



Oxford Cambridge and RSA

GCE

Religious Studies

H573/06: Developments in Buddhist thought

A Level

Mark Scheme for June 2023

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

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

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

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| Response: indicative content | Guidance |
|---|----------|
| <p data-bbox="204 293 1075 360">1. ‘Siddhartha’s original teachings can be clearly seen in Zen Buddhism.’ Discuss. [40]</p> <p data-bbox="204 396 1062 463">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="253 499 1126 958" style="list-style-type: none"><li data-bbox="253 499 1126 656">• the original teachings of Siddhartha (the Buddha) can be found in a range of teachings for example the Four Noble Truths, Noble Eightfold Path, Three Marks of Existence, <i>samsara</i> and rebirth<li data-bbox="253 667 1086 745">• Siddhartha taught that enlightenment was overcoming those things that cause us to suffer<li data-bbox="253 757 1118 875">• Zen Buddhism focuses on overcoming language, as this is the barrier to awakening (<i>satori</i>) and on the practice of meditation to attain awakening (<i>satori</i>)<li data-bbox="253 887 1075 958">• Zen teaches that enlightenment (awakening) is overcoming those things that cause us to suffer. | |

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

- *zazen* meditation is not different from the meditation practices taught in the Noble Eightfold Path such as right effort and right mindfulness
- *zazen* leads to awakening just as the meditation practices Siddhartha taught lead to enlightenment
- Rinzi techniques (such as the use of *koans*) are used to overcome language and therefore ignorance and craving. This is comparable to the Four Noble Truths or three fires/poisons
- the five *khandhas* are important in the teaching of *anicca* and in the understanding of overcoming language in Zen
- dependent origination is an important concept in both Siddhartha's teachings and in Zen
- none of the Siddhartha's teachings for example, the Four Noble Truths, Noble Eightfold Path, Three Marks of Existence, *samsara* and rebirth are
- meditational practices connected to performing activities such as gardening, painting, martial arts are not found in Siddhartha's teachings but are explicitly taught in Zen
- right mindfulness and right effort are not really the same as *zazen* meditation
- Zen teaches that there is no real difference between *samsara* and *nibbana/nirvana*
- the *trikaya* doctrine means Zen sees 'the Buddha' very differently from the way it views Siddhartha's original teachings
- the concept of *sunyata* is expressed in Zen but not found in the same form in the original teachings of Siddhartha
- even though the concepts taught by Siddhartha are not explicitly taught or expressed it can be seen that all of Zen is a refinement or adaption of Siddhartha's teachings:
- *sunyata* is an adaption of dependent origination
- *zazen* is an adaption of right mindfulness and the techniques developed in right effort
- the five *khandhas* appear in a different context in Zen than in the first sermon
- Zen Buddhists have a very different attitudes towards scripture, than other Buddhist groups. However, the Buddha's teachings were not record in writing for several hundred years and so the assumption that the Buddha wanted Buddhists to focus on fixed writing scripture is questionable.

| Response: indicative content | Guidance |
|---|----------|
| <p data-bbox="204 293 1075 365">2. ‘Buddhists have a duty to be more environmentally aware.’ Discuss. [40]</p> <p data-bbox="204 432 1062 499">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="252 528 1123 1032" style="list-style-type: none"><li data-bbox="252 528 1123 723">• the Buddha did not give teachings specifically on this subject. He did, however, recognise that local communities could be affected by the behaviour of his followers and so, for example, he set rules that monks and nuns should never relieve themselves in or near where people would want to wash or drink.<li data-bbox="252 730 1082 824">• he also taught that monks and nuns should not disrupt the established habitat of any other creature, nor kill other living creatures<li data-bbox="252 831 1123 965">• in Zen Buddhism, the idea of the inter-relatedness of everything suggests that humans depend on nature and nature depends on humans. Harming one part of this whole is the same as harming all of it<li data-bbox="252 972 1123 1032">• if people learn to live simply and in harmony with the world, the whole of the environment will benefit | |

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

- some Buddhists might look at the examples (such as King Asoka) who have opposed hunting, promoted vegetarianism, encouraged the respectful treatment of animals and living harmoniously with the environment
- Thich Nhat Hanh's Fourteen Precepts of Engaged Buddhism include the suggestions to not live with a vocation that is harmful to humans and nature; and to not invest in companies that deprive others of their chance to live
- inter-connectedness shows that all elements of the world/ universe are interconnected and harming one part harms the whole
- some Buddhists suggest that the current environmental damage seen in climate change has been caused by greed and craving and therefore overcoming greed and craving will also help reduce the effects of climate change
- the Buddha taught that people should be detached from the world and leave worldly affairs behind if they are to gain enlightenment
- some Buddhists believe that animal life is a lower form of life compared to humans and therefore it has less value. The Buddha taught that the smaller the animal the less of an offence it was to kill it
- some Buddhists might point to the belief that nothing is permanent so conserving something like a rainforest would be illogical because it will not remain as it is today for the rest of time
- some Pure Land Buddhists might suggest that attaining nibbana/nirvana is more important. They might suggest that this world has been corrupted and therefore we must work to escape this world, so that we can go to the Pure Land and work to gain enlightenment
- the Buddha did not teach about caring for the environment, his teachings cover caring for plants and animals but out of compassion and respect for the plants and animals or the people who use them
- although the Buddha did not teach it, there are teachings that show that he was compassionate towards the environment. It might be argued that living mindfully or skilfully would entail caring for the environment but that this is a by-product of skilful

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| <p>or mindful living rather than an obligation to care for the environment.</p> <ul style="list-style-type: none"> • Candidates might refer to right action, and suggest that being environmentally aware was part of right action. This may also be linked the the five precepts and the concept of ahimsa • The concept of Buddha-nature maybe used to show that all beings are enlightened Buddha's and therefore of intrinsic value • Candidates might suggest that the teaching of the middle way might be used to prevent Buddhists going too far towards environmentalism especially if the needs of communities is a greater priority than the local environment. | |
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| Response: indicative content | Guidance |
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| <p>3. Evaluate the claim that none of Siddhartha's teachings were true, as they were only <i>upaya</i> (skillful means). [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • <i>upaya</i> is a term used to refer to an aspect of guidance along the Buddhist paths to liberation where a conscious, voluntary action 'is driven by an incomplete reasoning' about its direction • Buddhists may use their own specific methods or techniques that fit their specific situation in order to gain enlightenment. The implication is that even if a technique, view, etc., is not ultimately "true" in the highest sense, it may still be an expedient practice to perform or view to hold; i.e., it may bring the practitioner closer to the true realization in a similar way • one consequence of this is that it is possible to endorse a form of Buddhist practice as true or correct while simultaneously criticising other practice or contrasting it unfavorably to another, true practice • In some Mahayana texts, such as the <i>Lotus Sutra</i>, this idea is used as a way of criticising the Theravada Buddhist traditions; it is said that Siddhartha (the Buddha) gave them various <i>upayas</i> rather than revealing the ultimate truth, for which they were not ready. | |
| <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> | |

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| <ul style="list-style-type: none">• in the parable of the Burning House (<i>Lotus Sutra</i>) Siddhartha's teachings are presented as skilful means rather than being the ultimate truth• Nagarjuna and other Mahayana scholars have suggested that people were not ready for the higher teachings which is why Mahayana is the second turning of the <i>dhamma</i> wheel• the idea that there are two truths, ultimate and relative also shows that teachings were not universally 'true' but relatively true to a situation• the original teachings of the Siddartha were always adapted to suit the audience the Siddartha was addressing• one definition of the term <i>dhamma/dharma</i> is that it is the ultimate truth. For Buddhists this is the essence of what Siddartha taught. The <i>dharmakaya</i> is the embodiment of this idea that there is an ultimate truth• although some teachings might be adapted to suit the needs of an audience, there remains a universal truth about the nature of enlightenment behind all of these teachings• an example might be what Theravada Buddhists refer to as dependant origination and Mahayana Buddhism has reworked as <i>sunyata</i>. Both express the same truth although the teachings themselves are different• the principle of <i>upaya</i> and the concept of the two truths work together to show that there are both absolute and relative truths. The Buddha's teachings are therefore, both absolutely true on one level but relatively true on another level.• Candidates might make reference to the parable of the raft. To show that the Buddha's teaching are designed to be used but not a fixed set of dogma. | |
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| Response: indicative content | Guidance |
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| <p>4. To what extent is <i>nibbana/nirvana</i> the goal for all Buddhists? [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • <i>nibbana/nirvana</i> is the goal of the Buddhist path. The literal meaning of the term is 'blowing out' or 'quenching' which often refers to the blowing out or quenching of the three fires/poisons • <i>nibbana/nirvana</i> for many is the ultimate spiritual goal in Buddhism and marks the release from rebirths in <i>samsara</i>. • <i>nibbana/nirvana</i> is part of the third of the Four Noble Truths 'the cessation of suffering' according to the Four Noble Truths; it can be achieved by following the Noble Eightfold Path and overcoming craving or attachment • the Buddha taught that life was characterised by suffering and that <i>nibbana/nirvana</i> was the end of suffering and therefore the goal of a Buddhist's life. | |

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

- *nibbana/nirvana* is the goal for many Buddhists because it is the end of suffering. The Buddha taught that all life is suffering and that there is a path to end this suffering. The goal of this path is the ending of suffering
- *nibbana/nirvana* is often characterised as being perfect peace and happiness. This perfection comes from the absence of suffering and its causes, craving and ignorance. It is also perfect because it is not temporary
- Pure Land Buddhism suggests that *nibbana/nirvana* is the goal although it also teaches that it is not possible from this world and therefore rebirth is needed in the Pure Land first and then one can achieve enlightenment
- for many Mahayana Buddhists the goal is to become a *bodhisattva* or even a Buddha in order to help others gain enlightenment. Some make the *bodhisattva* vow which is to remain within the world in order to help all beings to gain enlightenment - this might suggest that compassion and wisdom are more important goals
- for some gaining good *kamma/karma* and positive rebirth are the most important because these will ensure that in the next life conditions may be more favourable to following the Buddhist path more closely
- for some Theravada Buddhists their goal may be to follow the Noble Eightfold Path. They might feel that the intention of the path is to give up all attachments and therefore any attachment to a goal such as *nibbana/nirvana* would inhibit their ability to make progress
- for some Buddhists their goal is to overcome *dukkha/dukhka* (suffering). Life is characterised by suffering and therefore to bring it to an end is the goal
- Zen Buddhists might see *nibbana/nirvana* and *samsara* as the same thing and so argue that the goal is to recognise this and see that everything is empty
- *nibbana/nirvana* is a goal but not the only goal of Buddhism. Some may see that understanding the nature of *kamma/karma*, craving and attachment is equally important
- in Mahayana Buddhism *nibbana/nirvana* might be a goal for all sentient beings and not just a personal goal.

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| <ul style="list-style-type: none">• Nirvana may not be the goal for secular Buddhists or for those following Knitters ideas of dual belonging. For them nirvana maybe metaphorical for a good life of an eternal life with God• For Rinzai Zen Buddhists nirvana may not be the goal because Buddhist practice was about increasing mindfulness for improved performance in war• There maybe a difference in the views of the lay sangha and monastic sangha. Lau Buddhists might work towards a better rebirth rather than nirvana. | |
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| Level (Mark) | Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> | Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme. |
|---------------------|---|--|
| 6 (14–16) | An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 5 (11–13) | A very good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge that demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 4 (8–10) | A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 3 (5–7) | A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success | |
| 2 (3–4) | A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success | |
| 1 (1–2) | A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding | |
| 0 (0) | No creditworthy response | |

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

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



MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2023

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) |

| | |
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| Consistently meets the criteria for this level | At top of level |
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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 provide extended responses

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

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