

GCE

Religious Studies

Unit **H173C/05**: Development in Jewish thought

Advanced Subsidiary GCE

Mark Scheme for June 2017

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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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.
	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*.

Level (Mark)	Levels of Response for AS 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.
5 (13–15)	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 (10–12)	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 (7–9)	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 (4–6)	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 (1–3)	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 AS 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.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • 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 (10–12)	<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 (7–9)	<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 (4–6)	<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 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
	<p>philosophical and theological thinking</p> <ul style="list-style-type: none"> • the biblical verses which relate to The Thirteen Principles of Faith may be explained i.e. the belief in G-d’s eternity and how this principle is rooted in the history of biblical Judaism (Deuteronomy 33:27) • as the <i>Thirteen Principles of Faith</i> show development of biblical text, it may be explained how this action demanded the work of an active biblical scholar, or theologian. <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 Maimonides was equally a theologian and a philosopher because: <ul style="list-style-type: none"> • he successfully combined philosophy with Jewish belief and as such, can be seen as equally a theologian and a philosopher. The Thirteen Principles of Faith show similarities, differences and influences of, and impact upon, other major philosophical thinkers • it might be argued that Maimonides was more interested in Aristotelian philosophy than any other system but that he incorporated religious beliefs into this system; as such he could be seen as a theologian who uses philosophy as a starting point. • Some candidates might argue that Maimonides was not equally a theologian and a philosopher because: 	<p>(AO2 15)</p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • although his work and thought shows an interest in philosophical systems he was in fact more interested in, and discussed, the <i>relationship</i> between theology and philosophy rather than discussing philosophy in its own terms • the Thirteen Principles of Faith have a basis in a belief in G-d and as such, are theological rather than philosophical, so there is no real division between 'theology' and 'philosophy'. • Some candidates may resolve these difficulties by arguing that: <ul style="list-style-type: none"> • theology and philosophy do not go hand in hand, one argues for the existence of G-d through a starting point of faith, and one from the starting point of logical or experience (which may or may not be grounded in faith). 		

Question	Indicative content	Marks	Guidance
2	<p>To what extent is the form and content of the Mosaic Covenant unique?</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>	30	

	<ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • covenant as a concept might be outlined, that is a promise between G-d and the people; obligatory and promissory covenant types might be explained • features of a promissory covenant might be outlined: the historical introduction, border delineations, speakers, requirements/stipulations, witnesses, blessings, and curses with reference to critical scholarship where appropriate • the idea that the biblical form and idea of a 'covenant' is not new to the Ancient Near East but the content of the covenant between G-d and the Israelites was unique and based on a relationship of promises • a detailed exegesis of Exodus 19:1- 20:20 may be presented including contemporary views as to the date, authorship and theological purpose of the text e.g. historical introduction (i.e. 19:1-2); speakers (i.e. G-d, Moses; requirements (i.e. 10:5-6, 10-13, 20:20); witnesses (i.e. Aaron, Elders); blessings (i.e. 19:5); curses (i.e. 19:12) • aspects of the covenant form and content may be compared to the other studied covenant (Abraham) to indicate the uniqueness, or not, of the 	<p>(AO1 15)</p>	<p>Exodus 19:1- 20:20 is a set text; candidates are expected to have knowledge and understanding of this textual gobblet</p>
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	<p>Mosaic covenant.</p> <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 form and content of the Mosaic Covenant is unique because: <ul style="list-style-type: none"> • the covenant between G-d and man is peculiarly Jewish; 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 • the covenants are sacred writing and cannot be compared to other ancient writing forms that are not revealed literature; any similarities to other texts are 'read into the biblical scriptures' and are not important. • Some candidates might argue that the form and content of the Mosaic Covenant is not unique because: <ul style="list-style-type: none"> • G-d acts as the suzerain power but still has a requirement to uphold the obligations of the covenant, as such, the structure of the biblical covenants is not a particularly Jewish concept but the promises made are significant and unique • it might be argued that being able to critically analyse and deconstruct a text through textual and historical analysis is an important tool which can be used to identify unique or common features of Biblical texts in the context of the Ancient Near-East. 	(AO2 15)	
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	<ul style="list-style-type: none"> • reference to Leviticus 18:22 may be made; this verse is often translated as an ‘abomination’ or something that is deviating from ‘what is natural’, and carries with it punishment • it may be outlined that little is said about female homosexuality, although lesbianism is forbidden by many on the basis of Leviticus 18:3 which the Oral Law explains as referring to the sexual custom of the marriage of women to each other, as well as a man to a woman and her daughter • within some branches of Reform Judaism there is no prohibition on same sex relationships and they do not prohibit ordination of gay or lesbian congregation members • same sex relationships have been allowed, ‘marriage’ has caused some discussion in Reform circles and that the position on this keeps changing • reference to <i>halakhah</i> in relation to sex and that the act of sex is seen as a <i>mitzvah</i> may be discussed. <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 same-sex relationships should be celebrated because: <ul style="list-style-type: none"> • in 21st century Judaism, as biblical laws reflect a different time to modern society; 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 • within Judaism you are only responsible for religious obligations that you 	<p>(AO2 15)</p>	
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	<p>freely choose to fulfil, as such, it could be argued that as homosexuality is not chosen, its expression cannot be forbidden.</p> <ul style="list-style-type: none"> • Some candidates might argue that same-sex relationships should not be celebrated because: <ul style="list-style-type: none"> • same sex relationships cannot be sanctified and are not <i>kiddushin</i> or holy; argument may state that the Torah is timeless and holy as divine revelation and the messages within it should be followed even today • sexual activity is a <i>mitzvah</i> however, as such activity is for procreation and that as same-sex relationships cannot produce life, they cannot be deemed holy and should not be celebrated. • Some candidates may resolve these difficulties by arguing that: <ul style="list-style-type: none"> • a non-sexual relationship or marriage could be considered acceptable but that sexual activity within the relationship may not be. 		
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Assessment Objective (AO) Grids

A01 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> religious, philosophical and/or ethical thought and teaching 	Y	1-3
<ul style="list-style-type: none"> influence of beliefs, teachings and practices on individuals, communities and societies 	Y	1-3
<ul style="list-style-type: none"> cause and significance of similarities and differences in belief, teaching and practice 	Y	1-3
<ul style="list-style-type: none"> approaches to the study of religion and belief. 	Y	1-3

A02 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

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