



Oxford Cambridge and RSA

GCE

Religious Studies

H573/05: Developments in Jewish thought

Advanced GCE

2021 Mark Scheme (DRAFT)

This is a DRAFT mark scheme. It has not been used for marking as this paper did not receive any entries in the series it was scheduled for. It is therefore possible that not all valid approaches to a question may be captured in this version. You should give credit to such responses when marking learner's work.

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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. Critically assess the relationship between the Biblical Promised Land and the present day State of Israel.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • the Biblical understanding of the Land of Israel as that promised by God to Abraham which forms the religious basis for the claims of the Jewish people to a land of their own in Palestine • Jews have consistently referred to the Promised Land in their prayers, rituals and observances • the boundaries of the Promised Land as given in the Bible, and whether or not the State of Israel can be derived from these sources • historical and political factors surrounding the establishment of the State of Israel (Jewish-British conflict in Palestine, UN plan for partition, Declaration of the State of Israel.) • an overview of Zionism • different viewpoints within Judaism and within wider society, towards the importance and significance of the Land • the claims of Israelis and Palestinians regarding both the Land and the creation of a Jewish State. <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 the relationship between the Biblical Promised Land and the present day State of Israel is challenging because: <ul style="list-style-type: none"> ○ Jewish groups such as <i>Neturei Karta</i> refuse to recognise the existence or authority of the State of Israel; there can be no Jewish state until the coming of the Messiah ○ the boundaries of the State of Israel cannot be inferred from the biblical promises of Land ○ the institutions and national life of the present day State of Israel is the same as any other democratic state with political ideologies, political leadership and a secular way of life ○ the establishment of a Jewish state in Palestine does not constitute the Holy Land ○ historical, and continued conflict, between the State of Israel and the State of Palestine/Palestinian territories. 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none">• Some candidates might argue that there is a clear and positive relationship between the Biblical Promised Land and the present day State of Israel because:<ul style="list-style-type: none">○ the establishment of the present day State of Israel confirms belief in God and his promises to Abraham○ the establishment of the modern Jewish state and the ingathering of exiles, marks the beginning of the Messianic redemption○ the objective of some forms of Zionism - to recover for the Jewish people their historic homeland in Palestine – has been met○ Jewish faith and culture are affirmed by the State.• Some candidates may combine these views and argue that:<ul style="list-style-type: none">○ Biblical concepts related to the Land such as stewardship are being implemented by the modern State through current environmental programmes○ although the modern State of Israel can be seen as secular political state, at its foundation and core is an affirmation of Jewish faith, religion and culture.	

Indicative content – Responses might include:	Guidance
<p>2. ‘Faith and trust in G-d is all that is required to deal with the presence of suffering’. Discuss with reference to the book of Job.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • the concept of, development of, and themes of, suffering within Hebrew scriptures and later theology • an overview of the prescribed chapters of Job; Job’s innocent suffering calls into question the system of rewards and punishments of the traditional Jewish theodicy • exegesis of Job 1-4: Satan is permitted by God to test Job, the monologue of Job exploring his innocent suffering, and speech of Eliphaz which recounts the traditional view of suffering as punishment for sin • exegesis of Job 38: God speaks to Job from the whirlwind proclaiming God’s omnipotence and power and the distance between human understanding and that of God • exegesis of Job 42: the return to Job of his family and possessions and the lifting of suffering. <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 ‘faith and trust in God is all that is required to deal with the presence of suffering’ because: <ul style="list-style-type: none"> ○ the epistemic distance between God and humankind requires a response of faith and trust ○ although the Book of Job confronts the reader with the possibility that evil could derive from God, it also shows that a response of faith and trust in God can end suffering ○ Job 38 poetically explores that the ways of God cannot be understood; the covenant response of the people should be faith and trust in God throughout history ○ writings such Job can be classified as <i>hohma</i>, wisdom literature; the teachings in such literature represent a faith response to suffering in times of historical need. • Some candidates might argue that the statement faith and trust in God is all that is required to deal with the presence of suffering is problematic because: 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ Job’s innocent suffering calls into question the whole system of rewards and punishments of traditional Jewish theodicy as expressed by Eliphaz and some other Biblical sources ○ traditional theological thought shows the power and love of God who demonstrates justice and mercy, omnipresence and universalism; these themes are at odds with a God who permits innocent suffering ○ the problematic argument of the juxtaposition of God-given freewill and innocent suffering ○ the final chapter of Job (42) which shows rewards for Job’s faith and trust in God may represent a later redaction to the book of Job. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ theology and close readings of Biblical texts <i>explores</i> rather than <i>explains</i> the problem of suffering ○ humans cannot expect to find adequate reasons other than the acceptance of the will of God in submission and trust; innocent suffering still continues despite faith and trust in God. Job offers equally a deeply unsatisfactory and yet perhaps the only answer to the problem of suffering. 	

Indicative content – Responses might include:	Guidance
<p>3. To what extent has the Holocaust challenged the traditional view of the G-d of classical Theism?</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • the concept of, and discussion of theodicy as a way in which monotheistic faiths have attempted to reconcile the God of classic theism with evil and suffering in the world • explanation of one or more of the following Post-Holocaust theologies and how each scholar has attempted theologically to reconcile the concept of an omnipotent, omnibenevolent and omnipresent God with the historical events of the Holocaust <ul style="list-style-type: none"> ○ Rubenstein: God and the death camps, doubt of God, God as the Ultimate Nothing/Nothingness ○ Fackenheim: religious duty, Jews forbidden to hand Hitler a posthumous victory ○ Maybaum: role of Hitler, Holocaust and Sacrifice, God's providential plan, remnant ○ Berkovitz: free will, Hidden God (Hester Panim), Holocaust as a human and historical event, 'Job' and the modern Jew • the philosophical and ethical consequences of the Holocaust for understanding the role of God and humankind in the world; freewill, ethical decision making and nature of God • Orthodox and Progressive responses to the Holocaust and to the nature of God and humankind. <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 the Holocaust has challenged the traditional view of the God of classical theism as: <ul style="list-style-type: none"> ○ arguments such as the inconsistent triad when used in relation to the problem of evil and the events of the Holocaust would hold that the propositions 'God is omnipotent', 'God allows suffering' and 'God exists' are logically inconsistent ○ holding fast to a belief in divine being, one who made covenant promises to his people, is logically at odds with the events of the Holocaust 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ the refutation of God, and a reimagining of the God of classical theism, can be the only answer following such tragedy (Rubenstein) ○ if traditional Jewish theology is followed and tragedies are the result of God's punishment for sin, this by implication sees Hitler as an instrument of God's will; this would require a shift in view of the God of classical theism. <ul style="list-style-type: none"> ● Some candidates might argue that the Holocaust has not challenged the traditional view of the God of classical theism as: <ul style="list-style-type: none"> ○ the Holocaust is the ultimate form of vicarious atonement and God's providential plan, the idea of <i>Churban</i> (Maybaum) ○ God's 'absence' during the Holocaust can be explained through the classical concept of <i>Hester Panim</i> and free will (Berkovitz) ○ Auschwitz is another religious revelation and to survive as a Jew is the new 614th Commandment (Fackenheim) ○ the philosophical and ethical consequences of the Holocaust for understanding the role of God and humankind are too complex for human understanding (epistemic distance). ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ the traditional explanations of evil and suffering do not apply to the Holocaust as it is too enormous a tragedy (Fackenheim) ○ Post-Holocaust theology has been interpreted differently within the different divisions of modern Judaism and society as a whole; modern philosophy and theology allows for a post-truth and post-modern understanding of God and God's actions 'in history'. 	

Indicative content – Responses might include:	Guidance
<p>4. Evaluate the impact of Jewish feminism on Jewish society.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • the rationale behind the development of Jewish feminism and Jewish feminist theology • Orthodox and Progressive responses to feminism and women in leading roles in Judaism • ‘rethinking women within Torah’: an overview of Judith Plaskow (reshaping Jewish memory to reclaim the Torah for women, Sinai and the covenant) • ‘rethinking women in marriage’: an overview of Rachel Adler (the nature of traditional Jewish marriage; agunah, notion of acquisition, Lovers Covenant or Brit Ahuvim). <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 the impact of Jewish feminism on Jewish society has been limited because: <ul style="list-style-type: none"> ○ the Tenakh is God-given revelation and should not be challenged and ‘reread’ ○ the work of some feminists could be seen as eisegeses – that is reading a personal bias (here feminist ideals) into a text – rather than exegesis which is critical scholarly interpretation ○ Jewish ‘feminism’ is contrary to the ideals of some Orthodox thinking and traditions ○ male and female have special and God given roles within the family which could be seen as equal and inclusive and there is as such no need for a ‘feminist’ agenda ○ the Tenakh is a time-bound textual source and as such the presentation of women must be understood within the context of when it was written. • Some candidates might argue that Jewish feminism has impacted significantly on Jewish society because: <ul style="list-style-type: none"> ○ Jewish feminism validates the experiences of modern Jewish women through reinterpretation of Jewish theology ○ Jewish feminism has helped to challenge and confront the androcentric male-centric language that dominates Jewish theology and secular historical society and ‘reclaiming’ them for the female 	









Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ Plaskow has attempted to create a theological narrative that merges modern feminism and feminist concerns with Judaism by demanding a new understanding of Torah, God, and Israel ○ Adler's approach is in tune with modern concerns such as same-sex relationships and civil partnerships, an inclusive Judaism must accept such relationships as secular law does ○ women now hold significant religious and leadership roles within some forms of Judaism, a situation which mirrors the secular feminist ideals of equality and inclusion. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ Adler refused to reject <i>halakhah</i>, as some other Jewish feminists had done; she argued that <i>traditional</i> Jewish law had excluded the voices of women ○ most Jewish feminist thinkers agree that Judaism can be inadequate to the requirements of feminism but there is disagreement as how to approach this: can something be reclaimed if there is no agreement as to what it is that should be reclaimed 	

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 	

	<ul style="list-style-type: none">• 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

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 mark scheme.

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 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.

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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