

**GCE**

**Religious Studies**

Unit **H573/05**: Developments in Jewish Thought

Advanced GCE

**Mark Scheme for June 2018**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.








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.

© OCR 2018

## 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.
	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****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.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. 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 this 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.

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, 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.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**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

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*.

Question	Indicative content	Marks	Guidance
1	<p><b>‘For an inclusive Judaism, <i>Brit Ahuvim</i> is not just a desire but a necessity’. Discuss.</b></p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates’ skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• the rationale behind the development of Jewish feminism/Jewish feminist theology and key figures in Jewish feminist who have worked towards an ‘inclusive Judaism’</li> <li>• an overview of the wider views of Rachel Adler in relation to Rethinking Women: the nature of traditional Jewish marriage; agunah, the notion of acquisition</li> <li>• an overview of Adler’s <i>Brit Ahuvim</i> as a partnership which rethinks and reinterprets the traditional view of marriage</li> <li>• the dissolving of the <i>Brit Ahuvim</i> and how this reinterprets male and female roles in marriage and the traditional notion of divorce documents and processes (<i>Get</i>)</li> <li>• Adler’s view of the reconstruction and reconfiguration of the marriage</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p>	

Question	Indicative content	Marks	Guidance
	<p>tradition</p> <ul style="list-style-type: none"> <li>Orthodox and Progressive responses to 'rethinking' women in marriage and how Adler's approach may echo some secular approaches to relationships.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <p>Some candidates might argue that for an inclusive Judaism, <i>Brit Ahuvim</i> is a necessity because:</p> <ul style="list-style-type: none"> <li>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</li> <li><i>Brit Ahuvim</i> enables the female to have equality</li> <li>as a Jewish feminist, Adler's writings support the notion that classical notions of Jewish law cannot remain unchallenged</li> <li>Adler argues that the notion of covenant is a more fitting metaphor for the relationship of mutuality and love that exists between two people so holds to a 'religious reading'.</li> </ul> <ul style="list-style-type: none"> <li>Some candidates might argue that that for an inclusive Judaism, <i>Brit Ahuvim</i> is not a necessity because: <ul style="list-style-type: none"> <li>Adler's concept represents a rereading of Law which is G-d given</li> <li>Jewish 'feminism' is counter to the ideals of some Orthodox thinking and traditions</li> <li>male and female have special and G-d given roles within the family which could be seen as equal and inclusive</li> <li>same-sex marriages etc are counter to biblical texts and tradition and the <i>Brit Ahuvim</i> cannot be seen as <i>Halakhic</i>.</li> </ul> </li> </ul> <ul style="list-style-type: none"> <li>Some candidates may combine these views and argue that:</li> </ul>	(AO2 24)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>Adler refused to reject <i>halakhah</i>, as some other Jewish feminists had done; she argued that traditional Jewish law had excluded the voices of women</li> <li>Adler suggests how a more inclusive Judaism could be promoted, one that would inspire all Jews to draw upon the totality of Jewish tradition and law to promote justice for all.</li> </ul>		
<b>2</b>	<p><b>Evaluate the extent to which covenants are promises on the part of G-d not two-way agreements.</b></p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></li> <li>the analysis and evaluation of aspects of, and approaches to, religion and belief</li> <li>cause and significance of similarities and differences in belief, teaching and practices</li> <li>approaches to the study of religion and belief.</li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>covenant as a concept: a promise between G-d and the people; obligatory and promissory covenant types/ Ancient Near Eastern parity and suzerainty treaties</li> <li>the idea that the biblical form and idea of a 'covenant' is not new to the Ancient</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p>	<p>The Abrahamic Covenant (Genesis 12:1–3, 7; 15:1–21; 17:1–21) and The Mosaic Covenant (Exodus 19:1–20:20) are set texts; candidates should demonstrate knowledge and understanding of these texts within their answer.</p>

Question	Indicative content	Marks	Guidance
	<p>Near East but the content of the covenant between G-d and the Israelites was unique and based on a relationship of promises</p> <ul style="list-style-type: none"> <li>• The Abrahamic Covenant (Genesis 12:1–3, 7; 15:1–21; 17:1–21): an analysis of sections of the set text such as the signs of the covenant, covenantal promises and their significance e.g. circumcision, ‘cutting of the covenant’</li> <li>• The Mosaic Covenant (Exodus 19:1–20:20): an analysis of sections of the set text such as the signs of the covenant, covenantal promises and their significance e.g. sprinkling of blood, Law</li> <li>• the set texts demonstrate the developing relationship between man and G-d through the covenants</li> <li>• the notion of covenant as a particularly Jewish concept: the ‘uniqueness’ of, and role of, covenants in Jewish thought and in understanding G-d.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that covenants are promises on the part of G-d and not two-way agreements because: <ul style="list-style-type: none"> <li>○ theologically, a case might be made that covenants in the Jewish Scriptures, are part of a one-way long term plan where G-d always keeps his promises until his will for the destiny of the whole of humanity is realised</li> <li>○ covenant forms part of the wider idea of salvation history instigated by G-d and not by man</li> <li>○ G-d starts or initiates the encounter of the covenants studied and in the covenants promises are outlined for man</li> <li>○ despite humankind ‘breaking’ covenants, G-d is willing to continue his relationship and forms new covenants throughout the Hebrew Scriptures with different parties.</li> </ul> </li> <li>• Some candidates might argue that covenants are not promises on the part of G-d but two-way agreements because: <ul style="list-style-type: none"> <li>○ the rite in Genesis 15, for example, might be used to support the idea that</li> </ul> </li> </ul>	(AO2 21)	

Question	Indicative content	Marks	Guidance
	<p>such ancient Semitic rituals were automatically two-way because both parties were required to participate in the ceremony of passing between the severed parts of the sacrifice as a symbol of the fate of breakers of covenants</p> <ul style="list-style-type: none"> <li>○ in the biblical covenants studied the recipients have to agree to, and accept, the covenant and all parties participate in the covenant</li> <li>○ some scholars may discuss similarities of the biblical covenants to Ancient Near Eastern parity and suzerainty treaties, the former of which were between equal parties</li> <li>○ G-d requires the people for the covenant to 'exist', as such, the very nature of covenant requires a two-way relationship of trust and belief.</li> </ul> <ul style="list-style-type: none"> <li>• Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ though it is true that G-d takes the initiative and the covenants seem to be unconditional, the faith of Abraham and Moses (and the people) was a prerequisite factor</li> <li>○ circumcision and the Law were part of the covenant deal rather than a response</li> </ul> <p>the covenant between G-d and man is peculiarly Jewish</p> <li>○ the idea of the covenant marks the beginning of Israel as the people of G-d and a developing relationship between G-d and man, as such all parties are vital for the covenant relationship to succeed.</li> <li>○ with different parties.</li> </li></ul> <ul style="list-style-type: none"> <li>• Some candidates might argue that covenants are not promises on the part of G-d but two-way agreements because: <ul style="list-style-type: none"> <li>○ the rite in Genesis 15, for example, might be used to support the idea that such ancient Semitic rituals were automatically two-way because both parties were required to participate in the ceremony of passing between the severed parts of the sacrifice as a symbol of the fate of breakers of</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
	<p>covenants</p> <ul style="list-style-type: none"> <li>in the biblical covenants studied the recipients have to agree to, and accept, the covenant and all parties participate in the covenant</li> <li>some scholars may discuss similarities of the biblical covenants to Ancient Near Eastern parity and suzerainty treaties, the former of which were between equal parties</li> </ul>		
3	<p><b>‘The process of conversion to Judaism is too complex.’ Discuss.</b></p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates’ skills at:</i></p> <ul style="list-style-type: none"> <li>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></li> <li>the analysis and evaluation of aspects of, and approaches to, religion and belief</li> <li>cause and significance of similarities and differences in belief, teaching and practices</li> <li>approaches to the study of religion and belief.</li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>how identification as a Jew can be defined by birth, conversion and patrilineal/matrilineal descent</li> <li>conversion as a concept: how the process of conversion to Judaism is outlined within the <i>Shulkhan Arukh</i>, how ‘conversion’ as a wider concept is alluded to</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p>	

Question	Indicative content	Marks	Guidance
	<p>in other sources e.g. <i>Book of Ruth</i></p> <ul style="list-style-type: none"> <li>• circumcision for male converts as a sign of the covenant relationship with G-d and to echo the Abrahamic Covenant, Orthodox and Progressive responses to circumcision or converts</li> <li>• questions to proselyte: motivation for conversion is examined</li> <li>• <i>mikveh</i>: the convert must undergo immersion in the Jewish ritual bath with appropriate prayers and instruction</li> <li>• living a Jewish way of life within the community including religious instruction before conversion, the role of the Jewish court (<i>bet din</i>) and Orthodox and Progressive responses to the conversion process in modern Judaism.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that the process of conversion to Judaism is too complex because: <ul style="list-style-type: none"> <li>○ conversion in other religions for reasons such as for marriage or to raise children in the faith of one parent, is not as complex as in Judaism</li> <li>○ Orthodox Judaism does not usually accept the validity of conversions carried out in non-Orthodox institutions and as such even a 'convert' to the religion is not seen as a convert by all, this highlights the complexity of the conversion process</li> <li>○ religion can be defined as belief and commitment to a God or belief system, as such, if a person believes in G-d conversion should be easier especially when there are some who are considered Jewish but do not hold beliefs or keep practices and Law</li> <li>○ even when a person is converted they may not be seen as, or treated equally, by all within the Jewish faith, highlighting the complexity of the conversion process.</li> </ul> </li> <li>• Some candidates might argue that the process of conversion to Judaism is not too</li> </ul>	(AO2 24)	

Question	Indicative content	Marks	Guidance
	<p>complex because:</p> <ul style="list-style-type: none"> <li>○ becoming a Jew is not just a religious change, the convert becomes a member of the Jewish People and embraces Jewish culture and history, as such, the complex process reflects this undertaking in personal and physical change</li> <li>○ Judaism is a religion but it is also a covenant people and to reflect this the conversion process is more than just a declaration of belief</li> <li>○ the convert must be committed to loving G-d and following his wishes as expressed in the Torah, conversion should not be undertaken lightly but due to an overpowering wish to join the Jewish people and the covenant with G-d</li> <li>○ the conversion process ensures that those that undertake it are aware of the commitment to the Torah and how it may be difficult for the average person to follow all commandments of the Torah in their life.</li> </ul> <ul style="list-style-type: none"> <li>• Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ conversion to Judaism in modern times/progressive Judaism has become less complex, often circumcision and the use of the <i>mikveh</i> have been replaced with a period of study and a ceremony and as such the process is less complex</li> <li>○ if the Jewish faith is to be strengthened in a time of growing secularisation, the conversion processes should reflect that conversion to Judaism is not something to be done lightly but that equally it should not be too complex.</li> </ul> </li> </ul>		
4	<p><b>'The refutation of G-d is the only acceptable response to the Holocaust.'</b> <b>Discuss.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and</i></p>	40	

Question	Indicative content	Marks	Guidance
	<p><i>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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li><i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li><i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li><i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li><i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>the concept of 'theodicy' as a way in which monotheistic faiths have attempted to reconcile the G-d of classic theism with the events of the Holocaust</li> <li>overview of Rubenstein and his thinking in 'After Auschwitz': the ideas of G-d and the death camps, doubt of G-d and G-d as the Ultimate Nothing/Nothingness and G-d</li> <li>Rubenstein rejected the notion that the Holocaust was G-d's will; he concluded we live in a time of the 'death of G-d' in which existence is ultimately meaningless</li> <li>Rubenstein argues for the abandonment of the concept of a 'chosen people' which is a cause of anti-Semitism and persecution</li> <li>the 'return to nature' and the return to Zion as part of the process of Jewish redemption from history and of self-liberation</li> <li>Rubenstein presents a demythologising of the Jewish traditions by rejecting the traditional image of G-d of the Hebrew Bible.</li> </ul>	(AO1 16)	

Question	Indicative content	Marks	Guidance
	<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that the refutation of G-d is an acceptable response because: <ul style="list-style-type: none"> <li>○ holding fast to a belief in an omnipotent, benevolent and omnipresent divine being, one who made covenant promises to his people, is logically at odds with the events of the Holocaust</li> <li>○ if traditional Jewish theology, which holds tragedies as G-d's punishment for sin, are held this by implication sees Hitler as an instrument of G-d's will, a notion that cannot stand</li> <li>○ Rubenstein's argument is not one of atheism but one which rejects the G-d of scripture</li> <li>○ arguments such as the inconsistent triad when used in relation to the problem of evil would hold that the prepositions 'G-d is omnipotent', G-d allows suffering and G-d exists are logically inconsistent.</li> </ul> </li> <li>• Some candidates might argue that the refutation of G-d is not a convincing response because: <ul style="list-style-type: none"> <li>○ the traditional explanations of evil and suffering do not apply to the Holocaust as it is too enormous a tragedy (the argument of Fackenheim)</li> <li>○ Auschwitz is another religious revelation and to survive as a Jew is the new 614th Commandment (additional argument of Fackenheim)</li> <li>○ G-d's 'absence' during the Holocaust can be explained through the classical concept of <i>Hester Panim</i> and free will (the argument of Berkovitz)</li> <li>○ the Holocaust is the ultimate form of vicarious atonement and G-d's providential plan, the idea of <i>Churban</i> (the argument of Maybaum)</li> </ul> </li> <li>• Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ Post-Holocaust theology has been interpreted differently within the</li> </ul> </li> </ul>	<b>(AO2 24)</b>	

Question	Indicative content	Marks	Guidance
	<p>different divisions of modern Judaism and society as a whole; modern philosophy and theology allows for a post-truth and post-modern understanding of G-d and G-d and history</p> <ul style="list-style-type: none"><li>○ the philosophical and ethical consequences of the Holocaust for understanding the role of G-d and man in the world are perhaps too complex for our understanding; as such, for some a refutation of G-d can be the only answer following such tragedy, for others faith and belief in an omnipotent G-d will remain steadfast.</li></ul>		

Level (Mark)	<b>Assessment Objective (AO1)</b> Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>
<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 skilfully 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 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>• some 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>• some 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>

**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.**

<b>1</b> (1–2)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <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
<b>Level</b> (Mark)	<p style="text-align: center;"><b>Assessment Objective (AO2)</b></p> <p style="text-align: center;">Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</p>
<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 skilfully and clearly stated, coherently developed and justified</li> <li>answers the question set precisely</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>mostly successful and clear analysis and evaluation</li> <li>views 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 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>some 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>some 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>answers the question set</li> <li>generally appropriate use of technical terms and subject vocabulary.</li> <li>some 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> </ul>

**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.**

	<ul style="list-style-type: none"> <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> </ul> <p><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></p>
1 (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> <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>
0	No creditworthy response

### Assessment Objective (AO) Grids

A01 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> <li>religious, philosophical and/or ethical thought and teaching</li> </ul>	Y	1-4
<ul style="list-style-type: none"> <li>influence of beliefs, teachings and practices on individuals, communities and societies</li> </ul>	Y	1-4
<ul style="list-style-type: none"> <li>cause and significance of similarities and differences in belief, teaching and practice</li> </ul>	Y	1-4
<ul style="list-style-type: none"> <li>approaches to the study of religion and belief.</li> </ul>	Y	1-4

A02 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

**OCR (Oxford Cambridge and RSA Examinations)**  
**The Triangle Building**  
**Shaftesbury Road**  
**Cambridge**  
**CB2 8EA**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

**Oxford Cambridge and RSA Examinations**  
**is a Company Limited by Guarantee**  
**Registered in England**  
**Registered Office; The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA**  
**Registered Company Number: 3484466**  
**OCR is an exempt Charity**

**OCR (Oxford Cambridge and RSA Examinations)**  
**Head office**  
**Telephone: 01223 552552**  
**Facsimile: 01223 552553**

© OCR 2018

