

# **Religious Studies**

Advanced GCE **G573**

Jewish Scriptures

## **Mark Scheme for June 2010**

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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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## 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
<b>0</b>	<b>0</b>	absent/no relevant material	<b>0</b>	absent/no argument
<b>1</b>	<b>1-5</b>	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> <p style="text-align: right;"><i>a.c.i.q</i></p>	<b>1-2</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• little or no successful analysis</li> <li>• views asserted with no justification</li> </ul> <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				
<b>2</b>	<b>6-10</b>	a basic attempt to address the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• might address the general topic rather than the question directly</li> <li>• limited use of technical terms</li> </ul> <p style="text-align: right;"><i>b att</i></p>	<b>3-4</b>	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted with little justification</li> </ul> <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				
<b>3</b>	<b>11-15</b>	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>sat att</i></p>	<b>5-6</b>	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> <li>• views asserted but not fully justified</li> </ul> <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				
<b>4</b>	<b>16-20</b>	a good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> <p style="text-align: right;"><i>g att</i></p>	<b>7-8</b>	a good attempt to sustain an argument <ul style="list-style-type: none"> <li>• some effective use of evidence</li> <li>• some successful and clear analysis</li> <li>• considers more than one view point</li> </ul> <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				
<b>5</b>	<b>21-25</b>	a very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>vg/e att</i></p>	<b>9-10</b>	A very good / excellent attempt to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• uses a range of evidence</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <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 Noah and with David.** [25]

Some story telling is inevitable and worthy of credit, especially when containing details which reflect knowledge and understanding of the set texts, whilst focussing on addressing the differences between the two covenants.

The rainbow is likely to feature as a sign in the Noachide Covenant. Some candidates might legitimately include references to the background in ANE (the ancient near east) in connection with ritual, sacrifice, sealing, signs, conditions etc., as well as to parallels in aetiological myths and legends, but these inclusions are not essential.

The seven Noachide laws are creditworthy but they are not essential for a full response because they are not itemised in the set text (Genesis 8:20-9:29).

Candidates might concentrate on explaining significant features such as the relationship of humankind with other animals and the rest of G-d's creation as the context of the Noachide Covenant and the enduring importance for Judaism of the promise relayed via Nathan (2 Samuel 7) of a Davidic dynasty.

- (b) **'The covenants with Noah and with David have nothing in common.'** Discuss. [10]

There are a number of possible directions in which this debate might go depending on the differences that the candidates decided to emphasise in part (a).

Promises and other aspects of covenants might feature in the discussion or the extent to which G-d takes the initiative in covenantal relationships. There might be some consideration of the characteristics common to Noah and David as men of faith.

Some candidates might agree with the stimulus quotation whilst others might base their arguments on the continuity and interdependence of all the covenants in the Jewish Scriptures and on G-d's master plan which embraces the whole progression of the covenants.

- 2 (a) **Explain the main features of the covenant G-d made with Moses in Exodus 19-24.** [25]

Candidates might begin by identifying Moses. The first commandment refers to the Exodus so candidates might make reference to that incident.

Some candidates might include the context of the theophany and the role of Moses as the mediator between G-d and the newly formed nation.

Candidates have been asked to explain the main features so some responses are likely to include an account of the Ten Commandments and to attempt interpretation of significant points.

Responses are likely to make reference to the additional laws which follow in 'the book of the covenant' (Exodus 20-24) even if the intent is to explain that they are not as significant as the Decalogue.

Comparisons with earlier set covenants and other ancient codes may be made to highlight significant features of the Sinai Covenant but they are in no way essential for a full response.

**(b) To what extent is the covenant with Moses the most important covenant in the Jewish Scriptures? [10]**

Discussions are likely to be based on the significant features of the covenant with Moses which the candidates covered in answer to the previous part of the question.

Discussions are likely to acknowledge the practical function of the covenant for the Israelite community and the ongoing value of the Torah for Jews to the present day.

The fact that some of the laws seem to reflect a settled rather than a nomadic community can be used to argue in a number of different ways. Whether other covenants might be more important is up to the candidate to decide and justify.

Some discussions might consider the way in which this covenant not only builds on and develops from previous covenants, particularly the covenant with Abraham, but also remains a pivotal point of reference for future covenants.

A crucial factor in discussions of 'the extent to which...' might be the distinction between casuistic laws and apodictic laws, both of which can be found in Exodus 20-24.

**3 (a) Explain what Jonah and Job each learned about G-d. [25]**

Some amount of story telling is inevitable but candidates might also take the opportunity to use the text to address the question.

Appropriate responses are likely to reflect the specification. Candidates might explain how Jonah learnt from his experiences that he was unable to hide from G-d or to resist G-d's wishes and Job learnt to accept G-d's will.

Some responses might delve more deeply theologically into concepts such as omnipotence, justice and mercy, omnipresence and universalism. Candidates might explore key parts of both stories which show the contrast between the human and the Divine nature and broaden the perception of G-d's wishes for humanity.

The specification places both books under the theme of G-d and suffering so some candidates may legitimately focus their essays in (a) and/or in (b) on aspects of this theme.

- (b) To what extent might the books of Jonah and Job be described as wisdom literature? [10]**

Discussions are likely to begin with some sort of definition of wisdom literature or a summary of the types of literature found in the Jewish Scriptures.

The foundation specification includes: myth, history, prophecy, poetry, law, wisdom (hohma), liturgy; with their origins and purpose.

Though Jonah is among the prophetic books and Job in the Ketuvim (Writings) in the Jewish Scriptures, there are elements of other types of literature present in the texts.

Wisdom literature explores universal questions about spirituality and the human dilemma and candidates might legitimately use a number of aspects of the themes of the books in deciding the extent to which either book might be classified as wisdom.

Some candidates might take care to point out that all the books in the Jewish Scriptures tend to have a theological dimension in that the existence of G-d is taken for granted.

Job is classed as Wisdom in the Roman Catholic Canon and as Poetry in Protestant Bibles. Candidates are not expected to have studied the text in more than one version.

- 4 (a) Describe the features that might be described as miraculous in the stories of Elijah and explain their importance. [25]**

Candidates might begin by identifying Elijah as a ninth century BCE prophet who lived in Israel in the reign of Ahab and Jezebel. Accept any sensible definition of 'miraculous'.

Accept any features which 'might be described as miraculous' from the set chapters, which are I Kings 18,19 and 21 including the word of the Lord speaking through prophets and the assumption by Obadiah that G-d could make Elijah appear and disappear.

Some candidates might write about the miracles done by Elijah and include 'shutting Heaven', multiplying oil and raising the widow's son, which are miracles from 1Kings 17, to introduce the set passages. This is acceptable but not essential. Similarly, calling fire from heaven twice in the first chapter of 2 Kings and parting the Jordan in 2 Kings 2.

The account of the contest on Mount Carmel with the fire and the rain is likely to be prominent in most essays. The importance might be linked with demonstrating G-d's power over natural phenomena to be greater than that of the Canaanite fertility Baalim and Ashtaroah and particularly greater than Jezebel's Phoenician Baal, Melkart.

Elijah running before the chariot in prophetic ecstasy might be mentioned and the theophany on Horeb might be used to explain that this time it was not in the wind, earthquake or fire but in 'a still, thin sound', ('the voice' [of conscience?]) that G-d communicated with Elijah. Candidates might consider this to be the moment when

there was a shift in prophetic activity towards ethical pronouncements (e.g. against the murder of Naboth and the prophecy of future punishment for Ahab and Jezebel if they did not repent) and which would lead to the eighth century prophetic message.

- (b) **'The stories of Elijah lose all significance if they are not historically true.'**  
**Discuss.** [10]

The discussion is likely to develop from the material used in the first part of the question.

Discussions might include consideration of the nature and purpose of the stories of Elijah as types of literature. Candidates might establish that Elijah is as archetypal a Prophet to the Jewish Scriptures as Moses is as Law giver.

Some candidates might focus on discussing the extent to which it is difficult to accept that some of the incidents in the stories actually happened.

Other responses might consider other points of view particularly in the area of historical, archaeological and theological debates.

Candidates might home in on the phrase 'lose all significance' and this might lead to a variety of equally acceptable discussions including the idea that the long history of Judaism provides enough validation for the faith without consideration of the historicity of specific stories.

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