



GCE

Religious Studies

H573/07: Developments in Hindu thought

Advanced GCE

Mark Scheme for June 2019

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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>1. ‘Hinduism is a feminist religion.’ Discuss</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"> • philosophically/theologically Hinduism has aspects that imply the value and equality of women; <ul style="list-style-type: none"> - the many deities worshipped across different Hindu traditions include both gods and goddesses - some goddesses embody what might be considered traditional feminine roles and qualities, but there are also those who defy stereotypes such as <i>Durga</i> and <i>Kali</i> - the Goddess (<i>Devi</i>) is also worshipped as the Absolute in the <i>Shakti</i> tradition - <i>Shakti</i> also refers to the feminine principle, divine energy that combines with the masculine principle of <i>Shiva</i> in order for creation to take place • however, feminism does not only describe finding a place for the female philosophically but also considers how women are treated in reality • there is generally believed to be a specific female <i>dharma - strihdharma</i> - which gives women different roles and duties to men; the <i>Ramayana</i> is regarded by many Hindus as illustrating the ideal <i>dharma</i> for both men and women in the persons and relationship of Rama and Sita • the <i>Manusmriti</i> lists obedience and service to her husband among the highest virtues for women; it also says women should not travel, or work outside the home • The <i>Manusmriti</i> also says that the gods are pleased when women are honoured and treated well within their households in practice women can renounce the world and become <i>sadhvi</i>, <i>yoginis</i> or <i>sannyasini</i> in order to achieve liberation. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • Some candidates might argue that Hinduism is not a feminist religion because: <ul style="list-style-type: none"> ○ women do not have the same rights and duties as men, according to many Hindu teachings and traditional practices ○ traditions such as <i>sati</i> and the payment of dowries imply that women are the property of men and have no life or value beyond their relationship with a man; the issue of widow’s rights also supports this view ○ hindu cultures have historically valued the birth of sons 	

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<p>over daughters - the common practices of aborting female foetuses and the divorce of women who cannot have children strongly suggest that this is still the case</p> <ul style="list-style-type: none"> ○ some Hindu schools teach that a female rebirth cannot lead to liberation. ○ The Manusmriti teaches that women should regard their husband as a god, implying his superiority. <ul style="list-style-type: none"> ● Some candidates might argue that Hinduism is a feminist religion because: <ul style="list-style-type: none"> ○ it recognises the possibility of a divine feminine, with goddesses being worshipped in their own right not just as the consorts of male deity ○ within the <i>Shakta</i> tradition the supreme Absolute/ultimate Godhead is feminine in nature ○ <i>Prakriti</i>, the creative energy which acts on purusha so that things can come into existence, is feminine; while both are necessary purusha is inactive without prakriti ○ women have religious and social duties to fulfil based on what they are best suited to do, the same is true for men; being different is not the same as being unequal or devalued ○ contemporary Hindu thinkers reject traditions such as sati, infant marriage and dowry payment and distinguish these cultural traditions, which discriminate against women, from religious requirements. ● Some candidates may combine these views and argue that contradictory attitudes to women and feminism can be found within contemporary Hinduism because: <ul style="list-style-type: none"> ○ religious texts are always subject to interpretation, and the diversity of sources available in Hinduism makes it even more important to remember this; some Hindus will put emphasis on the sources which promote feminism and/or address feminist concerns and some will not ○ feminism is not solely concerned with women but with equality and the oppression of any group of people; even if Hinduism can be shown to treat women as equals to men feminist thinkers might still find cause for concern ○ the connection between philosophy and practice is not fixed - a feminist philosophy of religion does not necessarily translate to a universal feminist practice. 	

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<p>2. To what extent is <i>Vishishtadvaita Vedanta</i> different from other <i>Vedantic</i> philosophies?</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"> • ‘Vedanta’ means ‘the end of the <i>Vedas</i>, and is used to classify philosophical schools of thought arising from consideration of and commentary on the <i>Upanishads</i> • there are multiple Vedantic schools including Advaita (non-dualism), Vishishtadvaita (qualified non-dualism) and Dvaita (dualism), which differ in their understanding of the relationship between the self and <i>Brahman</i> • Vishishtadvaita is non-dualistic in that it regards the <i>atman</i> as a mode of <i>Brahman</i>, sharing the same essential nature as, and ultimately dependent upon, <i>Brahman</i> • liberation in Vishishtadvaita refers to the release of the <i>atman</i> from <i>samsara</i> and its reuniting with <i>Brahman</i> while retaining its individuality • <i>Vishishtadvaita</i> qualifies that non-dualism by regarding the world as a real manifestation of the divine rather than an illusion • Devotion to Vishnu (<i>Vaishnavism</i>) is a <i>bhakti</i> tradition grounded in the philosophy of <i>Vishishtadvaita</i>; devotion to Vishnu, who is <i>saguna Brahman</i>, will ultimately lead the worshipper to <i>nirguna Brahman</i> and liberation. • <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • Some candidates might argue that Vishishtadvaita is not a unique philosophy because: <ul style="list-style-type: none"> ○ all Vedantic philosophy draws on the same sources (the <i>Upanishads</i>), and so cannot be wholly unique ○ it relies on concepts such as <i>Brahman</i>, <i>atman</i> and <i>maya</i>, which are found across many different Hindu <i>darshanas</i> ○ it is concerned with how to achieve liberation, which is the goal of most Hindu <i>darshanas</i>, therefore it cannot be wholly unique ○ Vishishtadvaita means ‘modified non-dualism’, clearly signalling a relationship with dualist philosophy ○ when put into practice, Vishishtadvaita supports the <i>bhakti marga</i> as the path to liberation; this path is also supported by Dvaita Vedanta thinking. • Some candidates might argue that Vishishtadvaita is a unique 	

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<p>philosophy because:</p> <ul style="list-style-type: none"> ○ it has different, unique ways of understanding concepts such as <i>Brahman</i> and <i>atman</i> when compared to other Vedantic schools of thought ○ it is attempting to combine a monist understanding of <i>Brahman</i> with the idea of a real individual soul, other Vedantic schools reject one or other of these ideas ○ although Vishishtadvaita can be seen as a modification of Advaita it is not the same; a relationship of ideas is not the same as repetition or recreation of them ○ although, like other Vedantic thinkers, Ramanuja based his thinking on the <i>Vedas</i> his interpretation and understanding of that material is distinct from theirs making his work unique ○ if Vishishtadvaita were not sufficiently different from other philosophers it seems unlikely that Ramanuja would be well known to contemporary scholars. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that Vishishtadvaita is a unique strand within a broader philosophical tradition because: <ul style="list-style-type: none"> ○ while it draws upon common concepts and focuses on the shared goal of <i>moksha</i>, Vishishtadvaita interprets these ideas in its own unique way ○ since it uses the <i>Vedas</i> and is clearly situated among the Hindu philosophical schools (<i>darshanas</i>) it cannot be wholly unique; if it were completely separated from these threads it would arguably become another religion as other heterodox (<i>nastika</i>) schools such as Buddhism can be said to have done ○ Vishishtadvaita was deliberately created as a separate theory to other Vedantic schools of thought; its creator (Ramanuja) was aware that he was interpreting material others had interpreted, and so participating in a tradition, but he also wanted to create something different. 	

Indicative content – Responses might include:	Guidance
<p data-bbox="209 304 991 371">3. ‘Modern Hinduism has its origins in the Indus Valley Civilisation.’ Discuss.</p> <p data-bbox="209 421 1066 488">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="201 539 1086 1272" style="list-style-type: none"> • the Indus Valley Civilisation is the name given to the culture that built the cities archaeologists have found in the North of modern India. the name is drawn from the area where most of the archaeology has been found • the term Hindu (and hence Hinduism) is believed to derive from ‘Sindhu’, a name given to the Indus river; it originally referred to people who lived by the Indus • some of the archaeological discoveries made in the IVC cities have been interpreted as connecting to modern Hinduism - these include the proto-Shiva seal, seals bearing images of bulls and Goddess figures, and evidence of ritual bathing • the Vedas, which are generally agreed to be the oldest Hindu texts, were written over a long period of time with the earliest parts probably authored between 1700 and 1200 BCE; the IVC is challenging to date but is generally judged as being at its height between 2500 and 1800 BCE. • although the IVC did have written communication, their text is currently untranslatable, so knowledge about the culture and religion is limited and heavily reliant on scholarly interpretation of artefacts, which is always contested. <p data-bbox="209 1308 1086 1375">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul data-bbox="201 1426 1086 2029" style="list-style-type: none"> • Some candidates might argue that the Indus Valley Civilisation is not the foundation of modern Hinduism because: <ul data-bbox="296 1503 1086 2029" style="list-style-type: none"> ○ the archaeological evidence is, by its very nature, inconclusive and subjective. Much of it, for example Goddess figures, can be found in places with no connection to modern Hinduism, and the unique material, for example the proto-Shiva seal, is too rare to be a basis for strong conclusions geographical location is not a sufficient basis on which to assume cultural continuity; modern India is much larger than the Indus Valley and Hinduism is found all over it ○ The <i>Vedas</i> were not written until after the Indus Valley Civilisation had effectively collapsed and therefore these original Hindu texts did not come from the IVC ○ it can be argued that there is evidence in the <i>Vedas</i> themselves of origins elsewhere, such as references to 	

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<p>geographical and/or botanical anomalies (for example <i>soma</i>)</p> <ul style="list-style-type: none"> ○ thinking of Hinduism as a single religion is misleading; it is too diverse to be a single religion and therefore it cannot have a single foundation. <ul style="list-style-type: none"> ● Some candidates might argue that the Indus Valley Civilisation is the foundation of modern Hinduism because: <ul style="list-style-type: none"> ○ while the <i>Vedas</i> are generally agreed to be the foundational texts of Hinduism very few of the deities and practices they deal with are still important to modern Hindus; this is evidence that the origins of a religion may bear only a passing resemblance to its contemporary expression ○ there is no evidence that people just stopped living in the Indus Valley at any point between the end of that civilisation and the start of the <i>Vedic</i> period, so it seems unlikely that the <i>Vedic</i> culture was wholly unconnected to the culture which preceded it ○ the archaeological evidence is not an exact match with modern Hindu practice, but all religions evolve over time; the religion of the IVC could have been a proto-Hinduism that gradually developed into its contemporary forms ○ archaeological evidence like the proto-Shiva seal is unique to the Indus Valley area and includes symbolic elements which retain significance for modern Hindus - this is convincing evidence of IVC influence on the development of the religion ○ although it is diverse there is sufficient ‘family resemblance’ between different forms of Hinduism for scholars to continue to regard it as a single religion; this resemblance could be explained by a common origin developed in different ways over time and geographical/social shifts. ● Some candidates may combine these views and argue that the Indus Valley could be connected to modern Hinduism less directly or completely than the question implies because: <ul style="list-style-type: none"> ○ contemporary Hinduism is so diverse that it is impossible to pin down a single originating principle ○ contemporary Hinduism has many forms, some of which are associated with a particular geographical location; so while the IVC might have influenced the development of Hinduism in that area other things seem likely to have influenced its development elsewhere ○ India can be understood as ‘the land of the Hindus’ and 	

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in the contemporary world this connection between the land and the religion is important to many Hindus for reasons other than/in addition to spiritual ones; the way this question is decided and interpretation of the evidence could vary as a result of attitudes to this issue.	

Indicative content – Responses might include:	Guidance
<p data-bbox="209 241 1078 309">4. Assess the claim that all Hindus should practise the virtue of non-violence.</p> <p data-bbox="209 353 1050 427">AO1 Candidate may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="197 472 1086 1249" style="list-style-type: none"> • non-violence or <i>ahimsa</i> is widely recognised as a Hindu virtue, at least in part because of the emphasis put on this concept by Gandhi - he regarded it as the quintessential religious value • <i>ahimsa</i> commonly appears in lists of the most important virtues for Hindus, along with other forms of self-control. The <i>Manusmriti</i> also includes it among the five most important virtues for living <i>dharmically</i> • the earliest Hindu texts do not emphasise <i>ahimsa</i>, in relation to non-human living things since the emphasis of these early texts is often sacrifice. Later texts expand the meaning of the concept • the <i>Mahabharata</i> makes many references to the importance of <i>ahimsa</i> and includes a verse describing it as the highest virtue, the greatest sacrifice, the highest truth and the greatest strength (XIII.117. 37-38) • Hinduism also recognises occasions when violence might be a requirement of <i>dharma</i>. Questioning this is the trigger that leads to the unfolding of the <i>Bhagavad Gita</i> by Krishna • <i>ahimsa</i> is usually understood by modern Hindus as referring to more than physical violence and injury; it includes words and thoughts as well. <p data-bbox="209 1294 1086 1368">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul data-bbox="197 1413 1086 2020" style="list-style-type: none"> • Some candidates might argue that all Hindus should not practise <i>ahimsa</i> because: <ul data-bbox="293 1491 1086 2020" style="list-style-type: none"> ○ the varna system recognises that society needs to be able to defend itself, and to enforce its laws, which might require the use of violence. Therefore it is the duty of some Hindus to know when they should not practise <i>ahimsa</i> ○ in the <i>Bhagavad Gita</i>, Krishna tells Arjuna that the highest virtue is the fulfilment of <i>dharma</i>, which involves fighting for Arjuna as he is a <i>kshatriya</i> ○ the <i>Bhagavad Gita</i> and other texts such as the <i>Rig Veda</i> not only recognise the possibility of justified war but can be interpreted as suggesting warfare is a virtuous pursuit for rulers ○ in order for <i>karma</i> to operate sometimes people have to suffer harm; it could therefore be argued that sometimes 	<p data-bbox="1118 309 1445 801">The question asks about practicing a virtue, not about the existence of violence in society. Responses which focus solely on the use and issue of violence in society, without relating this to concepts such as personal virtue or wider meanings of <i>ahimsa</i>, are only writing about the general topic (level 2).</p>

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<p>causing harm to others is required by the <i>karma</i> of one or all the people involved</p> <ul style="list-style-type: none"> ○ there are many other virtues to be considered, and no reason why <i>ahimsa</i> should be seen as the most important one. <ul style="list-style-type: none"> ● Some candidates might argue that all Hindus should practise <i>ahimsa</i> because: <ul style="list-style-type: none"> ○ doing harm to others will also cause harm to the perpetrator, in the form of negative <i>karma</i>, which will prevent their achieving liberation ○ <i>ahimsa</i> does not only apply to warfare or other such large-scale situations; an individual Hindu may never encounter a problem on that scale but is still responsible for their personal moral choices and actions ○ <i>ahimsa</i> means more than avoiding physical violence, it also includes thoughts and words; it can be seen as encapsulating other virtues within itself and so offering a general guiding principle for life ○ meeting violence with violence can only lead to the perpetuation of violence and suffering, even if the initial violence was felt to be justified this cannot be a desirable outcome for a Hindu seeking either good <i>karma</i> or liberation ○ some interpretations of texts such as the <i>Bhagavad Gita</i> suggest that the battle being discussed is a metaphor for spiritual struggle, and the text should not therefore be read as a justification for physical violence. ● Some candidates may combine these views and argue that the practice and value of <i>ahimsa</i> is affected by broader contexts because: <ul style="list-style-type: none"> ○ different situations require different responses; issues like self-defence complicate the idea of <i>ahimsa</i> as an absolute moral principle ○ ‘harm’ is an abstract idea, and differing interpretations of what is harmful might lead to very different applications in an individual’s life; vegetarianism would be one example ○ the broad understanding of <i>ahimsa</i> most modern thinkers recognise has its foundations in the work of Gandhi and draws heavily from Jain teachings and principles; accepting his interpretation of texts such as the <i>Bhagavad Gita</i> means ignoring other interpretations and other texts of arguably equal provenance. 	

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 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: <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 <p>Assessment of Extended Response: <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 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 	

	<ul style="list-style-type: none">• 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 2019

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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