

Religious Studies

Advanced Subsidiary GCE

Unit **G574**: New Testament

Mark Scheme for June 2011

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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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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

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.

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 not write detailed comments on scripts; 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.

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.

AS LEVELS OF RESPONSE – G571-G579

Band	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"> • little relevant material • some concepts inaccurate • shows little knowledge of technical terms <p style="text-align: right;"><i>a.c.i.q</i></p>	1-2	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	6-10	a basic attempt to address the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection often inappropriate • might address the general topic rather than the question directly • limited use of technical terms <p style="text-align: right;"><i>b att</i></p>	3-4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not successful • views asserted with 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	11-15	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>	5-6	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	16-20	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>	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> • some effective use of evidence • some successful and clear analysis • considers more than one view point <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	21-25	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>	9-10	A very good / excellent attempt to sustain an argument <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 (a) Explain the theory about the priority of Mark. [25]

Candidates are likely to answer in detail from their study of the synoptic problem but an explanation about the priority of Mark should be the main focus of the response.

Candidates might explain the ancient Church traditions from Papias/Clement of Alexandria etc. that Mark was the earliest writer and probably the scribe to Peter, also possibly an eye-witness. The case for the early dating of Mark, compared with the other gospels, might be outlined.

Candidates might look at the literary relationship of Mark with the synoptics. They might explain the arguments from the various source hypotheses.

Responses might include examples from the text to show how Mark might be the literary basis for Matthew and Luke.

Some candidates might introduce alternative views of priority and explain why some scholars reject them.

(b) 'Historical accuracy is not the most important factor in Mark.' Discuss. [10]

In this evaluation, candidates might argue that the purpose of the gospel was not only to provide an historical record but to outline to a new/persecuted community the beliefs and principles on which it was based.

A balanced view might be that the gospel was written close enough to the time of Jesus to have the accuracy that any oral tradition might provide, especially if one of the main disciples provided eyewitness accounts.

However, as a faith document, it will contain challenging material, for example the resurrection, which are matters of belief. This does not necessarily reflect on the reliability of the gospel.

- 2 (a) **Explain why Jesus' triumphal entry into Jerusalem was a significant event.** [25]

In explaining the significance of the event candidates might outline the preparations Jesus made in sending the disciples to fetch the unriden ass from the man with the water jar and the symbolism of his ride into Jerusalem and the shouts of the crowd.

It is likely that the entry will be explained in terms of messianic expectation and that Jesus performs a series of prophetic and parabolic actions which fulfil the expectation that the Messiah would return to the Temple.

Answers might include reference to the Old Testament to explain the use of Zachariah 9:9 (the unriden ass) and Psalm 118 (the shouts from the crowd).

Other explanations might show that Jesus was fulfilling his role as a peaceful, not warrior type, Messiah and explain the political as well as religious implications of the entry.

- (b) **'The triumphal entry into Jerusalem is evidence that Jesus considered himself to be the Messiah.'** Discuss. [10]

This evaluation might consider what evidence there might be in the event and its symbolism that Jesus planned his entry into Jerusalem specifically to give it messianic overtones, showing him to be in control of his destiny.

Arguments might include an examination of his instructions to the disciples, acceptance of the reaction and shouts of the crowd, and his entrance into the Temple. Some candidates might (but not necessarily) extend their answer to mention the cursing of the fig tree and the cleansing of the Temple.

Some candidates might link the event to the author's purpose and the messianic secret.

Comment might be made of the similarity of the entry to that of Maccabean leaders.

Some might argue, with reasons, that the event would have been of little significance to any but Jesus' followers and that the story, as a creation/redaction by gospel writer or early Church, bears little weight as evidence either that Jesus was the Messiah or that he considered himself to be so.

- 3 (a) **Explain the significant features of Luke's account of Jesus' resurrection appearance when all the disciples were gathered together. [Luke 24: 33-53.]** [25]

Candidates might explain that the resurrection appearance in this passage takes place while the disciples from Emmaus are reporting Jesus' appearance.

An important aspect of this account is the description of Luke's portrayal of the reaction of the disciples who are 'startled', 'terrified', 'thought they were seeing a ghost'.

Also significant is the way in which Jesus attempts to allay their fears and disprove that his appearance is not physical eg 'Touch me', 'flesh and bones', 'eating broiled fish'. Candidates might explain this intense emphasis on the physical reality of the resurrection.

The final passage is the commission, significant as part of Luke's salvation history scheme to 'proclaim to all nations, beginning with Jerusalem' (Israel to the Gentiles). There is also the reference to the Spirit in 'what my Father promised...until you have been clothed with power from on high'.

- (b) **'In Luke, there is too much emphasis on the physical aspects of the resurrection.' Discuss.** [10]

Responses might argue about the physicality/ artificiality of the story in (a) or, in more general terms, about the resurrection stories in Luke.

Some candidates might argue that the whole point of the account(s) in Luke is the emphasis on the resurrection as a real physical event to prove to the intended readership that Jesus was not an angel or a ghost but resurrected flesh. In Jewish thought angels or ghosts were unable to eat, as in (a).

Some might also argue the effectiveness of the account(s) as an attempt to counter the docetist heresy.

Some arguments might assess that the dramatic, literal narrative device might detract from the resurrection story appearing to be a true account.

Others might argue that Luke's motive is to inspire faith in the resurrection as a real physical event and assess whether this might be achieved.

4 (a) Compare the ideas and beliefs of the Sadducees and the Pharisees. [25]

Candidates might explain, through comparison, some of the key distinctive beliefs of these two religious groups.

Sadducees. Their background was the wealthy upper classes, appointed to assist in government by Romans. The High Priest always a Sadducee and they occupied the majority of places in Sanhedrin.

Evidence from Josephus suggests they had little influence but E.P. Sanders describes them as a powerful religious and political group until the destruction of the Temple. Their source of authority was the Torah (and possibly other divisions of Scripture). There is no evidence of their belief in resurrection or afterlife. They rejected the idea of predestination in favour of freewill.

Pharisees. Their background was the 'separate ones', strict observance of the Law and obsession with purity in daily life. Scholars dispute whether Ezra was the first Pharisee, redefining Israel after the exile, or, they were a product of the middle classes, which arose during the Hellenistic period.

Evidence from Josephus appears to be that they were the most influential group. But their influence diminished in the first century as they lost political power and became too pious for ordinary people to follow.

Groups of Pharisees were probably present in all communities, encouraging the keeping of the purity laws, food laws and table fellowship etc. They were concerned with interpretation of Oral Torah/ 'traditions of the fathers'. They resisted Roman rule through rigid adherence to the religious laws. They held belief in resurrection and afterlife and synergism – a combination of predestination and freewill.

(b) To what extent were the Sadducees responsible for political stability in first-century Palestine? [10]

Candidates might argue that the Sadducee co-operation with the Romans was astute political diplomacy, they shaped their beliefs to accommodate Roman rule and the stability which followed benefited all and prevented the excessive cruelty common to Roman occupation.

The High Priest was effectively Head of State and so the Sadducees had considerable power. There were few troops in Jerusalem. The Procurator lived in Caesarea. Many Jewish customs and beliefs were preserved.

However, some candidates might argue, with evidence, that there was little political stability and a good deal of justifiable unrest under Roman rule, fuelled by the religious fervour of the Pharisees and the political acts of terrorism of the Zealots.

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

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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