

Religious Studies

Advanced Subsidiary GCE

Unit **G573**: Jewish Scriptures

Mark Scheme for June 2011

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of pupils of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, 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 will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2011

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives. Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

AO2: Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

Positive awarding: it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

Levels of Response: the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

AS LEVELS OF RESPONSE – G571-G579

Band	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question <ul style="list-style-type: none"> • little relevant material • some concepts inaccurate • shows little knowledge of technical terms <p style="text-align: right;"><i>a.c.i.q</i></p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> • little or no successful analysis • views asserted with no justification <p style="text-align: right;"><i>v lit arg</i></p>
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6-10	a basic attempt to address the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection often inappropriate • might address the general topic rather than the question directly • limited use of technical terms <p style="text-align: right;"><i>b att</i></p>	3-4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not successful • views asserted with little justification <p style="text-align: right;"><i>b att</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11-15	satisfactory attempt to address the question <ul style="list-style-type: none"> • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms <p style="text-align: right;"><i>sat att</i></p>	5-6	the argument is sustained and justified <ul style="list-style-type: none"> • some successful analysis which may be implicit • views asserted but not fully justified <p style="text-align: right;"><i>sust / just</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16-20	a good attempt to address the question <ul style="list-style-type: none"> • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate <p style="text-align: right;"><i>g att</i></p>	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> • some effective use of evidence • some successful and clear analysis • considers more than one view point <p style="text-align: right;"><i>g att</i></p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21-25	a very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> • very high level of ability to select and deploy relevant information • accurate use of technical terms <p style="text-align: right;"><i>vg/e att</i></p>	9-10	A very good / excellent attempt to sustain an argument <ul style="list-style-type: none"> • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints <p style="text-align: right;"><i>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

- 1 (a) **Explain the differences between the covenants G-d made with Abraham and with Moses.** [25]

AO1

Some story telling might be included and be creditworthy but, after brief introductory remarks about Abraham and Moses, most responses are likely to try to focus on explaining potential differences.

In addressing the question, some candidates might refer to types of covenant in ANE (the ancient near east) in connection with ritual, sacrifice, circumcision, sealing, signs and conditions whilst others might place the covenants in the context of the purpose and process of the literary compilation of the Jewish Scriptures.

Most responses are likely to take the opportunity to demonstrate knowledge and understanding of the set texts, the most relevant being Genesis 12, 15 & 17 and Exodus 19-24, whilst explaining the differences between the covenants and, possibly, the developing relationship between G-d and the Jews.

Candidates are likely to emphasise the importance of both covenants in that the story of the Jewish people began with Abraham and the covenantal nation began with Moses. The specification implies some sort of continuum between these covenants.

- (b) **To what extent is the promise of land the most important part of these covenants?**

[10]

AO2

This topic might be approached from many equally valid angles and candidates are free to argue from any standpoint but should be mindful of the words, 'to what extent' in the question.

Abraham set out in faith to a new land and Moses was returning the Hebrew people to the Promised Land. Some candidates might start with this evidence of the importance of land in both covenants before considering 'the most important part'.

In the discussions, some candidates might interpret the promise of the specific land of Canaan totally literally and others may consider it to be also symbolic of setting out in faith and of escaping slavery.

The covenants might be considered separately or together as candidates try to balance the relative importance of the promises in these covenants.

- 2 (a) Explain the main religious ideas in the book of Jonah. [25]

AO1

Candidates might begin with an introductory explanation about Jonah being sent to Nineveh, capital of Assyria, but boarding a ship for Tarshish (Spain). Most are likely to include the fact that he learnt that you cannot run away from G-d.

Responses may go on from the inability to hide from G-d or to resist G-d's wishes, to include other concepts about the nature of G-d such as omnipotence and omnipresence as shown in the account of the sailors, the storm and the big fish.

A key issue in the story is the compassion G-d shows to the Gentiles, in contrast to the attitude of Jonah to the repentant Ninevites. Some candidates might use the kikayon (caster oil plant) incident and focus on the religious theme of universalism.

- (b) 'The book of Jonah would be of more value if we knew when and why it was written.' Discuss. [10]

AO2

Candidates might point to a reference to Jonah in the reign of Jeroboam II in eighth century BCE Israel (2 Kings 14:25) though this is not essential.

Candidates who do make reference to the eighth century might comment that the historical background of those times was turbulent. Prosperity led to international problems around the Fertile Crescent. Israel fell to Assyria. Jews had to take notice of the Gentile world.

The identification is only an hypothesis so is not essential but candidates are likely to assume from the text that the book of Jonah was probably written to address those sorts of issues. Theologically the book suggests that the covenant people were having to reassess their role in the Gentile world.

There are several equally appropriate approaches to this discussion, including the usual debate about the relevance or irrelevance of dates, authorship, purpose and historicity and the extent of the value, or lack of value, to the study of the Jewish Scriptures.

- 3 (a) With reference to the Elijah stories in 1 Kings chapters 18,19 and 21, explain why King Ahab regarded Elijah as his enemy. [25]

AO1

Responses might begin with the Obadiah, Elijah and Ahab meeting in chapter 18 during the famine when Ahab asked Elijah, 'Is that you, the troubler of Israel?'

Candidates might comment on the influence of Jezebel the Phoenician princess whom Ahab had married and her attempts to foist the same type of monarchy and religion on Israel as that of the surrounding nations.

In addressing the question, most candidates are likely to use the confrontation on Mount Carmel between Elijah and Jezebel's prophets of Baal.

Candidates might include Elijah's religious experience on Mount Horeb (Sinai) to help explain why the incident of Naboth's vineyard became significant. Neighbouring kings would have taken the vineyard but Ahab merely sulked until Jezebel intervened.

Some might point out that after the death of Naboth when Ahab, en route to the vineyard, was confronted by Elijah, Ahab guiltily called Elijah his adversary.

(b) To what extent is Elijah the perfect example of a prophet? [10]

AO2

Candidates might provide definitions of prophets as spokesmen for G-d. Prophets spoke the word of G-d about the present and the future. Some might give examples of how Elijah did this including his prophecy of the deaths of Ahab and Jezebel.

Some might quote chapter 18:15 where Elijah speaks in the name of G-d before whom he has stood and the ecstasy by which he ran to Jezreel before Ahab's chariot at the end of the chapter.

Miracles might feature as evidence in support of the statement though these are not necessarily part of the role of a prophet.

Candidates might use his panic at the threats from Jezebel to gainsay Elijah as a perfect example, though others might feel this enhances the example.

4 (a) Explain why Job is not comforted by the advice of his friends in Job chapters 2-14. [25]

AO1

Candidates may wish to set the scene in the context of the traditional tale by explaining how Satan is permitted to test Job.

Accounts of the suffering of Job have some relevance, particularly if directed towards addressing the question.

Most responses are likely to point out that Job's innocent suffering calls into question the whole system of rewards and punishments of the traditional Jewish theodicy as expressed by the 'comforters'.

The main part of responses is likely to contain some exegesis of the arguments in the set chapters by which Eliphaz, Bildad and Zophar try to help Job come to terms with his calamitous suffering, whilst Job continues to rail against his fate and to challenge the traditional arguments.

Effective explanations will reflect Job's responses in the text of the set chapters but cannot be expected to be comprehensive.

- (b) 'The book of Job does not provide satisfactory answers to questions about human suffering.' Discuss. [10]

AO2

Though the book suggests the traditional reasons for suffering are wrong in the case of Job, the speeches of the friends could be argued to contain some wise advice and, in fact, Job could be said to have taken some notice in the end because he repented.

In their discussions, candidates might use the fact that the book lets the readers see behind the scenes into the heavenly court and might comment on chapter 38, where G-d speaks from the whirlwind.

Candidates might reflect on the nature of the book and the extent to which the purpose of the writer was to explore rather than to explain the problem of suffering. The writer does not expect to find adequate reasons. The acceptance of the will of G-d in submission and trust seems to be the final recommendation.

Some candidates might make reference to wisdom literature in general or to form or source criticism. A case could be made that the prologue and epilogue are a traditional story (or travelling play) and the poetic discourse was inserted into the middle later as a challenge to and exploration of the usual theodicy at a time in history when a faith response to suffering was needed.

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

14 – 19 Qualifications (General)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity



OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2011