

Religious Studies

Advanced GCE

Unit **G583**: Jewish Scriptures

Mark Scheme for June 2013

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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 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 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.

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</p> <p>The specification includes the whole book of Amos but only chapters 1-3 and 14 of Hosea. Candidates might begin by placing both prophets in the context of the eighth century BCE in Israel, the northern kingdom, at the time of Jeroboam II. The prophets of the eighth century are the first canonical prophets in that the Jewish Scriptures contain written records of their oracles rather than just stories about them.</p> <p>Before dealing with the balance of the attributes of G-d, candidates might explain that it is clear from the texts that Amos and Hosea believed in monotheism not just monolatry. Both believed that G-d has a special covenant relationship with Israel and Judah but G-d is the universal Creator, Lord of Nature and Lord of History.</p> <p>Candidates might use the opportunity to summarise the context of the set texts. In the prosperous reign of Jeroboam II, contemporary town and city life was full of corruption, which would seem particularly abhorrent to Amos, a shepherd and dresser of sycamore trees from Tekoa. Both Amos and Hosea show G-d as loving and merciful to the marginal and inclined to be angry with the wealthy and powerful who abuse their position to take resources from those who need them. There was not only social injustice but also hypocritical worship, particularly at the royal sanctuary at Bethel, from whence Amaziah, the priest, expelled Amos because of his message of doom.</p> <p>Candidates are likely to concentrate on selecting scriptural texts to illustrate the doom-laden oracles eg against the cows of Bashan (the women of Samaria), and the five visions of Amos, ie locusts, fire, plumbline (accept other interpretations), over-ripe fruit and G-d beside the altar.</p> <p>Responses are likely to include a full account of Hosea's relationship with his wife Gomer which he used to illustrate the unfaithfulness of Israel to the G-d of covenant love (hesed).</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>Even Gomer's three children are given symbolic names: Jezreel; Lo-ruhamah 'no more mercy'; Lo-ammi 'not my people'.</p> <p>AO2</p> <p>Candidates might argue that both prophets being near contemporaries and speaking the word of G-d in virtually the same historical context, with Exile looming on the horizon, had no option about what to preach. Though their styles were different, both prophesied the inevitability of G-d's judgement unless there was repentance, which would be followed by forgiveness.</p> <p>Other candidates might start from the same premise but argue that there is a distinctive slant to each prophet's message depending on their personal experiences. Discussions about 'the extent to which' might revolve around the idea that hesed was the main theme of Hosea and justice was Amos' main theme but that these are complementary aspects of the nature of G-d.</p> <p>To support the stimulus statement, some candidates might argue that the concluding hopeful passages, which lighten the book of Amos, are subject to literary uncertainty about their origin and purpose.</p> <p>Another approach to the discussion might be to use other material in Amos such as the lofty concept of G-d as Creator to contradict the idea that he preaches nothing but a vengeful G-d.</p> <p>Some candidates are likely to explain that Amos sees the election of Israel as a responsibility not a privilege. Amos portrays G-d as just and preaches that therefore G-d requires justice from all people and particularly from the covenant people whom G-d loves, whilst Hosea forgives and takes back his wife (or buys back from slavery [accept ch 3 ident.]) to reflect the cycle of adultery, judgement, tenderness and restoration.</p>		

Question	Indicative Content	Mark	Guidance
2	<p>AO1 Inevitably there needs to be some story telling in order to consider the date and purpose.</p> <p>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.</p> <p>Candidates might explain that Ruth is found in the Writings/ Ketuvim and that the writer and date are unknown, though tradition has suggested that the writer was the prophet, Samuel. Sometimes it is classed with the historical books.</p> <p>They 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.</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 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> <p>The Talmud identifies Boaz as Ibzan the Judge who succeeded Jephthah.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>AO2 Candidates have studied Jonah at A/S and might parallel the message about the Jewish attitude to non-Jews. The Moabites were descendants of Lot.</p> <p>The genealogy, rather than being an anticlimax 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 commonly known tradition or the point would be lost on the readers.</p> <p>There are other purposes which candidates might suggest involving the role of women or 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>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 developments in pointing to the possible purpose of the writer and the date of the book.</p>		

Question	Indicative Content	Mark	Guidance
3	<p>AO1 Knowledge of the contents of both passages, Isaiah 40-43 and Isaiah 53, are needed to support arguments but there might be a wide variety of equally valid interpretations of the text.</p> <p>In the specification, Isaiah 40-43 is in the section on the theme of Messianic hope and Isaiah 53 is under the theme of reward and punishment.</p> <p>Some candidates might explain that Isaiah chapters 40-55 are identified by some commentaries as Second Isaiah. These chapters seem to reflect the situation of the exiled Jews in the sixth century BCE. The prophecies look forward to Babylon's downfall, the return of the Exiles to their homeland, the rebuilding of Jerusalem and the spread of the knowledge of G-d among the Gentiles. Isaiah chapters 40-43 express confident belief in G-d's power to do this.</p> <p>In Isaiah 42, verses 1-4 are one of the four 'servant songs'. Isaiah 53 is also part of a servant song that begins at 52:13 and is about the suffering servant who suffers vicariously for his people. The servant might be interpreted as Israel or as the Messiah or given some other identification by candidates.</p> <p>AO2 The identity of the servant is open to debate and candidates are free to discuss the stimulus statement from any angle. This specification is open to candidates of any religious persuasion or none.</p> <p>Candidates are not expected to have studied the other two servant songs (Isaiah 49:1-6 and Isaiah 50:4-9) though relevant cross references are acceptable.</p> <p>The most effective discussions concerning the extent to which there is, or is not, any commonality between the figures described in the two passages are likely to be those which demonstrate thorough knowledge of the actual set texts.</p>	35	

Question	Indicative Content	Mark	Guidance
4	<p>AO1 Candidates might begin with a brief explanation of the historical context and the content of the book of Micah and the better responses are likely to use this background material to address the question.</p> <p>Micah features in most commentaries as an eighth century prophet, a younger contemporary of Isaiah of Jerusalem, (during the reigns of the three Judaeen kings, Jotham, Ahaz and Hezekiah according to the editorial superscription).</p> <p>Often portrayed (possibly erroneously) as a peasant his message (like that of Amos in Israel) condemned the corruption of city life, in Israel and in Judah, even prophesying the destruction of the Jerusalem Temple.</p> <p>To address the question, candidates are likely to home in on the main messianic textual material which is 5:1-5 and 7:1-10. They might comment that 4:1-5 is repeated in Isaiah 2:2-4.</p> <p>Micah is probably best known for his summary of the eighth century ethical prophetic stance in chapter 6 verses 6-8; therefore candidates might explain the relevance of ethical monotheism in the context of the messianic kingdom.</p> <p>AO2 Candidates might try to present a coherent messianic portrayal from the book of Micah and competent responses are likely to support their observations with appropriate textual material.</p> <p>Critical examination of the text is likely to include discussion of the prophecies about 'that day'. Candidates might make reference not only to commentaries but also to sectarian views about the battles at the end of time.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>In trying to present a balanced scholarly debate, the exegesis might consider the nature of the literary material. Candidates might comment that the original writer and the later editors perceive that messiahship is not modelled on David as King of Jerusalem but follows the Bethlehem shepherd king tradition.</p> <p>Candidates might argue that the hope for the future according to the book of Micah is not based on nationalistic fervour but rooted in the theology of covenantal ethical monotheism.</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. <p style="text-align: right;"><i>L1</i></p>	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. <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"> 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. <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"> some analysis, but not successful views asserted but little justification. <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"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms. <p style="text-align: right;"><i>L3</i></p>	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. <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"> accurate knowledge good understanding good selection of material technical terms mostly accurate. <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"> some successful and clear analysis some effective use of evidence views analysed and developed. <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"> very high level of ability to select and deploy relevant information accurate use of technical terms. <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"> 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>L5</i></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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