

**GCE**

**Religious Studies**

**H573/05: Developments in Jewish thought**

A Level

**Mark Scheme for June 2022**

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

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

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

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Indicative content – Responses might include:	Guidance
<p><b>1. To what extent is messianic hope important for modern day Judaism?</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the nature and role of messiah in the Biblical texts studied</li> <li>• the difference between messianic hope and the more explicit belief in the messiah, and how this impacts on belief, teaching and practice</li> <li>• discussion of Maimonides ‘Twelfth Principle of Faith’ concerning the days of the messiah and</li> <li>• description of what is to happen when the messiah arrives including: the restoration of the Davidic kingdom to its former glory, the rebuilding of the Temple, the ingathering of the exiles of Israel, the restoration of Torah Law including the sacrificial cult</li> <li>• Maimonides’ teachings on the purpose of the messianic age, including e.g. that Jews be free from oppression to study Torah and thereby inherit the life of the World to Come</li> <li>• the messianic age: a new and perfected age of universal peace and harmony between nations</li> <li>• how the messiah and messianic hope is understood by Orthodox and Progressive Jewish groups today</li> <li>• the implications of Zionism and the establishment of the modern State of Israel for the doctrine of messianic hope, including e.g. whether the ingathering of exiles (notably, following the Holocaust) constitutes the beginnings of the messianic redemption.</li> </ul>	<p>Study of the messiah and messianic hope is explicitly detailed in the specification in section</p> <p>2: Insight (<i>Maimonides: Jewish Theologian and Philosopher</i>)</p> <p>2: Insight (<i>Suffering and Hope</i>)</p> <p>Answers may take an approach which focuses on one aspect of the specification only or a more synoptic approach which could also draw upon content in section 4: developments. Either approach is valid.</p>
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• <b>Progressive position:</b> the establishment of the Kingdom of God does not require the presence of a personal messiah</li> <li>• what was promised by the prophets was a messianic age which Jews can help to bring about by perfecting themselves, i.e. by doing justice and loving mercy and walking humbly with God (Micah)</li> <li>• analysis of the impact of the Pittsburgh Platform and the influence of this on the teachings of Reform Judaism</li> <li>• the idea of something happening in the future - rather than the need to change the world as it is – could be seen as outdated</li> <li>• Judaism does not need to appeal to Biblical texts or the Rabbinic tradition as evidence for what is to happen in the future</li> <li>• the notion of one person exercising dominion over all humanity does not appeals to the modern democratic spirit</li> <li>• <b>Orthodox position:</b> the messiah will re-establish the Temple in Jerusalem and from there help to bring about the Kingdom</li> </ul>	

Indicative content – Responses might include:	Guidance
<p>of God in which God’s Torah prevails and discussion if this is relevant/important/possible</p> <ul style="list-style-type: none"> <li>• the messiah is a military figure who will establish peace; He will establish a government in Israel that will be the centre of all world government</li> <li>• belief in the coming of the messiah is part of Maimonides’ Thirteen Principles of Faith, and therefore one of the minimum requirements of Jewish belief</li> <li>• belief follows the word of God and shows faith and trust in God and God’s word</li> <li>• neither Orthodox or Progressive responses can be seen as ‘preferable’ nor can they be compared; they come from different starting points regarding belief and lived Judaism</li> <li>• the relevance of the teachings of Maimonides might be analysed and whether they are held as authoritative today or are they a product of a different time and different theological thinking</li> <li>• whether or not messianic hope is vital for modern Judaism at all might be explored.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>2. ‘Religious concepts related to the Promised land are no longer relevant in the modern day State of Israel.’ Discuss.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• all land is God’s land; humans have a responsibility to care for it, and are given the power to oversee it on God’s behalf</li> <li>• Jews have a particular relationship with the Land of Israel; the Torah contains instructions for right use of this land,</li> <li>• the Sabbatical rest every seven years (shemittah)</li> <li>• the Year of Jubilees legislation</li> <li>• the establishment of kibbutzim ‘by all for the benefit of all’ and with the hope of encouraging Jews who would be deeply tied to the land could be seen as a broader religious concept</li> <li>• the differences between the concept of the Land of Israel and the modern day State, and whether or not the mitzvot unique to the Land apply in it.</li> </ul>	<p>This question is drawn from Section 5: Society.</p> <p>The specification lists concepts related to the land as:</p> <ul style="list-style-type: none"> <li>• stewardship</li> <li>• shemittah</li> <li>• the Year of Jubilees</li> <li>• establishment of kibbutzim</li> </ul> <p>Answers may take an approach which focuses on one concept, a selection of specification concepts, or a more synoptic approach. Either approach is valid.</p>

Indicative content – Responses might include:	Guidance
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• traditional teachings on stewardship of the Land being observed/not observed</li> <li>• 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</li> <li>• Jews have consistently referred to the Promised Land in their prayers, rituals and observances</li> <li>• Biblical concepts related to the Land such as stewardship are being implemented by the modern State through current environmental programmes</li> <li>• the difficulties involved in applying religious teachings in a modern, secular society</li> <li>• the difficulties faced by the Israeli government in fulfilling the biblically-mandated requirement for the Land to ‘rest’ without destroying the State’s fragile agricultural economy</li> <li>• rabbinic legislation exists to avoid the hardships of Land-rest laws</li> <li>• Jewish survival in the Land is conditional upon it being maintained as the Holy Land, i.e. the fulfilment of mitzvot with reference to the Land</li> <li>• the kibbutzim could be seen as playing a major role in the creation of the Jewish state and aspects of daily living – social, economic and political – or could be seen as marginal movement</li> <li>• different viewpoints within Judaism and within wider society, towards the importance and significance of the Land</li> <li>• 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 and as such the relevance or not of Biblical teachings to a modern State; the boundaries of the State of Israel cannot be inferred from the biblical promises of Land.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>3. ‘If same-sex relationships and marriages are legal in many parts of the world, then Judaism must no longer see such relationships as prohibited.’ Discuss.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• halakhah in relation to sex and that the act of sex as a mitzvah; sex within marriage, sex for procreation, sex as an act of pleasure including acts and relations that could be considered controversial or prohibited</li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"> <li>• Biblical texts e.g Leviticus 18:22; male-male relationships deviate from ‘what is natural’, and carries with it punishment</li> <li>• Biblical texts have no direct rulings about female homosexuality and/or same-sex marriage</li> <li>• Reform Judaism; there is no prohibition on same sex relationships, although ‘same sex marriage’ has caused discussion in Reform circles and the position on this keeps changing</li> <li>• Many Orthodox Jews oppose homosexuality on the grounds that: it is considered by many to be unnatural, it results in childless couples, and so does not fulfil God's request to be fruitful and multiply, male homosexuality is forbidden by the teachings in Leviticus, homosexuality usually results in sex outside of marriage</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Biblical laws reflect a different time to modern society</li> <li>• interpretation of the Torah is needed if Judaism is to be a religion of acceptance, which echoes modern secular values, and where all are treated as equal</li> <li>• premarital sex and the decision to not be married reflect modern secular values and some feminist concerns but this does not mean sexual acts within a loving unmarried relationship are any less significant for the couple</li> <li>• Judaism needs to ‘modernise’ if it is to stay relevant and an accepting, inclusive, living faith</li> <li>• homosexual acts are forbidden, not homosexual orientation; Judaism focuses on a person's actions rather than a person's desires, as long as these are not acted upon</li> <li>• Although the biblical book of Leviticus prescribes the death penalty for male homosexual acts, it is not believed by most modern Jews to be a binding religious rule.</li> <li>• Ancient rabbis prohibited homosexuality in order to distinguish Jewish practices from those of Greeks and Romans for whom homosexuality was common practice. Nowadays Liberal and some Reform Jews are happy to accept civil partnerships and respect homosexual relationships that are loving and committed</li> <li>• a non-sexual homosexual or lesbian relationship could be considered acceptable but sexual activity within the relationship may not be</li> <li>• liberty and pleasure may be more important to some than adherence to outdated Laws</li> <li>• same sex relationships cannot be sanctified and are not kiddushin or holy</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>• the Torah is timeless and holy as it represents divine revelation; the messages within it should be followed even when they are counter to common law</li> <li>• sexual activity is for procreation; same-sex relationships cannot produce life, they cannot be deemed holy.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>4. Critically discuss how a study of Chagall’s art can aid understanding of Jewish suffering and persecution during the Nazi regime.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the Nazi campaign against ‘Jewish art’ including that of Chagall – the classification of degenerate ‘art’, the fate of those classed as degenerate artists (including Chagall), the Entartete Kunst exhibit (1937)</li> <li>• the rise of persecution of European Jewry in the period of the art-work studied including devastation of pogroms under Russian Empire and anti-Jewish violence and persecution of Jews under the Nazi’s regime</li> <li>• symbol and metaphor within the paintings of Chagall outlined within the specification with allude to destruction and sacrifice in Jewish history (Solitude)</li> <li>• symbol and metaphor within the paintings of Chagall outlined within the specification with allude to Jewish persecution (White Crucifixion)</li> <li>• the ways in which post-Holocaust theology has addressed an understanding of the destruction and persecution of Jews under the Nazi regime and how this is echoed/supported/developed in a study of art.</li> </ul>	<p><b>Although the question focuses on Chagall to enable candidates to position their answer, candidates could also refer to other art and artists studied.</b></p>
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• analysis of the role of art as a form of Jewish resistance during the Nazi regime and in the post-war period</li> <li>• the art of Chagall as an act of resistance to: Jewish life in the Pale of Settlement, destruction and persecution of Jews under the Nazi regime, classification as a degenerate artist</li> <li>• Nazi regime actively promoted and censored forms of art between 1933 and 1945; by propagating the theory of degenerate art, the Nazis combined their anti-Semitism with their drive to control the culture</li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"> <li>• Entartete Kunst exhibit (1937); featured works by Jewish artists in particular (including Chagall) so further demonstrating anti-Semitism and persecution</li> <li>• Chagall's work of 1933 and 1938 focus on the Jewish persecution at that time in history – it was only the end of the war was the full extent of persecution was known to all</li> <li>• In Solitude created in 1933 as the Nazi's came to power, the dark pallet and dark clouds could be seen to represent the anti-Semitic rhetoric that was starting to be evident in Nazi Germany</li> <li>• In White Crucifixion, violent acts against Judaism can be seen around the edges of the art work including burning of a synagogue and people fleeing; Chagall created this piece in response Kristallnacht, the "Night of Broken Glass", there is a limited pallet of colour which could be said to represent despair and persecution</li> <li>• not all of Chagall's work focuses on Jewish persecution; he has many artistic works and styles that focus on the joy of life and other subject matter which is not specifically Jewish</li> <li>• much of Chagall's work has a modernist, fantasy style that is cannot be said to accurately depict history and the Jewish persecution of the time</li> <li>• a viewer of art work can read into a picture or painting their own interpretation which may, or may, not have been the creator's intension</li> <li>• many would say that Chagall remain the most important visual artist to have borne witness to, and depicted, East European Jewry before its destruction under persecution.</li> </ul>	



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

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

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

# MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2022

## H173, H573 AS and A Level Religious Studies

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

### **Crossed Out Responses**

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

### **Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

### **Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then

add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.

- a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**

If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.









9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To determine the mark within the level**, consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

## 11. Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	(H573 only) Level six - to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

# SUBJECT-SPECIFIC MARKING INSTRUCTIONS

## H173, H573 AS and A Level Religious Studies

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

### Using the Mark Scheme

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

### Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions:

**AO1** (Demonstrate knowledge and understanding of religion and belief) and

**AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

### Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

### Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

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



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