

Religious Studies

Advanced Subsidiary GCE

Unit **G573**: Jewish Scriptures

Mark Scheme for January 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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

Subject-specific Marking Instructions**Handling of unexpected answers**

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

If you are not sure how to apply the mark scheme to an answer, you should telephone your Team Leader.

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.

Question		Indicative Content	Marks	Guidance
1	(a)	<p>AO1</p> <p>How and why may be handled separately or together.</p> <p>'How' might simply be an account of the relevant set texts, mainly 1 Kings 18.</p> <p>Candidates might supply details such as the prophets of Baal calling till noon and the mockery by Elijah through to him pouring water on the sacrifice etc. until the crucial moment when the fire of the Lord fell and the people cried, 'The Lord he is G-d'.</p> <p>'Why' might be addressed by providing the context which led up to the trial on Carmel, including the role of Obadiah in the story. Candidates might include King Ahab being married to a Phoenician princess, Jezebel, who brought Baal worship with her. Melkart was the Phoenician Baal.</p> <p>On a deeper level, candidates might place this 9th century BCE incident in the wider context which, ever since the settlement in Canaan, had plagued the covenant people; not simply to refuse to worship the agricultural fertility nature gods but also to reject syncretism. Proof was needed in practical terms that G-d was the Lord of Nature.</p>	25	

Question		Indicative Content	Marks	Guidance
1	(b)	<p>AO2</p> <p>Responses might begin by repeating the significance of the incident on Mount Carmel or may go directly to the account of the vineyard in Jezreel (1 Kings 21) and the stoning of Naboth for blasphemy.</p> <p>Candidates might provide some general religious interpretation about the culpability not only of Jezebel and the two thugs but also of the elders and the mob and of King Ahab who took possession of the vineyard, where Elijah confronted him. The repentance of Ahab might be woven into the response.</p> <p>Threatening, or literally foretelling, the future retribution on Ahab and Jezebel may not seem as impressive to some candidates as the Mount Carmel phenomena though other candidates might assert that, religiously, Elijah had established monolatry for Israel, not necessarily monotheism.</p> <p>In discussing which confrontation had 'more' religious significance, some might consider the two incidents to have equal but different types of importance. Elijah is the archetypal prophet, not only because he confronted kings and called down fire but because besides emphasising the omnipotence and transcendence of G-d he showed the immanence of almighty G-d in that G-d would champion an ordinary individual.</p> <p>This emphasis on social responsibilities echoes the Mosaic Decalogue and might be argued to have led the way for the message of the eighth and seventh century prophets.</p>	10	

Question		Indicative Content	Marks	Guidance
2	(a)	<p>AO1</p> <p>There are many teachings which may be substantiated with reference to the set passages and worthy of credit as are the inevitable accounts of the story of Job.</p> <p>Most responses are likely to focus on the ultimate universal dilemma – that Job’s innocent suffering calls into question the whole system of rewards and punishments in this life. His friends, Eliphaz, Bildad and Zophar, make vain efforts to shore up the traditional beliefs by urging Job to admit his guilt or at least his pride or even that he must have sinned unwittingly. Candidates might agree with some of the teachings offered by Job’s friends on the grounds that they can be true but not in this particular case.</p> <p>At some stage in the response candidates might demonstrate understanding of the monotheistic beliefs expressed in the Jewish Scriptures. Despite the traditional setting of the court where Satan is allowed to test Job, there is no doubt that the poet does not accept a dualism of good battling against evil; there is only one G-d.</p> <p>Nor does Job at any stage of his suffering consider not believing in the existence of G-d. Candidates might explain that this is the essence of the theological dilemma being explored: it concerns the power and nature of G-d. If God is omnipotent he could stop the suffering and if G-d is compassionate he should do so.</p> <p>Responses might classify the book as hohma, wisdom literature. Candidates might demonstrate some understanding that the teaching in this type of poetic dramatic work is not an attempt to answer theological</p>	25	(Job chapters 1-14 and 38 and 42)

Question		Indicative Content	Marks	Guidance
2	(a)	questions about suffering so much as to encourage faith responses and submission to the will of G-d as shown by Job's response to the theophany in chapter 38.		
	(b)	<p>AO2</p> <p>Responses might develop points they had made to the first part of the question in relation to the possible purposes of the book of Job and might discuss the type of literature it contains. They might, for example, write about the purposes of wisdom literature, hohma, or some other relevant literary genre, such as poetry.</p> <p>Some might bring the structure of the book into the discussion. Set in an earlier nomadic period and possibly based on an old traditional tale (the be.g.inning and the end are in prose), the bulk of this poetic book was probably written soon after the Exile to reflect on the sufferings of that time. The theme, however, is universal, which makes it eternally relevant in times of suffering.</p> <p>In their considerations some candidates might distinguish between whether or not the book was written as a history book and the issue of whether Job was a historical character. They might discuss whether the teaching of this or any other religious or revealed text loses any impact if the story did not literally happen.</p>	10	

Question		Indicative Content	Marks	Guidance
3	(a)	<p>AO1</p> <p>Responses might begin with an introductory paragraph about covenants and some candidates might explain the various distinctions between covenants that are made by commentaries. Explanations may look at the background in ANE in connection with explaining types of covenant but, though creditworthy, this is not essential.</p> <p>A brief identification of the patriarch Abraham (c.1800 BCE) might also be included. Most responses at some stage will demonstrate awareness of the fact that Abraham was a monotheist, the founder of the Jews and that he travelled the Fertile Crescent from Ur of the Chaldees to settle in Canaan.</p> <p>Most candidates are likely to concentrate on explaining significant points from the set texts (Genesis chapters 12, 15 & 17). 'Significant features' might include, besides the theologically important points, issues of date, authorship, purpose and historicity.</p> <p>Abraham leaving Ur is the focal point in Gen:12, 'the cutting of the covenant' in Gen:15 and the covenant of circumcision in Gen:17.</p> <p>Candidates might explain that 'land' and 'descendants' are significant features of all the promises G-d makes to Abraham.</p>	25	

Question	Indicative Content	Marks	Guidance
3 (b)	<p>AO2 Candidates are likely to use material from the set texts to support their arguments and to build on points made in the first part of the question.</p> <p>Candidates might point out that G-d starts the encounter by communicating with Abraham at the start of each of the set passages. Some might compare or contrast the initial experiences leading to other covenants in the Jewish Scriptures.</p> <p>Though it is true that G-d takes the initiative and the covenants seem to be unconditional, it might be argued that the faith of Abraham was a prerequisite factor and that circumcision was part of the covenant deal rather than a response.</p> <p>The rite in Gen 15 might be used to support the idea that such ancient Semitic rituals were automatically two-way because both parties were required to participate in the ceremony of passing between the severed parts of the sacrifice as a symbol of the fate of breakers of covenants.</p> <p>Theologically, a case might be made that in one sense the covenants, like all covenants in the Jewish Scriptures, are part of a one-way long term plan where G-d always keeps his promises until his will for the destiny of the whole of humanity is realised.</p>	10	

Question	Indicative Content	Marks	Guidance
4 (a)	<p>AO1</p> <p>Candidates might explain who Jeremiah was and the context in which he was writing in the 7th century BCE. The Jews needed encouragement in their faith because the Exile in Babylon had brought loss of king, city and land. The covenant needed to be reappraised in this desperate situation. Jeremiah's prophecy calls it a new covenant.</p> <p>In addressing the question, candidates might take the opportunity to quote and explain the contents of the chapter and make it plain that the text itself encourages contrasts and parallels with the Sinai covenant in verses 31-34.</p> <p>Some might explain that Jeremiah's emphasis on the internalisation of religion helped the survival of hope and laid the path for a deeper spiritual dimension in human religious experience.</p> <p>Usually the new covenant is said to concentrate on personal as opposed to corporate religion but the context also foresees a restoration of land and, with the in-gathering of the exiles, a reunited Israel and Judah. This may lead candidates to explain that Jeremiah's 'new' covenant presupposes the continuation of previous covenants rather than intending to supersede them.</p> <p>The reference to the nation as Ephraim the firstborn in the text is because ten of the twelve tribes had lived in the northern kingdom and originally were ruled by Ephraimite kings. The entire nation is called G-d's firstborn and Ephraim had the status of Joseph's firstborn.</p>	25	

Question		Indicative Content	Marks	Guidance
4	(b)	<p>AO2</p> <p>Familiarity with the actual textual material is likely to prove useful in supporting discussions.</p> <p>The extent to which this vision of the future has a universal dimension might lead some candidates to consider the ultimate purpose of all the covenants they have studied.</p> <p>Responses might draw a distinction between the idea of personal responsibility for sins (vs 30) and the more positive corollary: the relationship of the individual with G-d in vs 31-34.</p> <p>Potentially, therefore, it might be argued that writing the covenant on the hearts of individuals might not only make the Sinai covenant more effective in the lives of Jews but might have some role in fulfilling the original Adamic covenant of G-d with humanity.</p> <p>Responses may take a variety of equally valid approaches to this question. The specification is open to candidates of any religious persuasion or none but candidates are expected to remember to consider in their discussions the original Jewish context of Jeremiah's fresh prophetic insights.</p>	10	

APPENDIX 1 AS LEVELS OF RESPONSE

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				

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