

Religious Studies

Advanced Subsidiary GCE

Unit **G573**: Jewish Scriptures

Mark Scheme for June 2013

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2013

Annotations

Annotation	Meaning
	Level 1 to be used at the end of each part of the response in the margin.
	Level 2 to be used at the end of each part of the response in the margin.
	Level 3 to be used at the end of each part of the response in the margin.
	Level 4 to be used at the end of each part of the response in the margin.
	Level 5 to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, eg where part of an answer is at the end of the script.

12. 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.

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.

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	Mark	Guidance
1	(a)	<p>Genesis 1:26-30 and Jeremiah 31 are the relevant set texts for comparison and candidates are likely to show knowledge and understanding of these passages and the actual covenants whilst pointing out significant features. Inevitably there will be some storytelling and most candidates are likely to explain something in general of the creation account in Genesis at the start of the Covenant story.</p> <p>Jeremiah's prophecy calls itself a new covenant. Candidates might explain the context in which Jeremiah was writing in the 7th century BCE and that 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.</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 between G-d and the Jewish nation 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>	25	
	(b)	<p>There are many equally viable approaches to this discussion and they are likely to depend on which significant factors are emphasised in part (a). Candidates are free to conclude that there is nothing in common between the two situations.</p> <p>Discussions might consider features that by definition are inevitably in common between any agreements that are considered to be 'covenants'.</p>	10	

Question	Indicative Content	Mark	Guidance
	<p>Some might argue, to a lesser or greater extent, that there is continuity between all the covenants in the Jewish Scriptures because they were initiated by G-d and have some common themes.</p> <p>To be really effective, however, discussions need to be firmly rooted in the text of the two chapters set for study and good responses are likely to point out that Jeremiah's covenant includes all people which echoes the Genesis account.</p>		
2 (a)	<p>Candidates might begin with some definition of the concept of a covenant as a promise, testament or agreement and explain that covenants had various features such as signs and sacrifices but that the covenants studied in the specification from the Jewish Scriptures are all instigated by G-d.</p> <p>In addressing the question, candidates need to demonstrate familiarity with the actual verses of the set text. Responses are likely to quote or paraphrase the blessing and commands by which humankind is commanded to 'be fruitful and multiply' and then is given stewardship of the earth which, though not written explicitly as a covenant, seems to fulfil the same function.</p> <p>Responses might explain that whether the account of Adam and Eve in the Garden of Eden is taken historically or not, it expresses the belief that the covenant story starts with the creation of humankind and G-d's plan for the whole of humanity.</p> <p>There might be differing but equally valid interpretations of some of the set verses eg the passage describes how on the sixth day G-d said, 'Let us make Man in Our image...' and candidates may interpret this according to various</p>	25	

Question	Indicative Content	Mark	Guidance
	<p>traditions eg the 'us' as G-d and the ministering angels (Midrash) or as the Trinity in Christian commentaries.</p>		
(b)	<p>The discussion is likely to develop from the material used in the first part of the question and responses might consider a variety of points of view particularly in the area of historical, archaeological, literary and theological debates.</p> <p>Candidates might discuss the purpose of the Genesis account and might try to balance the extent to which it is not intended as a history book and yet has a historical background. Discussions may lead to any reasoned conclusion as this specification is open to any religious persuasion or none.</p> <p>Responses might consider the nature of the Jewish Scriptures and the many types of material therein as well as the way in which sacred literature can contain layers of significance of which historicity is only one.</p> <p>Some candidates might refer to the sources J-E, D and P when considering the type of literature whilst others might discuss the value of myth and legend in conveying spiritual truths and religious ideas.</p> <p>Most candidates are likely, whether taking the text literally as historical or approaching it in some other way, to make the point that theologically the main significance is that Genesis begins with G-d, the creator, and throughout all Jewish Scriptures the existence of G-d is taken for granted.</p>	10	

Question	Indicative Content	Mark	Guidance
3 (a)	<p>Inevitably there will be some story telling about how Jonah and Job suffered.</p> <p>Candidates might explain that Jonah brought about his own suffering whilst Job was an innocent victim.</p> <p>Most responses are likely to include some explanation of the role of G-d in relation to suffering and to attempt some comparison of the way the books try to deal with the theological questions that suffering raises.</p> <p>The book of Job rejects the traditional views of suffering put forward by Job's friends. The book of Jonah, when it gets past advice against disobedience and trying to run away, presents concepts of mercy and universalism but both books still to some extent portray G-d, almost anthropomorphically, as the just but almost capricious ruler of the universe, rewarding and punishing with the help of angelic beings and miraculous events.</p> <p>Candidates might conclude that ultimately, however, the strength of both books is the advice given to believers to have a positive attitude in the face of suffering and to trust in G-d.</p> <p>Differentiation between responses is likely to depend on the demonstration of familiarity with the actual set texts which are: Job chapters 1-14; 19; 38-42 and the book of Jonah.</p>	25	

Question	Indicative Content	Mark	Guidance
(b)	<p>Candidates are likely to base their discussion on ideas about the teachings and purposes of the writers as indicated in the first part of the question.</p> <p>The specification includes the types of literature found in Jewish Scriptures: myth, history, prophecy, poetry, law, wisdom (hohma), liturgy; their origins and purpose and some candidates might begin with a summary of the types of literature found in the Tenakh.</p> <p>Though Jonah is among the prophetic books and Job in the Ketuvim (Writings) in the Jewish Scriptures, there are elements of other types of literature present in the texts. Candidates might refer to Wisdom literature which explores universal questions about spirituality and the human dilemma but good responses are likely to be careful to point out that the Jewish Scriptures tend to have a theological dimension in that the existence of G-d is taken for granted.</p> <p>Job is classed as Wisdom in the Roman Catholic Canon and as Poetry in Protestant Bibles. Candidates are not expected to have studied the text in more than one version.</p>	10	

Question	Indicative Content	Mark	Guidance
4 (a)	<p>Candidates might begin with an introductory explanation about Elijah as a ninth century prophet in Israel in the reign of Ahab whose Queen, Jezebel, was a Phoenician worshipper of Baal.</p> <p>Responses are likely to include a summary of the context of the flight to Horeb. It came after the contest on Mount Carmel and the subsequent threats from Jezebel.</p> <p>Some might also comment on the apparent psychological change from the ecstasy of the victory to despair and the instinct of flight. Others might explore parallels with Moses going to Horeb/Sinai in explaining why Elijah went to that particular place to seek G-d.</p> <p>The account of what happened and the details of the theophany including the commission to anoint Hazael, Jehu and Elisha are found in the set passage I Kings 19 in verses 1-18 and, in order to address the significant features efficiently, candidates need to demonstrate familiarity with the actual set texts.</p>	25	
(b)	<p>Candidates might introduce the discussion by briefly explaining what happened on Mount Carmel and how important that event was in establishing the monotheistic worship of the G-d of Israel instead of the Canaanite Baalim especially Melkart, the Phoenician Baal.</p> <p>Some candidates might argue for the contest on Carmel being paramount in that Elijah saw the power and omnipotence of G-d as Lord of Nature. It also made him aware of the dangers of syncretism and treating G-d as a Baal. Other candidates, however, might suggest that it only established monolatry rather than monotheism.</p>	10	

Question	Indicative Content	Mark	Guidance
	<p>Responses might draw on the details of the theophany on Horeb including the commission to anoint Hazael, Jehu and Elisha and argue that it shows G-d in charge of history and even in Syria. The story reminds the reader of Moses on Sinai which could be argued as evidence of the incident being more important for Elijah.</p> <p>Some candidates might acknowledge the impact of witnessing the power of G-d on Carmel but argue that G-d not being found in the dramatic natural phenomena of wind, earthquake and fire but in a 'still small sound', interpreted usually as the voice of conscience, was an even more profound experience.</p> <p>Candidates might suggest that Horeb is the turning point which led to the ethical stance of Elijah defending the rights of an ordinary individual against the King in the Naboth incident.</p>		

APPENDIX 1 AS LEVELS OF RESPONSE

Level	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>L1</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>L1</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>L2</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>L2</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>L3</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>L3</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>L4</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 viewpoint. <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	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>L5</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>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2013

