# GCE

# Religious Studies

## H573/07: Developments in Hindu 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.

| Indicative content – Responses might include: | Guidance |
|---|---|
| **1. Assess the claim that fruit-bearing karma is the only form of karma relevant to a person's current lifetime.**<br><br>**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:<br><br>• 'karma' literally means 'action'; the law of karma is the principle that actions lead to consequences which must be played out in the future<br><br>• it is commonly believed that only human lives create new karma and only human rebirths offer the opportunity to be liberated from it<br><br>• some Hindus believe children also do not create new karma, as they lack the ability to distinguish between right and wrong<br><br>• the consequences are not necessarily immediate but might be experienced across a succession of rebirths; they also contribute to the nature of each rebirth<br><br>• karma usually refers to the totality of all actions and consequences in all previous rebirths as well as that being created in the current one<br><br>• within the concept as a whole there are different aspects:<br> - accumulated (*sancita)* karma is the term used to distinguish the totality of karma from specific parts of it<br> - fruit-bearing (*prarabdha*) karma is the part of the whole that has been manifest in events during the current lifetime; sometimes described as having ripened<br> - 'karma in the making' (*agami*) refers to the karma that is being created by actions and choices made during the current life time<br><br>• Karma yoga is the path to liberation based on freeing the self from karma though desireless action (*nishkam* karma), which is acting without being attached to the fruits of that action. | |
| **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:<br><br>• the situation into which the atman is born and the events that occur in the current lifetime are determined by fruit-bearing karma, meaning nothing happens without it<br><br>• immediate, present situations are likely to feel more important to the person living them than things which might happen in a future life<br><br>• since fruit-bearing karma is the product of karma created in previous lifetimes it could be argued that it is accumulated karma that is actually more important | |

| **Indicative content –** Responses might include: | **Guidance** |
|---|---|
| <ul><li>there can be no fruit-bearing karma without accumulated karma; they are parts of single whole so neither can be more important than the other</li><li>fruit-bearing karma exists because of things that have already happened and so cannot be changed; but new karma is created by individuals' reactions to the things which happen to them as a result of that fruit-bearing karma, and those reactions are what is really important</li><li>it is karma in the making that determines the future destination of the atman and it is possible for karma to be negative, so considering future lifetimes is important</li><li>it could be argued that it is more important to focus on the karma being created in this lifetime rather than other kinds of karma, as that is within the individual's control</li><li>since liberation is achieved through freedom from karma considering any aspect of karma to be important could be seen as counter-productive</li><li>all existing karma must be played out before liberation can be achieved so, even if no new karma is being created by an individual, the karma bearing fruit in their current life is still important</li><li>for Hindus following different margas, karma might have differing levels of importance. While karma is always created there are different means to become free of it and achieve liberation and this might affect how important fruit-bearing karma is felt to be.</li></ul> | |

| Indicative content – Responses might include: | Guidance |
|---|---|
| **2. 'The name of the central deity is the only important difference between Vaishnavism and Shaivism'. Discuss.**<br><br>**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:<br><br>• each of the theistic traditions within Hinduism has a central deity, regarded as the supreme being; for Vaishnavas this is Vishnu and for Shaivites it is Shiva<br><br>• Vishnu, or sometimes Krishna, is usually worshipped as bhagavan - the supreme Lord, a personal god actively involved with the world; Shiva is usually considered to have both transcendent and immanent aspects<br><br>• Vaishnavas often view Shiva as the greatest of all Vaishnavas; he is recognised as an expression or form of God, but is not the supreme Godhead; Shaivites might accept Vishnu in a similar way, although Vishnu is not generally considered to be a Shaivite himself<br><br>• Shaivism is closely connected with Shaktism, because of the complementary nature of the masculine and feminine principles in Shaivite philosophy<br><br>• Shaivism can be viewed as either or both monist and dualist because of the complex and sometimes contradictory nature ascribed to Shiva<br><br>• Vaishnavism is associated with the development of Vishishtadvaita (qualified non-dualism) and the devotional relationship between deity and devotee<br><br>• practices such as extremes of asceticism and renunciation of ordinary life are more commonly associated with Shaivism, while devotional worship in temples is more associated with Vaishnavism<br><br>• the complex realities of living religion make it hard to categorise many examples of Hindu practice within one tradition; many Hindus are unconcerned with categorisations such as this. | |
| **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:<br><br>• the figures of Shiva and Vishnu are clearly distinct in Hindu theology and mythology; they have different qualities and attributes and are represented as distinct beings<br><br>• they are also both parts of the Tri Murti, which could be said to imply they are both different aspects of the same Ultimate Reality and the distinction between them merely superficial | The question is concerned with the importance of differences, rather than the fact of their existence. |

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| **Indicative content –** Responses might include: | **Guidance** |
| --- | --- |
| <ul><li>like Shiva, Vishnu has a female consort who can be seen as a manifestation of shakti, the divine feminine, complimenting Vishnu's masculine (shiva) energy</li><li>many Hindus are, in a practical sense, henotheists in that the multiple devas are considered different expressions or manifestations of a single Divinity; different sects within Hinduism have a more personal relationship with one manifestation over the others, but it could be argued that the underlying reality is the same</li><li>Hindus do not, generally, reject the existence of deities other than their Ishvara and may actively worship other deities on occasion, implying the differences are not overwhelming</li><li>however, it could also be argued that which deity is the supreme Godhead is a matter of great importance if the intention is to please and serve that deity</li><li>In general terms Shaivites are more likely to practice renunciation, asceticism and mysticism while Vaishnavas focus more on Varnashramadharma and particularly the role of the grihastha; these differences could be connected with the choice of the *bhakti* or *jnana marga*</li><li>while different forms of practice are widely associated with the two groups there are Shaivites who perform puja and worship in temples and there are ascetic Vaishnavas; differences in practice are general or common tendencies rather than fixed and definite distinctions</li><li>the ultimate aim of all forms of Hinduism is to achieve liberation, arguably it is this which unites all the different branches and schools into a single religion</li><li>Shaivism is widely considered to be the more ancient tradition; although both deities appear in the Vedas, Shiva is often (although controversially) connected with the Indus Valley Civilisation and the 'original' Hinduism.</li></ul> | |

| **Indicative content –** Responses might include: | **Guidance** |
|---|---|
| **3. 'Hindutva is not a religious identity.' Discuss.**<br><br>**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:<br><br><ul><li>'Hindutva', which means 'Hinduness', was a term coined in the 19<sup>th</sup> century, in a book called 'Who is a Hindu?', to propose the idea of an essential, universal identity shared by all Hindus</li><br><li>it seems likely there was an original intention to distinguish between Hindu dharma (meaning, in broad terms, religion) and the cultural and political forces of Hinduness within the geographical region known today as India</li><br><li>The historical connection between the land of India and the religion of Hinduism is clear, with the origins of the term 'Hindu' connected to the Indus Valley and the Sindhu river; the goddess Bharat Mata (Mother India) is the personification of the land of India</li><br><li>non-Hindu religions of Indian origin could be considered as having Hinduness because their spiritual homeland lay in the land of the Hindu; practitioners of Christianity or Islam could not be classed as Hindu - even if they were Indian - because those religions had homelands elsewhere</li><br><li>modern usage of the term usually includes the religion of Hinduism in the presumed shared understanding of what it means to be a Hindu</li><br><li>the expression of Hindutva in politics in India has confirmed that connection, with criticisms of the secular government and support for actions such as the demolition of mosques on sacred Hindu sites</li><br><li>there are tensions between Hindus and Muslims in India with Hindutva's categorisation of Islam as a foreign religion contributing to the idea that Indian Muslims are unwelcome aliens in a Hindu land</li><br><li>Hinduism is a modern term that brings together a great diversity of traditions and philosophies under a single umbrella</li><br><li>the colonial history of India has impacted on how both Hinduism and Hinduness have been constructed and understood.</li></ul> | |
| **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:<br><br><ul><li>the originator of the term Hindutva may not have intended it to be synonymous with Hinduism in that an individual could acknowledge their Hindu 'blood' or origins while still practising another religion</li></ul> | |

| **Indicative content – Responses might include:** | **Guidance** |
|---|---|
| • however, the geographical area outlined as the homeland of the Hindu nation was identified largely from Hindu religious texts<br>• there can be no doubt the terms have the same root - 'Hindu', from the Sanskrit name for the Indus river - but there is no scholarly consensus about whether this term originally indicated any kind of religious identity or was purely a geographical description<br><br>• words don't have fixed, unchangeable meanings and 'Hindutva' has been used in ways which imply that some political interests wish it to be another term for 'Hinduism'<br><br>• Hinduism itself is a contested term, with different attitudes to what it means and what beliefs or practices can be placed within it; to claim that 'Hindutva' means the same as 'Hinduism' presumes a shared understanding of what Hinduism is<br><br>• many Hindus see their religion as an expression of universal truths and would find the association of it with nationalist and arguably xenophobic politics distressing<br><br>• similarly, Hindutva politics has arguably been used to promote and support actions which discriminate against non-Hindu religion, and many Hindus would see this as going against the essentially pluralistic and tolerant nature of Hinduism<br><br>• there are clear religious connections between the religion of Hinduism and the land of India, meaning some Hindus might feel justified in regarding India as the land of Hindus<br><br>• the area known as India today has given rise to a number of different religions, including Buddhism and Sikhism, which complicates claiming it as a purely Hindu homeland<br><br>• followers of these religions can be considered Hindu, according to the text of 'Who is a Hindu?', because their spiritual origins lie in the Hindu homeland; whether this is an acceptable categorisation to the individuals concerned is more debatable<br><br>• similarly, both Buddhism and Jainism are often categorised as nastika (heterodox) schools of Hinduism<br><br>• Hindutva thinkers may also claim Sikhism as a branch of Hinduism in spite of the explicit rejection of this in Sikh teaching; alternatively, Sikhism could be rejected as a foreign religion because it also has roots in Islam. | |

| Indicative content – Responses might include: | Guidance |
|---|---|
| **4. Evaluate the claim that Vivekananda's 'Neo-Vedanta' is the most influential philosophy in modern Hinduism.**<br><br>**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:<br><br>• 'Neo-Vedanta' is a term used to distinguish the ways of understanding Vedantic philosophy that developed in the nineteenth century<br><br>• it is generally thought to imply that those understandings have been influenced by Western philosophies or religious ideas<br><br>• it generally seeks to present Hinduism as a unitary/homogenous 'world religion'; usually described as being based on a universalistic interpretation of Advaita it is perhaps closer to Vishishtadvaita in the ways it characterises the divine<br><br>• it was originally a pejorative term, setting modern interpretations against what was perceived to be purer or more authentically Hindu philosophies; this rests on the view that religions are fixed and unchangeable<br><br>• contemporary scholars might also use it simply to distinguish more modern developments within the religion from ancient traditions; this rests on the view that religions are subject to change over time<br><br>• Vivekananda did not use the term himself; his teachings built on the Advaita Vedanta and the work of Ramakrishna to develop the idea of a universal essence shared by all religions<br><br>• his presentation of Hinduism to the World Parliament of Religions in 1893 used these ideas, and it was the first explanation of Hinduism to become widely known outside of India. | |
| **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:<br><br>• as the first Hindu to make a widely shared explanation of his religion for a non-Hindu audience, Vivekananda's understanding is inevitably influential for non-Hindu understanding<br><br>• Max Muller, one of earliest scholars of Indian Studies and Religious Studies in Western Academia, put Vivekananda's views about what Hinduism is at the foundation of these areas of study<br><br>• since Vivekananda also worked within India and actively sought to teach other Hindus as a means of reforming social ills, he must have been an influence on Hinduism | |

| **Indicative content –** Responses might include: | **Guidance** |
|---|---|
| <ul><li>however, in the contemporary world, Gandhi is arguably better known to non-Hindus and Gandhi's values and practices are widely considered representative of Hinduism more broadly</li><li>Gandhi knew of Vivekananda's work however, and there are ideas widely attributed to Gandhi which arguably have their origins with Vivekananda; for example, the idea that ahimsa is the highest possible virtue</li><li>Vedanta is broader than the Advaita Vedanta, but it is this form of the philosophy that Vivekanada drew on and it could therefore be more accurate to speak of neo-Advaita</li><li>Neo-Hinduism is a scholarly category that includes neo-Vedanta but expands beyond it to include other scholars and approaches through which Hinduism responds to the modern world; this implies that neo-Vedanta might be less influential in scholarly discussion than in popular understanding of Hinduism</li><li>much religious studies is still dominated by the World Religions paradigm, which is strongly influenced by the nature and form of Christianity; neo-Vedanta, and neo-Hinduism are arguably responses to this model and/or the need for Hinduism to fit it in order to be accepted or taken seriously</li><li>the central ideas of Vivekananda's work are certainly widespread in understanding of Hinduism as it is practised outside of India, including the understanding of many Hindus; however, within India many different Hindu traditions remain in existence, drawing upon many different philosophies</li><li>it can also be argued that philosophical underpinning is not a primary concern for many religious practitioners, who are more concerned with living according to their religious principles and practising their religion appropriately than they are with philosophy or metaphysics.</li></ul> | |

| Level (Mark) | Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) Demonstrate knowledge and understanding of religion and belief, including: • 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 elements of Assessment Objective 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)** *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study* | **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: <br>• excellent, clear and successful argument <br>• confident and insightful critical analysis and detailed evaluation of the issue <br>• views skillfully and clearly stated, coherently developed and justified <br>• answers the question set precisely throughout <br>• thorough, accurate and precise use of technical terms and vocabulary in context <br>• extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <br>*Assessment of Extended Response: There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.* | |
| **5** (17–20) | A **very good** demonstration of analysis and evaluation in response to the question: <br>• clear argument which is mostly successful <br>• successful and clear analysis and evaluation <br>• views very well stated, coherently developed and justified <br>• answers the question set competently <br>• accurate and appropriate use of technical terms and subject vocabulary. <br>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <br>*Assessment of Extended Response: There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.* | |
| **4** (13–16) | A **good** demonstration of analysis and evaluation in response to the question: <br>• argument is generally successful and clear <br>• generally successful analysis and evaluation <br>• views well stated, with some development and justification <br>• answers the question set well <br>• mostly accurate and appropriate use of technical terms and subject vocabulary. <br>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <br>*Assessment of Extended Response: There is a well–developed line of reasoning which is clear, relevant and logically structured* | |
| **3** (9–12) | A **satisfactory** demonstration of analysis and/evaluation in response to the question: <br>• some successful argument <br>• partially successful analysis and evaluation <br>• views asserted but often not fully justified <br>• mostly answers the set question <br>• generally appropriate use of technical terms and subject vocabulary. <br>• 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 <br>*Assessment of Extended Response: There is a line of reasoning presented which is mostly relevant and which has some structure.* | |
| **2** (5-8) | A **basic** demonstration of analysis and evaluation in response to the question: <br>• some argument attempted, not always successful <br>• little successful analysis and evaluation <br>• views asserted but with little justification <br>• only partially answers the question <br>• some accurate, but limited, use of technical terms and appropriate subject vocabulary. <br>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <br>• *Assessment of Extended Response: There is a line of reasoning which has some relevance and which is presented with limited structure.* | |

| 1 (1–4) | A **weak** demonstration of analysis and evaluation in response to the question: |
|---|---|
| | <ul><li>very little argument attempted</li><li>very little successful analysis and evaluation</li><li>views asserted with very little justification</li><li>unsuccessful in answering the question</li><li>very little use of technical terms or subject vocabulary.</li><li>very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li></ul>***Assessment of Extended Response:*** *The information is communicated in a basic/unstructured way.* |
| **0** (0) | 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 |
|---|---|
| L1 | Level one – to be used at the end of each part of the response in the margin. |
| L2 | Level two – to be used at the end of each part of the response in the margin. |
| L3 | Level three – to be used at the end of each part of the response in the margin. |
| L4 | Level four – to be used at the end of each part of the response in the margin. |
| L5 | Level five – to be used at the end of each part of the response in the margin. |
| L6 | (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. |
| SEEN | 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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