

GCE

Religious Studies

H573/05: Developments in Jewish thought

A Level

Mark Scheme for June 2024

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 2024

Indicative content – Responses might include:	Guidance
<p>1. ‘An individual should be free to interpret halakhah for themselves’. Discuss. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> the etymology of halakhah (which can be translated as ‘walking with God’) and broader definition of this concept (loving God, following the mitzvot etc.) the development of halakhah, including Shulkhan Arukh reference to the specification content of halakhah in relation to food, business ethics and sexual relationships the status and interpretation of halakhah within the Orthodox and Progressive communities how halakhah has shaped the expression of Jewish religious identity relevance of halakhah for the twenty-first century Judaism. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> halakhah is commanded by God halakhah is the basis of Jewish life and worship; it is devotion to God and is not open to ‘free interpretation’ although the reason for some mitzvot cannot be known (chukim), halakhah is part of God’s plan for the people and should not be ‘interpreted’ or questioned a person can only truly love God by living according to the mitzvot and halakhah halakhah can increase a believer’s spirituality; it turns trivial acts, such as eating, into acts of religious significance halakhah provides a link from the Judaism of antiquity to modern Judaism some Jews may reject the notion of Jewish law as binding and instead view halakhah as spiritual guidance for Jewish living which can be interpreted for believers contexts halakhah could be regarded as a living tradition which has in some Jewish traditions been adapted and interpreted to meet the needs of contemporary believers 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> • some halakhic laws have been instituted by rabbinic tradition and not God • many of the 613 mitzvot cannot be observed within modern Judaism; some parts of halakhah could therefore be seen as redundant and to follow them is open to interpretation • halakhah could be seen as reducing Judaism to a set of rituals devoid of spirituality • observing halakhah fully in a multi-cultural world can be difficult and could lead individuals to be separated from those outside of the faith; as such individuals should be able to interpret halakhah for their context • Orthodox Judaism does address issues on the basis of circumstance and precedent; new rules for example, governing modern technology have been generated and are followed even by the more religiously observant Jew • within Progressive Judaism, Torah and Mishnah etc. are not normative or binding and halakhah represents a personal starting point to be interpreted; the Laws of Judaism are seen to be from an earlier stage of religious evolution and do not need to be followed within the modern world • some Jewish people have made different lifestyle choices and may face different ethical considerations to times past; as such it is important that Jews can interpret halakhah for themselves in order to suit their lifestyle, job, career, school life etc. 	

<p>2. ‘A convert can never really be considered properly Jewish.’ Discuss. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • identification of Jewishness: birth, conversion, descent (matrilineal or patrilineal) • the process of conversion as outlined within the Shulkhan Arukh • process of conversion in Orthodox and Progressive Judaism such as: <ul style="list-style-type: none"> ○ circumcision for male converts as a sign of the covenant relationship with God and to echo the Abrahamic Covenant ○ questions to proselyte: motivation for conversion is examined ○ mikveh: immersion in the Jewish ritual bath with appropriate prayers and instruction ○ living a Jewish way of life within the community including religious instruction before conversion ○ the role of the Jewish court (bet din) • Orthodox and Progressive responses to the conversion process in modern Judaism. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Jewishness is about faith and belief in God and a commitment to the covenant, it is not about genes, heritage or conversion process • the conversion process is not just a religious change, the convert becomes a member of the covenant people and embraces Jewish culture and history • the conversion process reflects a personal and physical change; the conversion process is more than just a declaration of belief and as such the convert can be seen a full member of the faith • the ‘lived daily practice’ of the convert is an outward sign of inner faith commitment; the convert must be seen as a ‘proper’ member of the faith community • if the convert undergoes circumcision this is an irreversible physical sign of commitment to the proselyte’s new faith • Progressive Judaism has adopted a less complex conversion process in which circumcision and the use of the mikveh have been replaced with a period of study and a ceremony: religious identity is seen as shaped by the living of a Jewish life 	

<ul style="list-style-type: none">• Judaism holds that the conversion should not be undertaken lightly but due to an overpowering wish to join the Jewish people and the covenant with God; the complex conversion process confirms this belief• Under The Law of Return to Israel - persons born to a Jewish mother, or who have converted to Judaism, are allowed to immigrate to Israel under Law of Return showing converts are in this instance seen as Jewish• In Orthodox Judaism, personal conviction and a commitment to a traditional Jewish life must be the reason for conversion (as opposed to marriage)• Orthodox Judaism does not typically recognize conversions performed under the auspices of any other branch of Judaism, even if the traditional rituals were performed, so questioning if a convert can be seen as properly Jewish• recent controversies such as 'school entrance criteria' highlight the different views on the importance of patrilineal/ matrilineal descent and in such circumstances a convert would be viewed differently again• even when a person is converted they may not be seen as, or treated equally by, all within the Jewish faith; this highlights the complexity of religious identity.	
---	--

<p>3. Assess the extent to which Judith Plaskow has successfully reshaped Jewish memory from a feminist perspective. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> the rationale behind the development of Jewish feminism/Jewish feminist theology and key figures in Jewish feminist who have worked towards an 'inclusive Judaism' and reclaiming and reshaping the Torah for women the wider views of Judith Plaskow in relation to women: reshaping Jewish memory (Torah) to reclaim the Torah for women; the discussion surrounding Sinai and the covenant the Sinai experience and the 'profound injustice' of Torah, including 'Give us our History' as outlined through the suggested reading and the ideas of 'significance of memory' and 'redefining the past' Plaskow's notion of recovering Torah and recovering women's history Orthodox and Progressive responses to reclaiming and reshaping the Torah for women and how Plaskow's approach may echo wider feminist perspectives. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> Plaskow challenges the androcentric male-centric language that dominates Jewish theology and Jewish text and in doing so successfully reshapes Jewish memory from a feminist perspective Plaskow is able to validate the experiences of modern Jewish women through her reinterpretation of Jewish theology Plaskow merges modern feminism and feminist concerns with Judaism by demanding a new understanding of Torah, God, and Israel and so is seen to be successful in reshaping the female the Tenakh is God-given revelation and should not be challenged; Plaskow's conclusions represent a rereading of Law which is God-given the work of Plaskow represents eisegesis and not exegesis and is therefore too subjective Jewish 'feminism' and the work of Plaskow is counter to the ideals of some Orthodox thinking and traditions the Tenakh is a timebound textual source; the presentation of women must be understood within the context of when it was written and as such there is no need for a 'reshaping' through modern eyes 	

<ul style="list-style-type: none">• most Jewish feminist thinkers agree that Judaism can be inadequate to the requirements of feminism but there is disagreement as how to approach this• comparison may be made to the work of Rachel Adler (for example), in order to evaluate whether Plaskow has successfully reshaped Jewish memory from a feminist perspective.	
--	--

<p>4. To what extent did Moses Mendelssohn and the Haskalah transform Jewish life and thought? [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> the historical setting of Moses Mendelssohn and the Enlightenment/ Haskalah movement with its commitment to rationalism including key knowledge of specification learning: existence of God, truth and reason, defence of the Jewish religion, revealed Law, modernisation of Jewish life Mendelssohn's translation of the Torah into German and his response to Christian apologists the commitment of the Haskalah to religious freedom and rationalism and how Mendelssohn's works attempted to engage with arguments for the existence of God and immortality where he attempted to reconcile Aristotle and the Torah the development of the Haskalah: Maskilim, the creation of secular Jewish culture, emphasis on Jewish history and Jewish, identity rather than religion emancipation: Mendelssohn campaigned for emancipation and instructed Jews to form bonds with the gentile governments; he argued for tolerance in the relationships between Jews and Christians: civil liberties and development of European Jewish-Christian relations, the impact of emancipation on Jewish communities, the development of Jewish self-consciousness, the development of Reform and Progressive Judaism. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> Mendelssohn was the first Jew to bring secular culture to those living an Orthodox Jewish life the relationship between revealed law and reason had great significance for the development of Reform Judaism and other progressive views since Mendelssohn's commitment to religious freedom was significant for the development of understanding of conscience and religious freedom of action Mendelssohn's work on the existence of God and immortality made a significant contribution to philosophical debate outside of Judaism and he is seen as a key thinker of the Enlightenment era Mendelssohn's recognized the necessity of multiple religions – this view is very much in tune still with a modern, multi-cultural, pluralistic view of society 	

<ul style="list-style-type: none">• Orthodox Judaism largely rejected the work of Mendelssohn as his focus on philosophy as this is too far removed from Rabbinic thought• many of Mendelssohn's own descendants left Judaism for Christianity; as such, maybe he distanced 'his Judaism' too far from the biblical roots and in doing so blurred the distinctiveness of Judaism• some may argue that the call of the Haskalah for modernisation resulted in a loss of the uniqueness of Judaism• the development of Judaism as a living religion continues and as such new thinkers and theories have replaced those of the time of the Haskalah but the Haskalah remains important as the start of this new wave• the views of Mendelssohn, although important, are a product their time and to claim they are relevant for modern Judaism depends on the application of, and interpretation of, his thought.	
---	--

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • Religious, philosophical and/or ethical thought and teaching • Approaches to the study of religion and belief 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
6 (14–16)	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skilfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
5 (11–13)	A very good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (8–10)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (5–7)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success 	
2 (3–4)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. 	

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"> • <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.
	<ul style="list-style-type: none"> • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success 	
1 (1–2)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
6 (21–24)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skilfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear argument which is mostly successful • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation 	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
	<ul style="list-style-type: none"> views asserted but often not fully justified mostly answers the set question generally appropriate use of technical terms and subject vocabulary. a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> some argument attempted, not always successful little successful analysis and evaluation views asserted but with little justification only partially answers the question some accurate, but limited, use of technical terms and appropriate subject vocabulary. a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> very little argument attempted very little successful analysis and evaluation 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	



MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2024

H173, H573 AS and A Level Religious Studies

MARKING

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% (traditional 40% Batch 1 and 100% Batch 2) 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 RM Assessor messaging system, or by email.
5. **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.*)

Contradictory Responses

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

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 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.

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 RM Assessor **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 RM Assessor 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:
- To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - 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*.

Need to get in touch?

If you ever have any questions about OCR qualifications or services (including administration, logistics and teaching) please feel free to get in touch with our customer support centre.

Call us on

01223 553998

Alternatively, you can email us on

support@ocr.org.uk

For more information visit



ocr.org.uk/qualifications/resource-finder



ocr.org.uk



Twitter/ocrextams



/ocrextams



/company/ocr



/ocrextams



CAMBRIDGE
UNIVERSITY PRESS & ASSESSMENT

OCR is part of Cambridge University Press & Assessment, a department of the University of Cambridge.

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored. © OCR 2024 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 operates academic and vocational qualifications regulated by Ofqual, Qualifications Wales and CCEA as listed in their qualifications registers including A Levels, GCSEs, Cambridge Technicals and Cambridge Nationals.

OCR provides resources to help you deliver our qualifications. These resources do not represent any particular teaching method we expect you to use. We update our resources regularly and aim to make sure content is accurate but please check the OCR website so that you have the most up-to-date version. OCR cannot be held responsible for any errors or omissions in these resources.

Though we make every effort to check our resources, there may be contradictions between published support and the specification, so it is important that you always use information in the latest specification. We indicate any specification changes within the document itself, change the version number and provide a summary of the changes. If you do notice a discrepancy between the specification and a resource, please [contact us](#).

Whether you already offer OCR qualifications, are new to OCR or are thinking about switching, you can request more information using our [Expression of Interest form](#).

Please [get in touch](#) if you want to discuss the accessibility of resources we offer to support you in delivering our qualifications.