



Oxford Cambridge and RSA

Accredited

A Level Religious Studies

H573/05 Developments in Jewish thought

Sample Question Paper

Date – Morning/Afternoon

Time allowed: 2 hours



You must have:

- The OCR 16 page Answer Booklet.



INSTRUCTIONS

- Use black ink.
- Answer **three** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

INFORMATION

- The total mark for this paper is **120**.
- The marks for each question are shown in brackets [].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (*).

Answer any **three** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
 - knowledge and understanding of religious thought and teaching
 - influence of beliefs, teachings and practices on individuals, societies and communities
 - cause and significance of similarities and differences in belief, teaching and practice
 - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

1* To what extent has Zionism done more damage than good to Judaism? Discuss.

[40]

2* 'The Promised Land is the most important theme of the covenants of the Torah'. Discuss.

[40]

3* Assess the view that the halakahic food regulations cause unnecessary division within modern Judaism.

[40]

4* To what extent does the book of Job provide satisfactory answers to human suffering? Discuss.

[40]

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SPECIMEN

SPECIMEN

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Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

A Level Religious Studies

H573/05 Developments in Jewish thought

SAMPLE MARK SCHEME

Duration: 2 hours

MAXIMUM MARK 120



This document consists of 16 pages

MARKING INSTRUCTIONS**PREPARATION FOR MARKING ON SCORIS**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris 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 posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

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 Scoris 50% and 100% (traditional 50% 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, email or via the Scoris messaging system.
5. Work crossed out:
 - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
 - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
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. There is a NR (No Response) option. Award NR (No Response) if:
 - there is nothing written at all in the answer space
 - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR there is a mark (e.g. a dash, a question mark) that 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 Scoris **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 Scoris 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.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS**Introduction**

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

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

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

Using the Mark Scheme

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

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

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

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

Assessment Objectives

Two Assessment Objectives are being assessed in all questions: **AO1** (Demonstrate knowledge and understanding of religion and belief) and **AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

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

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

Levels of Response

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

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

To use these grids:

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

Determine the mark within the level: consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

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

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) Demonstrate knowledge and understanding of religion and belief, including:	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 skillfully 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. • 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)	An excellent demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • 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 <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)	A very good demonstration of analysis and evaluation in response to the question: <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)	A good demonstration of analysis and evaluation in response to the question: <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)	A satisfactory demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	A basic demonstration of analysis and evaluation in response to the question: <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)	A weak demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • very little argument attempted 	

	<ul style="list-style-type: none">• 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><i>Assessment of Extended Response:</i> <i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No creditworthy response

SPECIMEN

Question	Indicative content	Marks	Guidance
1*	<p>To what extent has Zionism done more damage than good to Judaism?</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> the origins and purposes of Zionism and how this impacts on beliefs, teaching and practice: the ingathering of the Jewish People in Eretz Israel through Aliyah the origins and purposes of Zionism and how this impacts on beliefs, teaching and practice: 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 and how this impacts on beliefs, teaching and practice: protection of Jewish rights explanation of the different types of Zionism and their aims and impact key features of Zionist thought: e.g. the modernization of Hebrew language (Herzl) and how these ideas might cause different approaches to belief, teaching and practice the tension between Zionism and the rise of anti-Semitism. <p>Answers might focus on the chronological history of Zionism and then discuss whether Zionism has been a positive or negative force and for whom. Answers might alternatively, however, approach the question thematically focusing on Zionist concepts such as land, language and as a response to anti-Semitism. Either approach is valid. (AO1.1-4)</p>	<p>40</p> <p>(AO1 16)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> demonstrating knowledge and understanding of religion and belief and the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • it might be argued Zionism is convincing for certain groups or individuals, for a variety of reasons, and that in the eyes of these people it would be seen as doing more good than damage • Zionism is understood and interpreted differently within the different divisions of modern Judaism: depending on the division one belongs to/agrees with, Zionism could be seen as negative or positive for Judaism • Zionism could be argued as having done more harm or good to Judaism if it were argued that leading Zionists were secularists and the secularist goal of a distinctively Jewish nationalism could be reached without commitment to any form of Judaism • an argument that Herzl's goal of recreating the biblical State of Israel by political means is positive for Judaism could be made (equally the opposite could be claimed) • similarly, Ginzberg's cultural Zionism could be argued to be positive for the development of Jewish faith, but also could be critiqued • candidates might discuss whether or not the State of Israel can be seen as a positive or negative outcome of Zionism • candidates might discuss how the continuing conflicts within, and towards, the Zionist movements, have impacted upon Jewish identity and societal relations and perhaps caused more damage than good • debate could be had as to whether Zionism is a 'solution' to anti-Semitism, or anti-Zionism might be argued to have become anti-Semitism, and as such Zionism may have done more damage than good. 	(AO2 24)	

Question	Indicative content	Marks	Guidance
2*	<p>'The Promised Land is the most important theme of the covenants of the Torah'. Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • candidates may focus their discussion on the covenants outlined within the specification but are also free to use additional textual sources • candidates may outline one or more covenants in detail and discuss how within these land is central, or they may focus on the notion of land as a starting point and make reference to how this is developed over the texts and sources they have studied • other themes connected to the covenant and the land: the exile, prophetic concern with the Land, Diaspora, Zionism, the Biblical Land and current State of Israel etc • how these interpretations and ideas cause different ideas about Covenant and the Promised Land in Jewish belief, teaching and practice • candidates will vary in the amount of detail they give in their explanations of the texts they have studied, but some examples of knowledge which may be demonstrated are suggested below. <p>The Abrahamic covenant (Genesis 12, 15 and 17):</p> <ul style="list-style-type: none"> • how G-d called Abram to travel from Canaan to make him a 'great nation' (Gen 12:1-2) • how within the covenant the notion of a promised land is first 'introduced' along with the notion of a covenant people • Genesis 15: 13: it is foretold that Abram's decedents would be not 'in the land' but rather slaves for 400 years • scholarly exegesis surrounding the theme of land in these passages. • scholarly exegesis surrounding the themes other than land which may be 	<p>40</p> <p>(AO1 16)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>seen as important/more important (idea of chosen people, sign/circumcision etc).</p> <p>The Mosaic Covenant (Exodus 19 – 20):</p> <ul style="list-style-type: none"> Exodus 3:8: it is said that G-d would rescue his people and take them to the land of 'milk and honey' the covenant with Moses does not specifically focus on land per se but rather law; when this covenant was given the people were not within the land but on the way there the laws however, were instructed in order that when in the land people would live as a covenantal society with a respect for G-d and for man scholarly exegesis surrounding the theme of land in these passages. scholarly exegesis surrounding the themes other than land which may be seen as important/more important (idea of chosen people, Law, etc.). <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> candidates might argue that although throughout the Hebrew Bible there is constant reference to the 'Land' these texts reflect a different time and a different need why, if the Land is an important part of Jewish identity and return to the Promised Land is a key aspect of some Zionist modes of thinking, do not all wish to return to the Land? it could be argued that the relationship with G-d, the formation of a Jewish nation, or the idea of a messianic hope are more important than the land it could be argued that personal and individual responses to the covenant, such as following the laws and <i>mitzvoth</i>, are more important for the individual than the Land it could be argued that it is not where a person lives but rather how a person lives (by following a <i>halakhic</i> life devoted to G-d) which is central a candidates might, perhaps, discuss whether the most important 'parts' of the covenantal ideal are those seen in many religious and secular law codes (such as the Mosaic Law), which serve as the basis for an ethical life even if one does not follow Judaism. 	(AO2 24)	

Question	Indicative content	Marks	Guidance
3*	<p>Assess the view that halakahic food regulations cause unnecessary division within modern Judaism.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • a general outline of the dietary laws: food which is fit to be eaten (<i>kosher</i>), food which is forbidden (<i>terefah</i>), the method of slaughtering (<i>shechitah</i>), the prohibitions concerning meat and milk, the <i>mitzvot</i> relating to vegetables and fruit, the preparation of utensils etc. • relevance of the food laws for Judaism today: how food laws are interpreted by different groups within Judaism and how this causes differences in belief, teaching and practice • how food laws show obedience to the Torah and communicate self-discipline, formation of character and conduct, growth in holiness, and personal health and hygiene • how keeping kosher has been one of the most distinctive practices followed by Jews throughout their history, how many Jews continued to follow food laws in times of persecution and hardship • reasons why some Jews no longer observe the dietary laws; such as the view that the dietary laws were composed not by G-d but by man, and for a particular time and place which no longer obtains, <i>kosher</i> food is an expense and can be inconvenient. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • candidates might argue that food laws are divisive within Judaism as those that follow food laws might be seen to be 'more holy' than those that don't 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> candidates might discuss whether observing kosher supports the view of the 'Jew as other' or the view of the 'Jew as holy' candidates might discuss whether, if the <i>mitzvot</i> are divine commandments, they <i>can</i> in fact lead to division as surely all Jews must obey G-d's will and follow the teachings within the Torah if the Jewish people are 'to be a light unto the nations then it might be argued that food laws are part of G-d's plan for the people as a whole, and therefore are not divisive it might be argued that understanding of, and adherence to the <i>mitzvot</i> is vital if Jews are to grow in faith and meet the challenges of competing ideologies, meaning they are a force for cohesion not division 'keeping kosher' enables identification with the Jewish community 'past and present', 'kosher' is not divisive but rather something that strengthens the Jewish community 'separation' is seen as divisive; separation cannot encourage inclusivity but rather reinforces exclusivity, 'kosher' restrictions may project an image of a Jewish community that is separating itself from the wider community. 		

Question	Indicative content	Marks	Guidance
4*	<p>To what extent does the book of Job provide satisfactory answers to human suffering? Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the background to the book of Job and the type of literature to which it belongs • a brief outline to the content of the book of Job, such as: <ul style="list-style-type: none"> ○ that it is a narrative in which the Adversary (Satan) is permitted to test Job ○ a brief outline of some of the great suffering that comes upon Job and that this innocent suffering calls into question the whole system of rewards and punishments of the traditional Jewish theodicy ○ an exegesis of the arguments by which Eliphaz, Bildad and Zophar try to help Job come to terms with his calamitous suffering ○ a description of Job's response to the challenge of the traditional arguments ○ Job declares that he will believe he has sinned if his 'comforters' can tell him how he has done so. His friends are unable to do so as their reasoning for Job's suffering is not seen as valid by Job. (Job 6:28) • the responses of scholarship and Jewish theology to Job and suffering and the extent to which this causes differences in Jewish belief, teaching and practice <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • if the traditional reasons for suffering are wrong in the case of Job then it 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>might be debated whether or not the book of Job gives any satisfactory answers to the question of suffering</p> <ul style="list-style-type: none"> • as Job is a blameless and upright man who fears G-d and turns away from evil, the book can never be seen as providing a satisfactory response to suffering as the reader is aware that Job is innocent; it cannot be viewed as fair and right for an innocent man to suffer for 'no reason' • it might be argued that the purpose of the book of Job is to explore, rather than to explain, the problem of suffering, and so it deliberately does not offer a satisfactory answer • candidates might discuss whether humans <i>can</i> find adequate reasons to suffering if the will of G-d is beyond human understanding, and therefore the book of Job should not be expected to provide a satisfactory answer to us • it might be argued that Job serves to illustrate that acceptance to the will of G-d in submission and trust rather than offer any guidance on human suffering • the book might be placed within its context and it could be argued that it does not provide 'satisfactory answers' for suffering today, rather it is a book 'of its time'. 		

Assessment Objective (AO) Grids

AO1 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
religious, philosophical and/or ethical thought and teaching	Y	1-4
influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-4
cause and significance of similarities and differences in belief, teaching and practice	Y	1-4
approaches to the study of religion and belief.	Y	1-4

AO2 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4