some followers of the New Kadampa Tradition protested against the Dalai Lama, accusing him of suppressing their religious freedom</li> <li>• not all Western Buddhist groups see him as significant, especially where they have a significant leader of their own. For example the Order of Interbeing and Thich Nhat Hanh</li> <li>• in many Buddhist countries the Dalai Lama is not seen as a significant figure, especially where Buddhism is already well established for example Sri Lanka or Japan</li> <li>• some may comment on the view that the Dalai Lama may vary what he says depending on whether he is addressing an Eastern or Western audience and this may show that he is using upaya or skilful means</li> <li>• the Dalai Lama is regarded as a spiritual superstar or a celebrity, which is not necessarily in keeping with the monastic principles of Buddhism</li> <li>• the Dalai Lama has caused some controversy in criticising President Trump, saying the next Dalai Lama should be a woman but would have to be attractive and that Europe is for Europeans and the goal should be to return migrants to their home countries.</li> </ul>	

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

Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
6 (21–24)	<p>An <b>excellent</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skillfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear argument which is mostly successful</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5-8)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> </ul>	

	<ul style="list-style-type: none"><li>• views asserted with very little justification</li><li>• unsuccessful in answering the question</li><li>• very little use of technical terms or subject vocabulary.</li><li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li></ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>
<b>0 (0)</b>	No creditworthy response

# MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2022

## 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 -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

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