

**GCE**

**Religious Studies**

**H173/0) : Developments in Religion and Thought**

Advanced Subsidiary GCE

**Mark Scheme for June 2019**

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 2019

Indicative content – Responses might include:	Guidance
<p><b>1. To what extent does Job chapter 42 make any sense in a book about suffering?</b></p> <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>• a theological overview of suffering: Job’s innocent suffering calls into question the system of reward and punishment of the traditional Jewish theodicy</li> <li>• an exegesis of Job 1-4 to provide comparison to Job 42: Satan being permitted by G-d to test Job; Job’s speech of anguish; the argument of Eliphaz that places suffering with man and not G-d</li> <li>• Job 38 where G-d first speaks from the whirlwind outlined: G-d poses a number of rhetorical questions to Job to emphasize that G-d’s wisdom is not like human wisdom</li> <li>• themes from the specification such as the apparent hiddenness of G-d, the morality presented within the book of Job, the propensity of wickedness and suffering of the righteous.</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 Job chapter 42 doesn’t make any sense in a book about suffering because: <ul style="list-style-type: none"> <li>○ the return of equivalent goods and family members to Job in the chapter makes no sense as Job has appeared to have reached acceptance of his fate in the preceding chapters</li> <li>○ chapter 42 does not conclude the book with the same level of, or tone of, theological debate about suffering as the preceding chapters</li> <li>○ some scholars argue that chapter 42 might not be the original ending to the book and this is why it appears to present a different view on suffering to the rest of the book</li> <li>○ Job’s wealth is ‘doubled’ etc.– while this may be interpreted as a sign of G-d’s mercy, to the modern reader this ‘earthly reward’ could seem at odds with the main theological message of the narrative about suffering.</li> </ul> </li> <li>• Some candidates might argue that Job chapter 42 does make sense in a book which focuses on suffering because: <ul style="list-style-type: none"> <li>○ Job as a human being cannot understand or judge G-d’s actions – the will and way of G-d is beyond human understanding</li> <li>○ Job realises that he has no right to question G-d or wider issues of suffering in Job 42:6 ‘Therefore I despise myself and repent in dust and ashes’</li> <li>○ Job realises throughout the book that only faith can</li> </ul> </li> </ul>	<p>The specification content is a textual study of Job 1–4, 38 and 42.</p>

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<p>make suffering tolerable and this is shown in chapter 42</p> <ul style="list-style-type: none"> <li>○ G-d is seen to be angry in 42:7 with Eliphaz and his friends as 'you have not spoken of me what is right, as my servant Job'</li> <li>○ Job is divinely inspired literature which speaks of G-d's action in history to reward for those that have faith.</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>○ the reader of the book of Job has to try to reach their own understanding of the complex issues presented in the book</li> <li>○ chapter 42 does make sense as it enables the reader to learn more about theodicy and suffering including reward.</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="197 237 1070 304">2. <b>‘Law is the most important theme in the Mosaic Covenant.’ Discuss.</b></p> <p data-bbox="150 340 1007 407"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="197 443 1086 954" style="list-style-type: none"> <li>• the background to the set text Exodus 19:1- 20:20 including contemporary views as to the date, authorship and theological purpose of the text</li> <li>• the meaning of ‘covenant’ as theophany, the role of Moses as the mediator between G-d and the newly formed nation, and the ‘Exodus’ context</li> <li>• the form of the covenant including comparison to Ancient Near Eastern parity and suzerainty treaties, speakers, requirements, witnesses, curses and blessings may be outlined including the significant features of the apodictic laws in relation to their importance in covenant terms for the Israelites</li> <li>• the sign of the covenant including the sprinkling of blood and the Law</li> <li>• the three main overarching textual themes of: land, Jews as a chosen people, and Law.</li> </ul> <p data-bbox="150 990 1078 1057"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="197 1093 1078 1975" style="list-style-type: none"> <li>• Some candidates might argue that the Law is the most important theme because: <ul data-bbox="261 1191 1078 1760" style="list-style-type: none"> <li>○ both the Written and Oral Torah were transmitted orally from G-d to Moses on Mount Sinai – this is a fundamental tenet of faith of Orthodox Judaism, and was recognized as one of the Thirteen Principles of Faith by Maimonides</li> <li>○ the 10 Commandments (Decalogue) are an ethical and religious guide to life and form a central tenant of Judaism</li> <li>○ rulings such as the prohibition of stealing and murder, surpass religion, they form the central tenants of many modern secular legal systems, while themes such as Land are Jewish and context specific</li> <li>○ with the giving of the Law, G-d and Israel very firmly enter into covenant relationship based on obligations and emerge as a nation bound by a common code</li> <li>○ the Law continues to be followed strictly by many Jews today in order to ensure a covenant relationship, even those who follow a Reform tradition may still adhere to the main legal principles outlined in Exodus 20.</li> </ul> </li>   <li>• Some candidates might argue that that Law is not the most important theme because:</li> </ul>	<p data-bbox="1118 237 1422 385">The specification content to be studied is The Mosaic Covenant (Exodus 19:1–20:20).</p>

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"> <li>○ the Law codes of the Written Torah are so brief that without the interpretation of the Talmud, Jews would not know exactly what is meant and how to put this into everyday use</li> <li>○ there are too many differences in culture between biblical times and today, as such, aspects of the set specification text and the wider Exodus Law material are not relevant for the modern world</li> <li>○ the links between the Law material in Exodus 20 and other ‘historically earlier’ Ancient Near Eastern treaties calls into question the historicity and unique importance of the Law</li> <li>○ the Mosaic covenant can be interpreted as a suzerainty treaty, a relationship between unequal’s, where the covenant is given by G-d and conferred upon the people</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>○ the practical function of this covenant for the Israelite community was to establish the people as a nation and for this a Law code was needed for society to function, Law therefore holds a practical and theological purpose</li> <li>○ the themes of Law, Land and Jews as chosen people are inextricably linked – one cannot be viewed as more important than the other.</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="197 304 1062 365"><b>3. Evaluate the importance of patrilineal descent for defining ‘Jewishness’.</b></p> <p data-bbox="150 405 1007 465"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="197 506 1090 1149" style="list-style-type: none"> <li>• ‘Jewishness’ according to Jewish law can be defined as being born to a Jewish mother (matrilineal descent) or being an adult who has converted to Judaism</li> <li>• in the Orthodox tradition, if a child is born to a Jewish mother, they are ‘Jewish’ regardless is the child affirms their religion or is brought up with ‘faith’; patrilineal descent only is not accepted</li> <li>• in the Reform tradition, a person is a ‘Jew’ if they were born to either a Jewish mother or a Jewish father (patrilineal descent) and are raised ‘Jewish’; as such, a commitment to faith is required</li> <li>• The Law of Return to Israel has been challenged and updated since 1950 in allowing only persons born to a Jewish mother, or who had converted to Judaism, to be allowed to immigrate to Israel under Law of Return</li> <li>• the notion that patrilineal descent may be seen as undermining <i>halakhah</i> and the belief that all Jews are part of a communal body may be outlined along with discussion as to how different branches of Judaism may view Jewishness and the need for conversion and which conversion procedures.</li> </ul> <p data-bbox="150 1220 1078 1281"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="197 1317 1082 2022" style="list-style-type: none"> <li>• Some candidates might argue that the issue of patrilineal descent is not important in defining Jewishness as: <ul data-bbox="264 1417 1082 1783" style="list-style-type: none"> <li>○ Jewishness is about faith and belief in G-d and a commitment to the covenant, it is not about your genes or heritage</li> <li>○ a person can convert to Judaism in some traditions with no Jewish ‘heritage’; neither patrilineal or matrilineal descent is a pre-requisite for personal identification as a Jew</li> <li>○ ‘Jewishness’ can be defined as an ethnicity as well as a faith/belief</li> <li>○ in some traditions children born of Jewish patrilineal descent only do not require formal conversion to be considered ‘Jewish’.</li> </ul> </li> <li>• Some candidates might argue that the issue of patrilineal descent can be seen as important in defining Jewishness because:</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>○ passages such as Leviticus 24:10 can be interpreted to show that a child of a Jewish man and a non-Jewish woman is not considered Jewish</li> <li>○ the Orthodox and Conservative branches of Judaism maintain that the <i>halakhic</i> rules (i.e. matrilineal descent) are valid and binding</li> <li>○ recent controversies such as ‘school entrance criteria’ highlight the different views on the importance of patrilineal/ matrilineal descent.</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>○ there are many things in Jewish law that do follow the paternal line such as inheritance; it could be argued that in traditional Jewish Law the primary identity of a child comes from the mother, the secondary identity of a child comes from the father the complex issue of patrilineal descent is still a very new area of discussion and is still developing and changing.</li> </ul> </li> </ul>	

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b> <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> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>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>
<b>5</b> (13–15)	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> (10–12)	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> (7–9)	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> </ul> 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	
<b>2</b> (4–6)	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> </ul> 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	
<b>1</b> (1–3)	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 AS 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>5</b> (13–15)	A <b>very good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• clear and convincing argument</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> <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>	
<b>4</b> (10–12)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <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> <b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i>	
<b>3</b> (7–9)	A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question: <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> <b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i>	
<b>2</b> (4–6)	A <b>basic</b> demonstration of analysis and evaluation in response to the question: <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> </ul> <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>	
<b>1</b> (1–3)	A <b>weak</b> demonstration of analysis and evaluation in response to the question: <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> <b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i>	
<b>0</b> (0)	No creditworthy response	

## Annotations

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

# SUBJECT–SPECIFIC MARKING INSTRUCTIONS

## H173, H573 AS and A Level Religious Studies

### Introduction

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

- the specification, especially the assessment objectives
- the 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*.

**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 2019

