

Religious Studies

Advanced GCE

Unit **G583**: Jewish Scriptures

Mark Scheme for January 2013

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 will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2013

Annotations

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – 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 eg where part of an answer is at the end of the script

Subject Specific Marking Instructions

Handling unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

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.

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.

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

Levels of Response: the descriptions are cumulative, ie 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.

Question	Indicative Content	Mark	Guidance
1	<p>AO1 Responses might begin with some introductory comments about Amos, a shepherd from Judah, being called to preach in Israel and that he is the first canonical prophet in that we have a collection of some of his oracles of ‘the word of the Lord’.</p> <p>Candidates might use the opportunity to summarise the structure and identify the themes of the book of Amos against the eighth century background in Israel where contemporary life in the prosperous reign of Jeroboam II was full of social injustice and corruption.</p> <p>They might explain that Amos also criticised the hypocritical and syncretistic worship particularly at the royal sanctuary at Bethel, one of the two shrines where the first Jeroboam had set up calves (or cherubim) for the then newly divided kingdom to replace the need to journey to Jerusalem.</p> <p>Amos sees the moral obligations of justice as being based on the character of G-d who is just. Candidates are likely to select scriptural texts to illustrate the themes, particularly key verses such as Amos 5:21–24.</p> <p>AO2 Candidates are likely to provide some evidence from the text to illustrate justice as an important theme in the book of Amos and some might concentrate on the perception of Amos concerning the inter-relationship of ethical social morality and sincere religion as typical of all the eighth century prophets.</p> <p>Some discussions might identify other important themes such as G-d as Creator of Nature and the universe or the role of Israel and Judah as Covenant people etc.</p> <p>References to visions of Doom and prophecies of ‘the Day of the Lord’ might be used to support wider theological themes such as G-d as the Lord of History and Judge of all nations or they might be used, equally effectively, to address the significance and predominance of Justice.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>In discussing the extent to which justice is the main theme candidates might argue that even the condemnation of 'false worship' and of the sacrifices at Bethel show that Amos was more concerned with ethical hypocrisy and unreal religion than with idolatry and syncretism.</p>		
2	<p>AO1 Candidates might begin by identifying Micah as an eighth century prophet, a contemporary of Isaiah. Some might explain the roles of prophets as eg spokesmen for G-d etc. to the people where and when they lived.</p> <p>Micah, possibly a peasant, from a village near Jerusalem in Judah felt called to preach in Jerusalem in the eighth century from c.730 BCE and condemned both Israel and Judah for social injustice as well as idolatry.</p> <p>Candidates might use the opportunity to demonstrate their knowledge and understanding of the set texts. Chapters 1–3 predict punishment for the sins of Israel and Judah. In this context it would be relevant to explain the catalogue of social ills condemned by Micah and the unethical behaviour of rulers, the rich landowners, priests, judges and false prophets. Micah 6:8 explains what G-d requires of people.</p> <p>To address the question, responses are likely to give a synopsis of the visions of which some are about the inevitable punishment for the sins of the people, namely, destruction of Samaria and Jerusalem and Exile. Candidates may go on to explain that chapters 4 ff include prophecies of hope, of pardon after punishment and of ultimate restoration. These chapters predict the coming of a Messiah and a Messianic kingdom of peace.</p> <p>AO2 There may be different approaches to the discussion depending on the perceived purpose of the prophecies and a variety of opinions as to the extent all, some particular ones, or none of the visions were essential.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>Candidates might use form and source criticism to discuss the content of Micah's message. This approach is acceptable but not essential.</p> <p>Some discussions might suggest that the first three chapters contain the original prophecies of Micah and these became the basis for post-exilic prophecies of restoration at the end of the book.</p> <p>It is possible to infer from the text that Micah not only foretold destruction but was foreseeing actual graphic visions of events like the ancient 'seers' supposedly did and this might lead some candidates to argue that the visions, particularly in chapters 1–3, were totally essential to his message.</p>		
3	<p>AO1 Accounts from 2 Maccabees 7 of the mother and her seven sons are of relevance and therefore some storytelling is to be expected and given appropriate credit.</p> <p>Candidates are likely to provide some historical background to the persecution that led to the Maccabean struggle for independence in 165BCE.</p> <p>Candidates might explain, from their AS studies, some of the types of literature which critical scholarship has identified in the Jewish Scriptures and the methods used to explore issues concerning purpose, meaning, date, authorship and historicity.</p> <p>For information: The four books of Maccabees are each by different Jewish writers. All four are in the Greek Septuagint, none are in the Hebrew canon, 1 and 2 Maccabees are in the Latin canon.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>AO2 Responses are likely to argue that inspirational literature, whether fact or fiction, is created to provide support in times of persecution and continues to be useful for the support of future believers who are experiencing difficult times. They might argue that even coded messages that were significant to the original readers can be interpreted for new situations.</p> <p>Candidates might discuss whether or not 2 Maccabees 7 shows a development in beliefs about life after death and the extent to which this teaching is particularly comforting and encouraging to those who are suffering. How far this makes knowledge of the historical background 'essential' might then be considered.</p> <p>Candidates are free, of course, to argue that critical scholarship and issues of date, authorship, purpose and historicity might be interesting and helpful but that such things are less important than other aspects of the study of sacred literature intended for all time.</p>		
4	<p>AO1 Some candidates might begin with an introductory paragraph identifying the types of literature in the Jewish Scriptures. For example, some might explain that the three main components of the Tenakh are the Law (Torah), the Prophets (Nevi'im) and the Writings (Ketuvim).</p> <p>Some candidates might group the books as the Pentateuch, the Historical books, the Wisdom books and the Prophetic books and some might use the term Poetical books for Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon.</p> <p>Candidates are likely to identify the tradition that wisdom is often associated with King Solomon, builder of the Jerusalem Temple and known for his shrewd judgement.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>The set texts on the theme of Wisdom Literature and Religious Experience are 1 Kings 5:9–14 (4:29–34 NRSV), Proverbs 1–3, Proverbs 8, Proverbs 9, Song of Songs 1–3, Ecclesiastes 1–3, Ezekiel 1:1–28a.</p> <p>In their responses some candidates might work their way through these texts identifying the genre to which each belongs or they might proceed by grouping them in some way by theme or provenance.</p> <p>Candidates are free to make reference to other texts eg Psalm 1 and are likely to draw on their AS studies during their response and might refer to Job and possibly Jonah.</p> <p>Candidates might provide some exegesis of the poetry in Proverbs 8 personifying wisdom as a female ('hohma' Hebrew; 'sophia' Greek) and might explain that wisdom is said to have been present at creation. Some candidates might identify wisdom with the Torah and others with the (ruach) spirit or the Divine Presence that moved on the surface of the waters.</p> <p>AO2 There may be a variety of equally acceptable approaches to this relatively new topic in the discussions. Some might explore the origin of the mashal (proverb, comparison, likeness) and even consider the roles of wise persons in ANE.</p> <p>In their discussion candidates might use the fact that I Kings itself is a history book which actually makes reference to Solomon's three thousand proverbs and his one thousand and five songs.</p> <p>Some might make a distinction between wisdom and knowledge (though they seem to be interchangeable terms in Hebrew poetic parallelism) or comment that in the case of Solomon the distinction seems to be blurred because the text marvels at his knowledge of biology.</p>		

Question	Indicative Content	Mark	Guidance
	<p>Candidates might home in on the chapters from Proverbs that praise Wisdom. They might point out that there was similar wisdom literature circulating in other cultures but the distinctive feature of these passages from the Jewish Scriptures is the theological insight that the source of Wisdom is G-d.</p> <p>Candidates are free to agree or disagree with the stimulus. Some might take a neutral position on grounds such as the fact that classifications are artificial and all Biblical material is like layers of an onion in that Scripture works on many different levels, one strand of which involves the spiritual and the numinous.</p>		

APPENDIX 1 – A2 LEVELS OF RESPONSE

Level	Mark /21	AO1	Mark /14	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. <i>L1</i>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification. <i>L1</i>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6–9	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms. <i>L2</i>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification. <i>L2</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10–13	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. <i>L3</i>	7–8	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. <i>L3</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	14–17	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. <i>L4</i>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed. <i>L4</i>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	18–21	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. <i>L5</i>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <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. <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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

OCR Customer Contact Centre

Education and Learning

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 2013

