

# Religious Studies

Advanced Subsidiary GCE

Unit **G573**: Jewish Scriptures

## Mark Scheme for June 2012

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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.

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

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## Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

## Subject-specific Marking Instructions

## Handling of unexpected answers

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

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

**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.

**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, 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	Marks	Guidance
1	(a)	<p><b>AO1:</b> Candidates might begin by demonstrating some knowledge of Adam and/or Abraham with some understanding, implicitly or explicitly, of making covenants.</p> <p>Responses are likely to make reference to the covenants made with both Adam and Abraham, though not necessarily in equal proportions, and include some information from the set texts (Genesis 1: 26-30 and 12, 15 &amp;17).</p> <p>Candidates might refer also to ANE covenants as parallels but this is not essential. However, the more detailed 'cutting of the covenant' in Gen 15 is a set passage which might lead candidates to explain the symbolism of rituals such as both parties walking between the severed pieces of the sacrifice.</p> <p>The best explanations might include theological concepts such as G-d taking the initiative, blessings, promises, grace, faith, obedience, conditions or stipulations (if any and implicit or explicit) etc.</p>	25	

Question		Indicative Content	Marks	Guidance
1	(b)	<p><b>AO2:</b> The discussion is likely to develop from the material used in the first part of the question and arguments need to be based on correct facts to be fully effective.</p> <p>Candidates might bear in mind the fact that the specification encourages seeing the covenant story as a whole and reflects the idea that no covenant stands alone but is part of salvation history in the eyes of the Jewish writers and editors.</p> <p>Discussions might build on the idea that the covenant with Adam was for all humankind whilst those with Abraham, such as the covenant of circumcision, had specific significance for Judaism.</p> <p>Whether or not the later covenants superseded or built upon and incorporated previous ones is an issue for debate but discussions are likely to home in on the fact that these two covenants addressed different clientele and therefore might be seen as having distinctive roles in the overarching master plan.</p>	10	

Question	Indicative Content	Marks	Guidance
2 (a)	<p><b>AO1:</b> Candidates are likely to begin with an introduction about Elijah and Ahab and Jezebel in the ninth century BCE in the northern kingdom, Israel, of which the capital was Samaria.</p> <p>Inevitably there will be some story telling of the Mount Carmel trial (ch 18), the journey to Mount Horeb (Sinai) (ch 19) and Naboth's vineyard (ch 21). To address the question, however, candidates need to focus on the teaching about G-d. Any feasible lessons about the nature of G-d that can be drawn from these stories are creditable.</p> <p>The account of the contest on Mount Carmel with the fire and the rain is likely to be prominent in most essays. Candidates might explain that this showed G-d's power over natural phenomena and demonstrated that the G-d of Israel was greater than the Canaanite fertility Baalim and Ashtaroth and particularly greater than Jezebel's Phoenician Baal, Melkart. Some might explain this as monolatry rather than monotheism.</p> <p>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 (eg 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.</p> <p>Some candidates might explain that internal evidence suggests that the cycle of stories might date from the ninth century because of the absence of denunciations of the</p>	25	

Question		Indicative Content	Marks	Guidance
2	(a)	golden calves of Jeroboam I at Bethel and Dan. The main concern of Elijah seems to be eradicating the worship of Melkart and reminding the people of Israel where their loyalty belonged, to their covenant G-d who brought them out of Egypt. Possibly, the problem of syncretism began to be seen as a more significant threat in later times.		
2	(b)	<p><b>AO2:</b> The examples of types of literature itemised in the specification are myth, history, prophecy, poetry, law, wisdom (hohma) and liturgy. Candidates might use any of these in their discussions, particularly when dealing with 'the most important' type of literature.</p> <p>Some responses might define 'prophecy' and might distinguish between, for example, forth-telling and fore-telling in order to argue that time and place might make a difference to the weight of a particular type of prophecy, let alone different types of literature.</p> <p>The fact that prophets are speaking the word of G-d might be used to support the importance of prophecy.</p> <p>There are likely to be some candidates who consider the question to be inappropriate on account of the fact that the Jewish Scriptures are revealed books and so are equally important. Some might add the rider that particular writings may hold more significance for certain individuals or communities at various times of history.</p>	10	

Question		Indicative Content	Marks	Guidance
3	(a)	<p><b>AO1:</b> Inevitably there will be some story telling and it should gain credit especially when the candidates use the material to try to address the question.</p> <p>Implicitly or explicitly, responses might demonstrate fairly comprehensive knowledge of the contents of the set book. Sailors and Ninevites and the events leading to their repentance are likely to feature.</p> <p>Candidates are likely to show understanding that the gentiles are the catalysts not only for the sequence of events but to spur Jonah's realisation about the nature and character of the universal G-d.</p> <p>The kikayon incident is likely to be explained in some detail in response to the question.</p> <p>Jonah never doubted the existence or power of G-d but he was limited in his perception of the nature, character and will of G-d, particularly in respect of the Gentiles and the role of Israel. Candidates might consider whether or not this also points us to the main purpose of the writer.</p>	25	

Question		Indicative Content	Marks	Guidance
3	(b)	<p><b>AO2:</b> Discussions might identify various concepts in Jonah such as G-d's omnipotence, justice, patience, mercy, omnipresence as main themes. The specification cites 'obedience and the inability to hide from G-d or resist G-d's wishes'. The date might therefore be seen as irrelevant for teachings which are messages for all time.</p> <p>Some might see these themes as inter-related and particularly relevant to the over-riding theme of universalism and the relationship of G-d and the Gentiles.</p> <p>Candidates might suggest times in Jewish history when the writing of this book might be particularly needed such as the eighth century (2 Kings 14:25 refers to a prophet Jonah) when the Jews had to take notice of the Gentile world. Some scholars place the book in the fourth century BCE set in the past but written against the exclusivism of priestly policies.</p>	10	

Question		Indicative Content	Marks	Guidance
4	(a)	<p><b>AO1:</b> Some story telling is inevitable but candidates are likely to concentrate on explaining significant aspects of the life of Moses and his importance in the covenantal story and salvation history.</p> <p>The account of the Exodus from Egypt is not part of the set texts but the first commandment in the Decalogue sets the Exodus deliverance as the context for the Sinai covenant so the topic is creditable.</p> <p>The set texts include Exodus 20-24 and explanations might comment on the role of Moses as mediator between G-d and the newly formed nation. There might be reference to the oral Torah and this is creditworthy but not essential as it is not listed in the specification.</p> <p>The nature of the covenant, the difference between apodictic and casuistic laws, the assumption in subsequent covenantal texts of the earlier covenants might be used in discussion as well as the enduring legacy of Moses to the present day.</p>	25	

Question		Indicative Content	Marks	Guidance
4	(b)	<p><b>AO2:</b> Discussions are likely to be based on the main features covered in answer to the previous part of the question.</p> <p>Candidates might approach the extent to which complete historical truth may be or may not be significant or relevant in a variety of different but potentially equally acceptable ways.</p> <p>Candidates might deal specifically with Moses as founder of the Jewish nation and the significance of the Torah or may address the wider arena of issues related to the historicity of types of sacred literature.</p> <p>Considering to whom it might 'matter' could lead to a range of equally acceptable topics including the extent to which the long history of Judaism provides enough validation for the faith without consideration of the historicity of the origins.</p>	10	

## APPENDIX 1 AS LEVELS OF RESPONSE

Level	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"> <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>L1</i></p>	1–2	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>L1</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"> <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>L2</i></p>	3–4	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>L2</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"> <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>L3</i></p>	5–6	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>L3</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"> <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>L4</i></p>	7–8	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>L4</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"> <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>L5</i></p>	9–10	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>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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