

Religious Studies

Advanced GCE

Unit **G583**: 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 used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)

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.

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.

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, 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	<p>AO1</p> <p>Responses might provide a brief introduction about the book of Psalms being the hymn book of the Jerusalem Temple and candidates might include some relevant material from their AS studies about the types of literature in the Jewish Scriptures, especially about poetry, law, wisdom (hohma) and liturgy.</p> <p>In the Hebrew text, Psalm 1 has no title nor superscription and scholars tend to regard it as an introduction to the entire book. It sums up faith in G-d's righteousness and the ideal response in the life of a believer. More a reflective poem than liturgy for use in public worship, Psalm 1 echoes a theme that runs through the Jewish Scriptures. It teaches about the reward of the righteous, who keep the Torah, and about the punishment of the wicked.</p> <p>Candidates might work through Psalm 1 explaining and paralleling the religious ideas on the way through or at the end. Some might take a more general approach following the common key teachings in the set texts. Whichever method, responses are likely to show some familiarity with the content of the set texts and demonstrate some understanding of their significance.</p> <p>Candidates may refer to other set texts from the course eg reward and punishment in relation to the covenant or in connection with the dilemma of Job or the prophecies of Amos and Hosea etc. This is acceptable when made particularly relevant to the question but not as a substitute for knowledge of the texts on this topic in the specification.</p>	35	<p>The texts in the specification itemised in relation to Reward and Punishment are Isaiah 53, Jeremiah 7, Ezekiel 18, Daniel 12, Psalm 1, and 2 Maccabees 7.</p>

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Discussions might point out that all the Jewish Scriptures have taught the same teaching as Psalm 1 from the time Abraham was told to 'walk' in the way and the nation under Moses promised to keep the Law.</p> <p>The book is traditionally accepted as Psalms of David, or is seen as a collection, possibly from the time of David until the second century BCE. It has acquired over the centuries a spiritual significance in the liturgy and personal experience not only of Jewish people but of other readers, so the discussions might legitimately go in different directions.</p> <p>Candidates might cite examples from the set texts to support the teaching that G-d rewards the righteous and punishes the disobedient, just as Jeremiah 7 predicted would happen if they did not walk in the way that G-d commanded. Ezekiel 18 continues the theme though the focus is on personal rather than corporate responsibility.</p> <p>The vicarious suffering of the Servant in Isaiah 53 might be used to move the discussion on to countering this traditional theodicy. It is likely that candidates will refer to the innocent suffering of Job, from their A/S studies, as well as the traditional stance of his friends. The book of Psalms itself contains material that questions why G-d allows evil.</p> <p>Candidates might refer to the Exile which became the catalyst for facing this theological challenge to the Jewish faith. Responses might suggest that there seems to be, particularly in apocalyptic literature, especially after the</p>		

Question	Indicative Content	Marks	Guidance
	<p>Maccabean revolt, a development of beliefs. Teachings about the resurrection of the body (eg Daniel 12:2) and about judgement and life after death ultimately extend teachings about reward and punishment beyond this life to include the hereafter.</p>		
2	<p>AO1</p> <p>Candidates might use the opportunity to summarise the content and identify the themes of the set texts against the eighth century background. In Israel at the time contemporary life in the prosperous reign of Jeroboam II was full of social injustice and corruption as well as hypocritical worship.</p> <p>This was particularly evident at the royal sanctuary at Bethel, one of the two shrines where the first Jeroboam had set up calves (or cherubim) for the then newly divided kingdom to replace the need to journey to Jerusalem.</p> <p>Amos sees the moral obligations of eg justice as being based on the character of G-d who is just. Both prophets emphasise the covenant relationship of Israel with G-d and responses are likely to include the domestic life of Hosea to parallel the message of betrayal, return and forgiveness.</p> <p>Candidates are likely to concentrate on selecting material from Amos and Hosea 1-3 but some might cast their net wider using other set scriptural texts to illustrate the themes and their arguments. This is acceptable if the material is used to address the question rather than simply to bolster a weak response.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Responses might comment that Amos was the first canonical prophet in that we have his and later prophets' actual oracles rather than just stories about them.</p> <p>Candidates are likely therefore to use relevant material from the set texts to support or contradict the stimulus statement or to reach some compromise.</p> <p>Some candidates might conclude that Amos was more concerned about social injustice and Hosea more concerned about false worship. There are likely to be other candidates who argue that all prophets are concerned about both aspects.</p> <p>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. Candidates might wish to define or discuss what constitutes 'false worship'.</p> <p>Elijah is now part of the AS specification and some candidates might argue that the shift in emphasis towards an ethical social message began at Naboth's vineyard in the previous century.</p> <p>It could be argued that, in condemning the sacrifices at Bethel, Amos was more concerned with unreal religion than with idolatry and syncretism. However, this does not necessarily mean that he was more concerned about the one or the other but that it does show his perception of the inter-relationship of social morality and religious worship.</p>		

Question	Indicative Content	Marks	Guidance
3	<p>AO1</p> <p>Responses are likely to take the opportunity to demonstrate knowledge and understanding of the set texts from the A2 specification, particularly the book of Micah and Isaiah 40-42 which are listed under Messianic Hope.</p> <p>The main messianic material in Micah is 5:2-5 and 7:11-20 whilst Micah 4:1-5 is repeated in Isaiah 2:2-4.</p> <p>Candidates might also show knowledge and understanding of the views of commentaries and scholars about the identity and role of the Servant in the specification selection from the Servant songs as well as explaining concepts associated with messianic figures. Isaiah 53 from the texts on Reward and Punishment might also be used.</p> <p>Responses might include the eighth century prophecies in Amos about 'That Day' and the hopes for the future in Amos 9:11-15 and Hosea 14:5-10. Some might settle for traditional views on issues of date and provenance but others might consider the hopeful messianic prophecies as later post-exilic additions.</p> <p>Some candidates might also draw on material from the AS course eg the Deuteronomic view of salvation history, the Davidic covenant, with its promise of a dynasty and Jeremiah's covenant, with its references to land. Others might add that the last verse of Micah actually refers back as far as the promise to Abraham.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Issues of date, authorship, purpose and historicity might be discussed when considering the extent to which any development of ideas about a Messiah or a Messianic Kingdom might be evident.</p> <p>Many candidates are likely to argue that a messianic Davidic figure became increasingly important in the Jewish Scriptures.</p> <p>The discussions might consider the extent to which the hope of a Messiah developed from the loss of the Davidic monarchy, the land, city and temple at the Exile.</p> <p>In Micah, the hope for the future is rooted in the theology of covenantal ethical monotheism and the messianic themes seem to develop the idea of the messianic leader as judge and arbiter of universal justice and mercy. Some candidates might link this to the Shepherd King of the Bethlehem tradition.</p> <p>Other candidates might try to consider how far the hopes of a kingdom were internalised into a spiritual entity, the Kingdom of G-d, or were seen by the prophets as a belief literally in the re-establishment of the land, city, temple and the Davidic king. Discussion might include reference to Jeremiah.</p>		

Question	Indicative Content	Marks	Guidance
4	<p>AO1</p> <p>Explanations might trace Jewish wisdom literature back to the court of Solomon. 1 Kings 5:9-14 (4:29-34 NRSV) is a set text. There seems no doubt that Solomon was a patron of wisdom and candidates might know about archaeological finds and ANET eg that the Egyptian Wisdom of Amenemophe has 'words of the wise' similar to parts of Proverbs.</p> <p>Candidates are likely to use material from their AS studies to explain the variety of literature found in the Jewish Scriptures including hohma, Wisdom, and might refer to the book of Job to show there are different types of this literature.</p> <p>The modern distinction between knowledge and wisdom is useful but it is not always applicable to the set texts because the Hebrew poetic couplets sometimes use these words interchangeably to parallel each other. Candidates might interpret wisdom as the Torah throughout the response. Other candidates might comment on the role of Sophia in Greek thinking.</p> <p>Most candidates are likely to take the opportunity to show familiarity with the set text, Song of Songs chapters 1-3, when addressing the question and are likely to give a synopsis of the contents.</p> <p>Responses might explain that the Song of Songs is in the Ketuvim in the Jewish Scriptures. Known also as the Song of Solomon, this collection of love poems is thought to have been put together in the third century BCE from much older material. Sung by bride, bridegroom and</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>chorus, it has no overt religious connotations but it is regarded as an allegory of the relationship between G-d and Israel and is read during Passover. For Christian readers the bride is the Church. Some scholars regard the opening chapters as an ancient drama and others parallel it with cultic re-enactments such as those found in fertility religions.</p> <p>AO2</p> <p>There may be a variety of equally acceptable approaches to the exegesis and discussion of the set passages. The specification is open to any religious persuasion or none.</p> <p>The types of material itemised in the specification are myth, history, prophecy, poetry, law, wisdom (hohma) and liturgy. Candidates might consider whether or not any of these types are present in chapters 1-3 besides wisdom.</p> <p>In considering how far the chapters are typical of wisdom literature, candidates might refer to other texts in the specification on this topic, such as Proverbs chapters 1-3, 8 & 9, Ecclesiastes chapters 1-3 and Ezekiel chapter 1:1-28a.</p> <p>Some candidates are likely to comment that the Song of Songs is totally unlike any other book or any particular genre. Considering when it might have been written, they might argue that the tenderness of the relationship, even as an allegory of the love of G-d and the believer, nation or individual, puts it in a class of its own and celebrates all aspects of life.</p>		

APPENDIX 1
A2 LEVELS OF RESPONSE – G581–G589

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

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