

GCE

Religious Studies

H573/05: Developments in Jewish thought

A Level

Mark Scheme for June 2025

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

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

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

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Indicative content – Responses might include:	Guidance
1. Critically discuss how Eliezer Berkovitz responded to the challenge of reconciling the God of classical theism with the events of the Holocaust. [40] AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: - the concept of classical theism: the idea of God as transcendent, immanent, perfect with the properties of creator, omniscience, omnipotence, omnipresence - the concept of theodicy: a way in which monotheistic faiths have attempted to reconcile the God of classic theism with the events of the Holocaust - a brief overview of the contextual and academic background of Berkovitz and his personal experiences of the Holocaust - free will: Berkovitz used the free will defence to argue that God did not intervene in the evil of the Holocaust, as God gave free will to human beings at the time of creation and so Berkovitz retains Gods omniscience and omnipotence <i>Hester Panim</i>, ('the hiding of the face'): Berkovitz argued that when human suffering occurs God 'hides his face' in order for people to be able to develop as moral beings (free will) - Berkovitz rejected the view that the Holocaust is punishment from God and saw it rather as a human and historical event - Book of Job: Berkovitz used Job to explore how one can suffer great injustice yet continue to believe in the providence of God and the God of classical theism - Israel as a suffering servant: Berkovitz also used the example of the Book of Isaiah (e.g. 45:15) to argue that the Jews have survived times of suffering by bearing witness to the fact that God is present or omnipresent even though hidden (<i>Hester Panim</i>) - Berkovitz stated that the essence of Judaism is found in personal encounter; reason alone is not sufficient to describe the nature of God. It is only through encounter that one discovers that God cares for humankind and has not abandoned it.	Candidates may draw upon their learning in H573/01 specifically <i>section 3: God and the World (Problem of Evil)</i> and <i>Section 4: Theological and Philosophical Debates (The Nature and Attributes of God)</i>
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: - Berkovitz's theological response provides hope that God did not abandon Judaism or those that survived the Holocaust and retains God as omnipotent and omnibenevolent - Berkovitz's response is in line with traditional Jewish theological ideas and uses Biblical texts to underpin theology	

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| <ul style="list-style-type: none"> • Berkovitz's argument does not end in a call to atheism as some Post-Holocaust theology does but rather reconciles the events with the God of classical theism and human free will • Berkovitz's response to the challenge of reconciling God and the events of the Holocaust maybe compared and contrasted to other scholars studied in order to develop argument and analysis of Berkovitz's theology • Rubenstein, for example, argues for the refutation or 'death of God'; his post-Holocaust theology allows for the lack of belief in the omnipotent, omniscient, immanent God following the Holocaust and the perceived lack of God's action • Rubenstein's however, does not offer any hope for those religious Jews who were struggling to make sense of the Shoah, or God, in religious terms (as Berkovitz does) • Fackenheim argues that evil and suffering do not apply to the Holocaust as it is too enormous a tragedy • Fackenheim postulates that Auschwitz is another religious revelation - the new 614th Commandment • Fackenheim does not as such offer up a solution to the problem of Jewish suffering during the Holocaust or the challenge of reconciling suffering with the attributes of the God of classical theism; he argues that God was present in the death camps and offers a new revelatory experience of God • Maybaum argues that the Holocaust is the ultimate form of vicarious atonement and part of God's providential plan, the idea of Churban • like Berkovitz, Maybaum refers to the Torah frequently in his argument and he also suggest the view that Israel is the 'suffering servant' • Holocaust theology has been interpreted differently within the different divisions of modern Judaism and society as a whole; modern philosophy and theology allows for a post-truth and post-modern understanding of God and God and history • the philosophical and ethical consequences of the Holocaust for understanding the role of God and man in the world are perhaps too complex for our understanding; as such, while some will not reconcile the Holocaust and the God of classical theism, for some, such as Berkovitz, faith and belief in the God of classical theism will remain steadfast. | |
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2. Critically evaluate how Zionist schools of thought have impacted upon Jewish identity. [40]

AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:

- the origins and purposes of Zionism: the ingathering of the Jewish People in Eretz Israel through immigration of Jews to the Land of Israel or aliyah
- the origins and purposes of Zionism: the preservation of the identity of the Jewish people through fostering Jewish and Hebrew education and Jewish spiritual and cultural values
- the origins and purposes of Zionism; protection of Jewish rights
- explanation of the different types of Zionism and their aims and impact
- key features of different forms of Zionist thought, for example, the modernization of Hebrew language (Herzl); how these forms of Zionism might cause different approaches to belief, teaching and practice and in turn identity.

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- political Zionism has had some significant impact on Jewish identity in terms of belief around the land/State of Israel; the Law of Return highlights the land as important for some in terms of Jewish identity
- the Kibbutz movement, based on political Zionist principles, has been another historical sign of Jewish identity linked to the land and wider Jewish social movements
- the decreasing numbers of Kibbutzim means decreasing importance of political Zionism in Israeli society
- Zionism emerged as from a nineteenth-century political ideology in a moment in time and history where Jews were defined as outside of a Christian Europe; some would argue that as such Zionism is no longer relevant today
- Herzl's Zionism was aimed at forming a great state to escape Anti-Semitism; Ginsberg proposed a spiritual homeland would set an example for Jews around the world; these ideas can be seen as having an impact on how Judaism is viewed from outside the faith
- Herzl's Zionist debate surrounding citizenship rules for the State of Israel and the development of settlements in the West Bank for example, are seen by some Jewish believers as controversial and counter to their identity of belief and faith which is focused on God
- the tension between Zionism and anti-Semitism which can have a negative impact on Jewish identity
- some Jewish believers have accepted and actively support the State of Israel, even if they have not adopted the 'Zionist' ideology whilst some such as Neturei Karta are anti-Zionist

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| <ul style="list-style-type: none">• Zionism could be seen to have had an important role in the preservation of Jewish identity through fostering Jewish and Hebrew education• the modernization of Hebrew language (Herzl) and the impact of this on re-establishing and modernising Jewish identity• leading Zionists were secularists and advocated a distinctively Jewish nationalism could be reached without commitment to any form of Judaism• the central tenant of Jewish identity is belief in God and monotheism; Zionism is a secular human movement• Zionism is understood and interpreted differently within the different divisions of modern Judaism therefore depending on the division one belongs to/agrees with, Zionism could be seen as negative or positive for Jewish identity and as having more or less impact on a believer. | |
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Indicative content – Responses might include:	Guidance
3. ‘Maimonides should be regarded as one of the most significant theologians and philosophers in Judaism today.’ Discuss. [40] AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • overview of the context of Maimonides as thinker, theologian, ethicist and philosopher • discussion of the specification content of 13 Principles of Faith (<i>Commentary on the Mishnah</i>, Sanhedrin 10) • Principles 1-5 which focus on the Existence of God and which combine philosophical and theological thinking to explore existence of God, God’s unity, incorporeality, eternity and the worship alone of God • Principles 6–9 which focus on Revelation and discuss prophecy, Moses, Torah, immutability of Torah • Principles 10–13 which focus on God’s relationship with man and discuss God’s knowledge of man, reward and punishment, messiah and resurrection of the dead • how the Principles of Maimonides are rooted in Biblical Judaism but are developed in his thinking and how they have been developed further by living Judaism • how the 13 Principles were viewed by the contemporaries of Maimonides • how Maimonides is viewed today by Orthodox and Progressive communities.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: • some may argue Maimonides could be seen as one of the most influential teachers in post-Talmudic Judaism and that his thinking still has impact on Judaism today • Maimonides re-interpreted rabbinic and biblical teachings so that they conformed to the test of reason • Maimonides’ contributions have influenced Jewish and non-Jewish scholars and thinkers • the authority to which Maimonides is held within Orthodox Judaism could suggest that he is one of the most significant and complete Jewish scholars • the 13 Principles of Faith are widely held as an integral part of Orthodox Judaism • Orthodox Judaism regards the Mishneh Torah of Maimonides as core to halakhic writing • Maimonides has been critiqued; some contemporaries disliked his views which they held were out of line with traditional doctrine: e.g. his beliefs	

Indicative content – Responses might include:	Guidance
about the physical resurrection and that knowledge of God should be based upon Aristotelian principles • Maimonides was considered a threat to Judaism and rabbinic learning by some of his contemporaries that study of 'The Guide for the Perplexed' and the philosophical sections of the Mishneh Torah was discouraged • Some might consider Rashi to be the more deserving of the title as his commentaries on the Bible and Talmud are still at the foundation of Jewish education to this day.	

Indicative content – Responses might include:	Guidance
4. Critically discuss the themes, forms and signs within the Abrahamic Covenant. [40] AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: - historical setting of Genesis 12/15/17 and context of Abraham as Patriarch - covenant (<i>berit</i>) as a concept: a promise between God and the people - the theme of land (e.g Genesis 12:1) - the theme of Jews as a chosen people: descendants, blessing and redemption (e.g Genesis 12: 2,3), it is foretold Abram's decedents would be not 'in the land' but rather slaves for 400 years (Genesis 15:13) - the form of the covenant and comparison to Ancient Near Eastern parity and suzerainty treaties including speakers, requirements, witness, curses and blessings - sign of the covenant: God changed Abraham's name from Abram to Abraham ('father of many') in Genesis 17 and Sarai to Sarah (Genesis 17) - sign of the covenant: circumcision and cutting of the covenant (Genesis 15 and 17) - the signs of the Abrahamic covenant might be outlined in order to demonstrate knowledge and understanding of covenantal promises made, by whom, and their significance - exegesis: contemporary views as to the date, authorship and theological purpose of the text.	The set texts are: Genesis 12:1–3, 7; Genesis 15:1–21; Genesis 17:1–21.
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: - the Abrahamic Covenant was initiated by the word of God and including God's promise to protect his nation; this is the first covenant with the Jewish people and not all humankind - the biblical form and idea of a 'covenant' is not new to the Ancient Near East but the content of the covenant between God and Abraham was unique and based on a relationship of promises - the rite in Genesis 15, for example, could be used to highlight how this rite follows an ancient Semitic two-way ritual as 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 - however, this ancient ritual is developed as all receipts in the covenant of e.g Genesis 17 have to agree to, and accept, the covenant and all parties participate in the covenant	

Indicative content – Responses might include:	Guidance
• God requires the people for the covenant to exist; the very nature of covenant requires a two-way relationship of trust and belief • God is seen to take the initiative in the covenant with Abraham; the faith of Abraham was a prerequisite factor to the covenant and circumcision was a sign of the covenant rather than a response so this is not an unconditional covenant • the covenant between God and Abraham is peculiarly Jewish; the idea of the covenant marks the beginning of Israel as the people of God and a developing relationship between God and man, as such all parties are vital for the covenant relationship to succeed. • theologically covenants in the Jewish Scriptures, are part of a one-way long term plan where God always keeps his promises until his will for the destiny of the whole of humanity is realised • covenant forms part of the wider idea of Salvation History instigated by God and not by man - despite humankind 'breaking' covenants, God is willing to continue his relationship and forms new covenants throughout the Hebrew Scriptures with different parties • the covenant with Abraham is the basis for the idea of the Jews as the chosen people and of the significance of the promised land • the sign of the covenant is circumcision which was required of all male infants as a sign of the commitment to the covenant and to God and it remains the sign of the covenant today • scholarly exegesis and contemporary scholarship of the text.	

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> • 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: • 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 : • 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: • 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: • 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	

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> • <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.
2 (3–4)	A basic demonstration of knowledge and understanding in response to the question: • 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 (1–2)	A weak demonstration of knowledge and understanding in response to the question: • 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)	An excellent demonstration of analysis and evaluation in response to the question: • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully 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 Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i>	
5 (17–20)	A very good demonstration of analysis and evaluation in response to the question: • 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 Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>	
4 (13–16)	A good demonstration of analysis and evaluation in response to the question: • 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 Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i>	
3 (9–12)	A satisfactory demonstration of analysis and/evaluation in response to the question:	

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.
	• 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 Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i>	
2 (5–8)	A basic demonstration of analysis and evaluation in response to the question: • 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 Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>	
1 (1–4)	A weak demonstration of analysis and evaluation in response to the question: • 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 Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i>	
0 (0)	No creditworthy response	

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2025

H173, H573 AS and A Level Religious Studies

PREPARATION FOR MARKING RM ASSESSOR

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Online Training: OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are available in RM Assessor
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **required number** of standardisation responses.

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.)*

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

Contradictory Responses

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

Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

Short Answer Questions (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

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 the annotation 'SEEN' to confirm that the work has been seen and mark any responses using the annotations in section 11.
7. There is a NR (**No Response**) option. Award NR (No Response):

- if there is nothing written at all in the answer space
- OR if there is a comment which does not in any way relate to the question (e.g., 'can't do', 'don't know')
- OR if there is a mark (e.g., a dash, a question mark) which is not an attempt at the question.

Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).

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
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.

Annotation	Meaning
	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.

6. 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.

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

Information and instructions for examiners

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

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

Using the Mark Scheme

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

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

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

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

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

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

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

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

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

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

Levels of Response

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

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

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

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

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

- a) provide extended responses

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

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