

GCE

Religious Studies

Unit **G583**: Jewish Scriptures

Advanced GCE

Mark Scheme for June 2017

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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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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.

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.

MARK SCHEME:

Question	Indicative Content	Mark	Guidance
1	<p>'The imagery in the Song of Songs appears to be more about sexual desire than the relationship between G-d and Israel.' Discuss.</p> <p>AO1</p> <p>Candidates might explain that Song of Songs or Song of Solomon (chapters 1 -3 is the set text) is a piece of Jewish wisdom literature which some conclude was written during the court of Solomon.</p> <p>Candidates might explain the concept of Form Criticism and outline that this approach to the Jewish Scriptures identifies a variety of literary styles or genres, including hohma/wisdom to which the Song of Songs belong.</p> <p>Candidates might explain that the Song of Songs is unlike any other book within the genre of hohma and may use this to develop further their support or rejection of the question in their evaluation. Candidates might explain the possible dating or <i>Sitz im Leben</i> of the text: Song of Songs is in the Ketuvim and is a collection of love poems thought to have been put together in the third century BCE from much older material.</p> <p>Candidates might explore some of the theological understandings of the text; for example, they may outline that the Song of Songs shows a tenderness of relationship, which is read as an allegory of the love of G-d and the believer, nation or individual. Candidates might explore that the love poems have been seen by some within scholarship to have been sung by a bride, bridegroom and chorus.</p> <p>Candidates may outline that although the language and imagery is tender that there is no overt religious connotations. They may discuss therefore if the chapters are to be read as an allegory of the relationship between G-d and Israel (the Church for some Christian readers) or whether this is an example of eisegesis – here a religious allegory has</p>	35	

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	<p>been 'read into the text'.</p> <p>Candidates may outline that some scholars have argued that the opening chapters of the Song of Songs echo ancient drama and others have made parallels to cultic re-enactments such as those found in fertility religions. As such, candidates may explain that sexual desire is the starting point for the text and that Song of Songs is either a response to, redaction of, or reaction to this type of literature where the original focus may, or may not have changed.</p> <p>Candidates may discuss in detail sections of the text; for example, the opening line of the narrative '<i>Let him kiss me with the kisses of his mouth</i>' which may in a modern reading be a line charged with sexual overtones, in the traditional Rabbinic reading is interpreted as an allegory referring to the revelation at Sinai and the giving of the Torah where an angel was sent by G-d to kiss each Israelite present.</p> <p>AO2</p> <p>Candidates may argue that although the imagery within the Song of Songs may have overtones of sexual desire that this is <i>only imagery</i>. The text is first and foremost a religious piece of scripture; imagery is just a way of exploring the tender relationship between G-d and Israel.</p> <p>Candidates may argue that those who see only the sexual imagery and not the deeper layer of understanding are not responding to the text, and the call of G-d, in the correct manner.</p> <p>Candidates may argue that in modern theological scholarship, the text has often attracted the attention of feminist Biblical Critics. Scholars such as Phyllis Trible have 'reread' the text and offered a reading which shows a positive representation of sexuality and egalitarian gender relations. Candidates may use this to argue that the text can be read in many different ways, and that for some sexual imagery may be that</p>		

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	<p>which is more significant whilst for others, such as traditional Rabbinical reading, the relationship between G-d and Israel is central. Candidates may argue that there is 'no right' way to read a text and may discuss issues of exegesis and eisegesis.</p> <p>Candidates may argue that in modern Judaism, the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Candidates may argue therefore that on the one hand the text has nothing to do with sexual desire and is focused on important events within the Jewish tradition and calendar.</p> <p>On the other hand, they may argue that harvest may have overtones of the ancient cult of fertility and harvest where sexual overtones are present and this has perhaps been incorporated into the text (although a different focus is clearly present). Candidates may argue that the text is a piece of sacred writing and as such it is ridiculous to think that the text is anything other than a piece of divine text.</p>		
2	<p>To what extent would the prophecy of Isaiah 40 - 43 have given hope to the people of the time?</p> <p>AO1</p> <p>Candidates may describe the origins and main message of the Book of Isaiah; they may explain that the prophet whose message is written in Isaiah chapters 40-55 is believed to have lived during the Exile in Babylon. Candidates may outline that the writer praises the majesty of G-d as the Lord of Nature and creator of the universe (40:12-31). Candidates may explain that this message would be particularly important to the exiles because their predicament could be interpreted as reflecting the weakness of their G-d and the triumph of the Babylonian gods. The message therefore is one of hope.</p>	35	

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	<p>Candidates may explore the content of the 3 chapters and outline how these predict the deliverance of the exiles and portray the event as a second exodus. Candidates may outline that the opening words of Chapter 40 “Comfort, comfort my people, says your G-d” and that the text is one of comfort and hope.</p> <p>Candidates may outline that the chapters include one of the servant songs (41:13). In the songs, the servant seems to be an individual. In the rest of Deutero-Isaiah the servant refers to Israel. Candidates may discuss how the oracles relating to G-d’s transformation of nature on Israel’s behalf and the response of other nations may have stretched the imagination (e.g Isaiah 40:4; 45:14) and his audience would have found it hard to credit them but they are nevertheless a message of hope.</p> <p>Candidates may describe how the central message of Chapter 41 is that the people of the covenant are not to fear the circumstances of life as G-d redeem them in fulfilment of His promises. G-d is able to do this as G-d alone is Lord of the universe; candidates may explain how this is a message of hope. Candidates may explain that throughout a central message is a call for a renewed faith in G-d, a call which will lead to imminent deliverance from exile.</p> <p>A02</p> <p>Candidates may argue that ‘historically’ the message of hope and the predictions of an imminent return came true – within a few years, Cyrus gave the possibility of return to the homeland to the descendants of all those who had been deported to Babylon. However, only a few of those exiled returned to Judah.</p> <p>Candidates may argue that the predictions of a glorious return may have been ‘exaggerated’ but this was never in doubt and this message was</p>		

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	<p>necessary in order to remind the people in exile that G-d was still in a covenant relationship and that those in exile were still his chosen people – this is central to Jewish belief and has sustained Jews throughout many terrible experiences.</p> <p>Candidates may argue that the message of hope was necessary if the exiles were to break free from the cycle of despair and trust in G-d. Isaiah’s teaching on the nature of God was essential if the exiles were to break free from the cycle of despair and religious believers would see his assertions of monotheism, the omnipotence of God etc. as an essential part of belief.</p>		
3	<p>‘There is no clear understanding of life after death within the Jewish Scriptures.’ Discuss.</p> <p>AO1</p> <p>The set texts within the specification itemised in relation to the topic of reward and punishment are: Isaiah 53, Jeremiah 7, Ezekiel 18, Daniel 12, Psalm 1 and 2 Maccabees 7. Candidates may approach the question looking more generally at the notion of reward and punishment and then focusing on the issue of Life after Death, or they may discuss the texts of Daniel and 2 Maccabees 7 only; either approach is valid as long as the focus of the question remains central.</p> <p>Candidates may discuss that within the covenant texts for example, with individuals or with the nation, there seems to be little afterlife dimension. Candidates may explain that the ‘reward’ is not seen as one of an afterlife but rather is a reward in terms of land, descendants. Candidates might explain that Psalm 1 can be interpreted in this way.</p> <p>Candidates might explain that the experience of the Exile caused many developments in Jewish beliefs about reward and punishment in the</p>	35	

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	<p>context of trust in the justice and mercy of G-d. Candidates might explore the teaching of Ezekiel 18 and the rejection of corporate responsibility. Candidates might discuss the meaning of v4 <i>'[...] the soul that sins - it shall die.'</i></p> <p>Candidates may explore in more detail the texts of Daniel 12 and 2 Maccabees 7, which if one accepts the traditional or the later dating can be used to discuss the development of the thought of Life after Death. Candidates might discuss understanding of Daniel 12 and how there is mention of the resurrection of the dead and the sealing of the prophecy to the time of the End. It is likely that candidates may present a detailed exegesis on v.2 and v.3 <i>'Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.'</i></p> <p>Candidates may explain that in 2 Maccabees 7 v.36 for example can be seen as key and may use this to discuss a developing idea of the afterlife concept: <i>'My brothers suffered briefly because of our faithfulness to God's covenant, but now they have entered eternal life. But you will fall under God's judgment and be punished as you deserve for your arrogance.'</i> Candidates may explore the historical reasons and context for the development of this thought and the value of these narratives during the Maccabean struggle for independence in 165 BCE.</p> <p>AO2</p> <p>Candidates may argue that the notion of life after death is one that develops within the Jewish Scriptures, as such they may argue that there is a clear understanding of the concept but this concept advances and changes as understanding of Life after death 'develops'. They may argue that the notion of life after death is one that responds to historical</p>		

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	<p>context most notably a development of thinking surrounding reward and punishment/life after death after the experience of Exile and other catalytic events such as the Maccabean revolt.</p> <p>Candidates might argue that the pinnacle of development of beliefs about the resurrection of the body, judgement after death and life after death come with the Maccabean revolt time period and again could be seen as a reaction to historical context and development of thinking.</p> <p>Candidates might argue that ultimately such texts extend teachings about reward and punishment beyond this life to include the hereafter, though not necessarily exclusively. As such, there is a clear understanding of the concept but this understanding is, by its very nature as a developing ideal, not seen throughout all scripture.</p> <p>Candidates might argue that there is no clear understanding of life after death within the Jewish Scriptures; they might suggest that the texts they have looked at have no definitive period of writing and that some studied are not seen as canonical or authoritative by some. Candidates may explore the idea of Eisegesis, that is the process of interpreting a text to introduce the readers own presuppositions, agendas, or biases; candidates may argue that this takes place when looking at some texts and the idea of life after death – the idea of life after death is read into the text. Candidates may argue that other texts give a clearer message such as those studied which focus on the Messianic Kingdom.</p>		
4	<p>Assess the view that the concept of covenant forms the centre of Amos' teaching?</p> <p>AO1 Candidates may describe the context and setting of the book; Amos was a shepherd in Judah who saw visions concerning Israel in the reigns of</p>	35	

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	<p>Uzziah of Judah and Jeroboam II of Israel. Candidates may explain something of the eighth century background in Israel where contemporary 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). Candidates may describe that Jeroboam set up two shrines for the then newly divided kingdom to replace the need to journey to Jerusalem; something counter to the covenant ideals.</p> <p>Candidates may outline that much of the book of Amos is concerned with social injustice; they may use this to explore that Amos is focused on the covenant through the idea of respect to your fellow man. A covenant people are those that are the people of G-d and who treat all with respect and dignity. Candidates may explain that Amos predicted doom and exile because of the sins of the people but, though he condemns the social milieu at length, it is hard to disentangle this from his condemnation of the unreal religion of those who should have known better as covenant people. As such, candidates may explore sections of the text in detail which focus on the notion of covenant people.</p> <p>The text of Amos also focuses on 'false worship' and 'true prophecy/false prophecy'; as such, candidates may discuss the sanctuary of Bethel or the visions and explore this in light of the covenant. Candidates may discuss that the ethical, monotheistic message of the prophets is clearly shown in the book of Amos; he is a true prophet, a spokesman of the word of the Lord, and that in this role a covenant relationship with G-d must come first.</p> <p>Candidates may discuss that in condemning the sacrifices at Bethel, Amos was more concerned with unreal religion than with idolatry and syncretism and that this emphasises the focus on the covenant</p>		

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	<p>relationship as central.</p> <p>AO2</p> <p>Candidates may argue that although Amos, as a prophet, is focused on covenant, this theme is not explicitly central – the book is more about social injustice and the message of doom to come. As such, whilst covenant is implicit within the book it is not explicit. Candidates may state that, Hosea, for example, who is more concerned with false worship, could be read as a text more focused on ‘covenant’ - false worship is explicitly prohibited and counter to the covenant relationship.</p> <p>Candidates may argue that covenant is about the relationship with G-d and the fellow man; as such Amos’ focus on social injustice puts covenant firmly as the central focus of the book. Candidates may argue that the focus on foreign invasion and exile as the result of the people’s failure to fulfil their obligations to G-d is a clear sign that the covenant is central to Amos’ message (e.g. Amos 2:6-16).</p> <p>Candidates may argue that the restoration or return to the Land following exile would only be possible as a result of Israel’s repentance (Amos 3-5) or of G-d’s commitment to observe the eternal covenant and as such covenant is not only key but central to the message of the book.</p>		

APPENDIX 1

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	<p>A very good/excellent attempt to address the question showing understanding and engagement with the material</p> <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;">L5</p>	12–14	<p>A very good/excellent attempt which uses a range of evidence to sustain an argument holistically</p> <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;">L5</p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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