

# Religious Studies

Advanced GCE

Unit **G583**: 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.

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**Annotations**

<b>Annotation</b>	<b>Meaning</b>
	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.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

**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.

## 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	Marks	Guidance
1	<p><b>AO1</b></p> <p>Candidates are likely to use the opportunity to demonstrate their knowledge and understanding of the set texts. The specification encourages candidates to focus on the Messianic hope but this needs to be seen in the context of the rest of the content in both cases.</p> <p>Micah lived in the eighth century BCE and the themes of his poetic oracles of the word of the Lord addressed the contemporary situation.</p> <p>Micah prophesied judgement on Israel and Judah, the fall of their capital cities, Samaria and Jerusalem, and condemned idolatry, false prophets, corruption, immorality and injustice. These themes are accompanied in Micah with a message of hope that centres on a Messiah who will not be the son of David as King but David as shepherd.</p> <p>It is widely believed among scholars that the prophet whose message is written in Isaiah chapters 40-55 lived during the Exile in Babylon. He praises the majesty of G-d as the Lord of Nature and creator of the universe (40:12-31). This message would be particularly important to the exiles because their predicament could be interpreted as reflecting the weakness of their God and the triumph of the Babylonian gods. The four chapters outlined in the specification predict the deliverance of the exiles and portray the event as a second exodus.</p> <p>Candidates might explain that divination was important in Babylonian religion and Deutero-Isaiah sees the irony of the fact that Babylonian seers cannot foretell the future. The prophet scorns their ineffective idols. G-d is the Lord</p>		

Question	Indicative Content	Marks	Guidance
	<p>of History (41:1-3). He alone controls world events even using Cyrus the Persian as the instrument for the salvation of the exiles.</p> <p>The set chapters include one of the servant songs (41:1-3). In the songs, the servant seems to be an individual. In the rest of Deutero-Isaiah the servant refers to Israel.</p> <p><b>AO2</b></p> <p>To consider the extent to which the themes are similar, candidates might make comparisons between the contents of the book of Micah and Isaiah 40-43 from the start of the essay and on throughout or they might, possibly equally successfully, address the question at issue in a conclusion.</p> <p>Candidates might concentrate on and quote the texts to identify common themes in the theology of the oracles and are likely to focus on the extent to which the Messianic ideas are similar or show development.</p> <p>Micah 4:10 prophesies the Babylonian captivity of the sixth century BCE and many scholars suggest that the book originally ended at 7a. Some candidates may use such facts to raise issues about date, authorship, purpose and historicity if relevant to their arguments.</p> <p>Other candidates may wish to argue that Micah has more in common with Amos and Hosea because of the eighth century situation that they all experienced and condemned rather than with the exilic hopes of Deutero-Isaiah but this is not essential.</p>		

Question	Indicative Content	Marks	Guidance
	<p>The vision of the coming of G-d's kingdom in Micah 4:1-3 is identical to Isaiah 2:2-4 usually ascribed to Isaiah of Jerusalem. Candidates who know this fact and hold the traditional view of the unity of the authorship of the book of Isaiah might legitimately use this parallel to illustrate that the prophets shared similar views about the future Messianic Age. The specification is open to candidates of any religious persuasion or none.</p>		
2	<p><b>AO1</b></p> <p>Some biographical background might be given. The superscription at the beginning of the book identifies Amos as a shepherd of Tekoa near Jerusalem in Judah who saw visions concerning Israel in the reigns of Uzziah of Judah and Jeroboam II of Israel.</p> <p>Some definition of true prophets and their role needs to be included but good scripts are likely to incorporate possible uncertainties about the definition as part of the issue being discussed. Priests and false prophets etc might be used as a comparison.</p> <p>Candidates are likely to use the narrative in 7:10-17 about Amos being expelled from the sanctuary at Bethel because of the reference to the call of Amos.</p> <p>Some scholars think the visions in 7:1 to 9:8 are part of the call of Amos so accounts of these may be used and candidates might explain the relevance of the material to the role and message.</p> <p>Candidates are likely to explain the message against the eighth century background in Israel where contemporary</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>life in the prosperous reign of Jeroboam II was full of social injustice and corruption as well as hypocritical worship particularly at the royal sanctuary at Bethel. This was 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><b>A02</b></p> <p>There are several equally acceptable approaches to this discussion.</p> <p>It has often been assumed that prophets and priests were antagonistic to each other but study of the Jewish Scriptures suggests that the situation was not so clear cut.</p> <p>The book's relevance to the role of true prophets hinges on the definition of the contemptuous label of 'seer' given by Amaziah, the priest of the royal sanctuary, to Amos and the interpretation of his reply, 'I am not a prophet nor am I the son of a prophet.'</p> <p>Some candidates might argue that the description of Amos as a herdsman and sycamore gatherer is misleading and that rather than being a peasant from Judah upset by the opulence of Israel he may have been eg a keeper of the Jerusalem Temple herd and therefore a cultic official.</p> <p>Some candidates might contrast the demeanour of true prophets with the ecstatic frenzy of the 'sons of the prophets' in Canaanite and syncretistic worship, whilst others might argue that this difference is not always supported by the evidence.</p>		

Question	Indicative Content	Marks	Guidance
	<p>Whatever the role, some candidates are likely to conclude that the ethical, monotheistic message of the prophets is clearly shown in the book of Amos as the words and oracles of the first canonical prophet are there for all to read. They might try to balance foretelling and forthtelling but might comment that the book confirms the traditional definition of the role of true prophets as spokesmen of the word of the Lord.</p>		
3	<p><b>AO1</b></p> <p>Candidates are likely to try to use the opportunity to demonstrate their knowledge and understanding of the content and actual text of some of these set passages. Responses might start by pointing out which sections might be, or might not be, relevant to the topic.</p> <p>Candidates are likely to address the question by using exegesis of the set texts to point out ideas that might suggest some significant development, progression or innovation in the understanding of concepts, particularly about life after death which is an aspect of reward and punishment.</p> <p>Some may address the question also using other set texts from the A/S or A2 specification to support their case. For example, Job 19 might be used.</p> <p>Candidates may work through these texts explaining points related to the question or they may, potentially equally well, approach the essay theme more generally, using the reward and punishment texts where relevant. They are likely to explain that rewards and punishments were traditionally supposed to be awarded in this life or through descendants 'to the third and fourth generation'.</p>	35	<p>The texts in the specification which are itemised in relation to reward and punishment are Isaiah 53, Jeremiah 7, Ezekiel 18, Daniel 12, Psalm 1 and 2 Maccabees 7.</p>

Question	Indicative Content	Marks	Guidance
	<p><b>AO2</b></p> <p>To address the question efficiently, candidates are likely to include some discussion of the development of beliefs about life after death.</p> <p>For example, Ezekiel refutes a popular proverb about corporate responsibility and then unpacks the implications of his message about individual responsibility, repentance, forgiveness and the justice of a righteous G-d. The refuting of the proverb is a development in thinking but any life after death aspect might be interpreted here as implicit rather than explicit (by some candidates).</p> <p>Daniel 12 might be used in most discussions. It concerns the end of tribulation, the resurrection of the dead and the sealing of the prophecy to the time of the End. Candidates are likely to acknowledge the impact of this apocalyptic chapter on a variety of eschatological theories. Some discussions might attempt to support a particular viewpoint whilst others might consider that the text is not entirely explicit.</p> <p>Some arguments might move beyond simply selecting suitable texts to discussing, where relevant, 'date, authorship, purpose, and historicity' as recommended in the specification.</p> <p>Candidates might consider the chronology of the events from their background studies and/or the writing of the texts and types of literature. They might wish, for example, to discuss whether or not there was a development and the extent to which it was gradual or was linked to certain catalytic events such as the Maccabean revolt in 165 BCE.</p>		

Question	Indicative Content	Marks	Guidance
4	<p><b>AO1</b></p> <p>The book of Ruth is in the Writings/ Ketuvim of the Tenakh but in the historical books in Christian Bibles of all denominations.</p> <p>Some candidates might know that the book is the second of the Megilloth and is prescribed for reading at Shavuot/Pentecost, the harvest festival that celebrates the giving and receiving of the Torah but this is not essential.</p> <p>Candidates might explain that the writer and date are unknown or that some scholars have suggested that the book of Ruth was written by the prophet Samuel.</p> <p>Candidates might also explain that scholars acknowledge the background as reflecting the time of the Judges and suggesting a long oral history before being written down, during or after the Exile, possibly in the fourth century BCE against Ezra's stern ruling on marriage with foreign women. If this were the case, the inclusion of the book in the Jewish Scriptures had and has great religious, historical, political and social significance.</p> <p>Inevitably there needs to be some story telling in order to discuss the validity of the stimulus statement.</p> <p>Candidates might explain that Ruth's loyalty to Naomi, her mother-in-law, shows also that Ruth's conversion to Judaism when she married Mahlon was sincere. The Moabites were descendants of Lot. The fact that Ruth is a Moabitess is obviously significant in the story as is the genealogy which shows she is David's great grandmother. Ruth's child Obed was the grandfather of David. The story might have started being circulated at the time of David (10th century BCE).</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>The Talmud identifies Boaz as Ibzan the Judge who succeeded Jephthah.</p> <p><b>AO2</b></p> <p>The genealogy, rather than being a postscript to the book, is likely to be seen as the key to the writer's purpose. Responses might emphasise the importance of showing that King David's (and King Solomon's and the Messiah's) ancestor was a Gentile. Even if the story is post exilic it would be using a very familiar tradition or the point would be lost on the readers.</p> <p>There are other features which candidates might suggest for the enduring use of the book involving the role of women or of Boaz as the role model of a Jew who goes beyond the letter of the law to the spirit of the law. The book could be a polemic against legalism.</p> <p>Some candidates are likely to argue that the love story was what made the story memorable because Ruth and Boaz overcame the differences of race, rank, wealth, background and age. Some might support this approach with reasons for the Scriptures containing different types of material applicable to all facets of human life.</p> <p>At Shavuot, the celebration of G-d giving the Law, one of the reasons the book of Ruth is read is to be an inspiration because Ruth's triumph over adversity and the generosity of Boaz show that no deed is ever forgotten.</p> <p>Ultimately the Moabite ancestry will feature in most responses but there might be a variety of equally acceptable arguments pointing to the possible purpose of the writer and the reasons this book or any other book became part of the Jewish Scriptures.</p>		

## APPENDIX 1

## A2 LEVELS OF RESPONSE – G581–G589

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"> <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>	1–3	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	6–9	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>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p style="text-align: right;"><i>L2</i></p>	4–6	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 but 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	10–13	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>	7–8	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	14–17	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>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</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	18–21	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>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <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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