

Religious Studies

Advanced GCE **G583**

Jewish Scriptures

Mark Scheme for June 2010

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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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Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

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.

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 follow the separate instructions about annotation of scripts; remember that 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.

*

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, 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.

Band	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>a.c.i.q</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>v lit arg</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>b att</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>b att</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>sat att</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>sust / just</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>g att</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>g att</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>vg/e att</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>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

- 1 'Amos was the prophet of doom and Hosea the prophet of love.' Assess critically the truth of this statement using the set texts. [35]

AO1

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.

Candidates might use the opportunity to summarise the contents of the book of Amos. 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. There was 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.

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. They are also 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.

Some candidates might give 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). Even Gomer's three children are given symbolic names: Jezreel; Lo-ruhamah 'no more mercy'; Lo-ammi 'not my people' but Hosea forgives and takes back his wife (or buys back from slavery [accept ch 3 identical]) to reflect the cycle of adultery, judgement, tenderness and restoration.

Again, as requested in the question, some candidates are likely to show familiarity with the actual set texts from Hosea.

AO2

Some candidates might argue that both prophets were near contemporaries and were speaking the word of G-d in virtually the same historical context and, though their styles were different, both prophesied doom unless there was repentance which would be followed by forgiveness.

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.

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.

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 doom.

- 2 **Compare and contrast the theology of the vision in Ezekiel 1 with the teaching about G-d in Ecclesiastes 1-3.** [35]

AO1

Candidates are likely to begin with an introduction about both books. Ezekiel was carried away captive as a young man to Babylon in 598 BCE. Chapter one tells how his call to be a priest and prophet came in the fifth year of Exile. The vision occurred by the River Chebar. This convinced him that G-d was still active in a strange land. He preached to his fellow exiles from 593 BCE (before the final destruction of Jerusalem) to 571.

Candidates are likely to describe some details of Ezekiel's vision of the chariot of G-d and the wheels within wheels and most might comment at the use of the word 'like' throughout the chapter. It is beyond description and has inspired painters and mystics and UFO theories as well as kabbalistic esoteric knowledge.

Though traditionally linked with Solomon, the father of wisdom in Israel, scholars think this is a literary device. Ecclesiastes was probably written after the Exile but before the Maccabean upsurge of religious zeal, possibly from the third century BCE when Jewish Wisdom literature and Greek philosophy seem to have begun influencing each other. It is in the Writings (Ketuvim) in the Tenakh and classed as poetry in Christian Bibles. As a type of literature, scholars usually class it as Wisdom (Hohma). The Hebrew name of Ecclesiastes is Qoheleth. Accept translation 'man of the assembly (chairman)' despite the feminine ending.

Candidates are likely to demonstrate knowledge and some understanding of the actual texts and some might concentrate not simply on regurgitating the contents but selecting theological concepts for the comparison.

The responses might demonstrate sensitive understanding of the basic concept in all Jewish Scriptures of the living G-d acting in history, taking the initiative and revealing himself.

AO2

Some candidates might explore the idea of transcendence (and possibly contrast it with Jeremiah's inspiration about the nearness or immanence of G-d from their A/S studies of the new covenant) before comparing how the writer of Ecclesiastes perceives the nature of G-d.

Candidates might quote evidence that both set texts accept G-d as creator, ruler, judge and the goal of human destiny.

The difference is that the writer of Ecclesiastes does not doubt the existence of G-d but is beset with questions, recognising the power of G-d but the insignificance of humanity and the futility of 'chasing after the wind'.

Like all wisdom literature Ecclesiastes is exploring the human dilemma but like all Jewish Scriptures there is never any doubt about the power of G-d. It is the theodicy that is the issue: the nature of the character of G-d that is being explored.

This will be familiar territory to candidates who remember their studies of Jonah and Job and some might conclude that once again, the only response is to accept the will of G-d in personal life and world history but with trust.

- 3 Discuss the view that the concepts in Daniel 12 and 2 Maccabees 7 can only be understood in the context in which they were written. [35]**

AO1

In dealing with the two chapters, candidates need not do so in equal proportions. Candidates may assume the traditional authorship by Daniel of the book that bears his name but discussions may approach this question from any angle of study.

Candidates might put the chapters in the context of a summary of the contents of the whole book and might identify the type of literature with which they are dealing.

Accounts from 2 Maccabees 7 of the mother and her seven sons are of some relevance and storytelling from either set text may gain some credit if made relevant to factors affecting the context eg date, authorship, purpose or historicity.

Candidates might demonstrate understanding of the beliefs which might throw light on the purpose of the writers eg as expressed in Daniel 12 about the end of the tribulation, the resurrection of the dead and the sealing of the prophecy to the time of the End.

Note that Daniel is a prophetic book in the Roman Catholic and Protestant Bibles and one of the Writings in the Tenakh (Tanach).

AO2

Discussions are likely to consider the chronology of historical events and of the writing of the texts. There are issues which might lead candidates to suggest that both chapters were particularly of value during times of persecution such as the Maccabean struggle for independence in 165 BCE.

Candidates might discuss whether or not the texts show a development in beliefs, such as about life after death, by the time these chapters were written or edited.

They might suggest the development was linked to the context of specific catalytic events, just like the Exile experience had convinced the Jews of G-d's presence in foreign lands and His control over the whole world.

Candidates are free, of course, to argue that issues of date, authorship, purpose and historicity might be interesting and helpful but that they are less important than other aspects of the study of sacred literature intended for all time.

- 4 'A prophet's main task is to foretell the future.' To what extent is this statement true of the book of Micah? [35]**

AO1

Candidates are likely to start their essays with definitions concerning prophets as spokesmen for G-d and analyses of the roles prophets felt called to undertake.

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).

Candidates are likely to support their explanations and arguments with appropriate textual material. Micah is probably best known for his summary of the eighth century monotheistic ethical prophetic stance in chapter 6 verses 6-8. The main messianic material is 5:1-5 and 7:1-10 whilst 4:1-5 is repeated in Isaiah 2:2-4.

Candidates might explain that the prophecies of the future messianic leader support the idea 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.

AO2

Candidates are free to agree or disagree with the stimulus whilst supporting their points by using salient material from Micah and keeping the wording of the question in mind throughout the essay.

Eighth century prophets were concerned about promoting social justice whilst condemning unreal religion but also made prophecies about the future. Candidates are likely to give evidence for both areas of prophecy. To what extent the emphasis lies on prophesying the future in Micah is for the candidates to decide.

In Micah, the hope for the future is rooted in the theology of covenantal ethical monotheism so candidates might argue that the prophecy of the age of world peace in the book of Micah is more significant than nationalistic hopes for a future messianic leader.

Taken alongside the condemnations of social injustice and unreal religion which are among the main themes of the book, the messianic themes point to the messianic leader as supremely important as judge and arbiter of universal justice and mercy. Some candidates may consider that this might indicate the real focus of the book of Micah.

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

14 – 19 Qualifications (General)

Telephone: 01223 553998

Facsimile: 01223 552627

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www.ocr.org.uk

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