

**GCE**

**Religious Studies**

Unit **G583**: Jewish Scriptures

Advanced GCE

**Mark Scheme for June 2014**

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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

Annotation	Meaning
<b>BP</b>	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
<b>L1</b>	Level one – to be used at the end of each part of the response in the margin.
<b>L2</b>	Level two – to be used at the end of each part of the response in the margin.
<b>L3</b>	Level three – to be used at the end of each part of the response in the margin.
<b>L4</b>	Level four – to be used at the end of each part of the response in the margin.
<b>L5</b>	Level five – 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.
<b>SEEN</b>	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

## Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact 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.

**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><b>AO1</b> Candidates might begin with the contemporary situation of Amos in eighth century Samaria during the prosperous reign of Jeroboam II over Israel. Some might attempt a definition of the role of a prophet as foreteller and forthteller of the word of G-d and others might explain that Amos is often identified as the first canonical prophet in that we have his oracles and not just stories about him.</p> <p>Candidates might give an account of the sins of the people and might include accounts of the visions which are predictions of inevitable punishment.</p> <p>Responses might use analysis of the book and some exposition of the text to illustrate the condemnation of the people for false religion and social injustice which Amos feels called to make.</p> <p>Some candidates are 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.</p> <p><b>AO2</b> Candidates may select their texts to address the question from the very beginning or they may draw the points together in a conclusion as to the extent Amos deserves the doleful title.</p> <p>To support the statement, candidates might argue that the concluding passages which lighten the book of Amos may be subject to literary uncertainty about their origin and purpose.</p> <p>Another approach to the discussion might be to use other</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>material in Amos such as the lofty concept of G-d as Creator to contradict the stimulus quotation.</p> <p>The best responses are likely to come from candidates who have demonstrated accurate knowledge and some depth of understanding of the text in their exegesis.</p>		
2	<p><b>AO1</b></p> <p>To make the comparison, some candidates might first summarise the background, content and themes of the book of Micah and of Isaiah 40-43. Other candidates might identify similarities and differences from the start. Either approach might elicit the full range of responses.</p> <p>The specification encourages candidates to focus on the Messianic hope but this is likely to be explained in the context of the rest of the content in both cases.</p> <p>E.G. Micah lived in the eighth century BCE and the themes of his poetic oracles of the word of the Lord addressed the contemporary situation whilst his message of hope centres on a Messiah who will not be the son of David as King but David as shepherd. The main Messianic material is in Micah 5:1-5 and 7:1-10 and 4:1-5.</p> <p>The four chapters in Isaiah are widely believed to reflect the Exile in Babylon and they predict the deliverance of the exiles and portray the event as a second exodus with G-d the Lord of Nature and creator of the universe as the deliverer.</p> <p>The set chapters include one of the servant songs (Isaiah 42:1-3) and candidates might wish to discuss the identity of the servant. Some might refer to Isaiah 53 from the reward and punishment section of the specification; this is creditable but not essential for full marks.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p><b>AO2</b></p> <p>A variety of comparisons and contrasts might be suggested but the best arguments are likely to be those which demonstrate familiarity with the texts in the specification about the Messianic hope and the ethical kingdom.</p> <p>The vision of the coming of G-d's kingdom in Micah 4:1-3 is identical to Isaiah 2:2-4 usually ascribed to Isaiah of Jerusalem, another eighth century prophet. Candidates might use this fact in their arguments but it is not essential.</p> <p>Micah 4:10 prophesies the Babylonian captivity of the sixth century BCE and many scholars suggest that the book originally ended at 7a. Some candidates may use such facts to raise issues about date, authorship, purpose and historicity if relevant to their arguments.</p> <p>However, excellent answers also may come from candidates who concentrate on the text to identify common themes and to discuss the extent to which the Messianic ideas are similar or different or show development.</p>		
3	<p><b>AO1</b></p> <p>Candidates might explain that the set chapters are part of a Prologue (Proverbs 1–9) which some scholars say is the latest part of the book, probably post-exilic.</p> <p>The introduction is in praise of wisdom, which is often personified. Sometimes she even speaks for herself (e.g.8:12 ff).</p> <p>Most candidates are likely to take the opportunity to show familiarity with the set texts when addressing the question. Some might use material from their A/S studies to explain about hohma, Wisdom literature, and might refer to the book of Job to show there are different types of this literature.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>Accept any feasible definition of 'proverb'. Some might define 'mashal' as 'comparison' or 'parable'. Others might explain that it is derived from a root connected with measuring and establishing standards, meaning 'to rule', which developed into 'to have authority'.</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 (ancient near eastern texts) e.g. that the Egyptian Wisdom of Amenemophe has 'words of the wise' similar to parts of Proverbs.</p> <p><b>AO2</b> Responses are likely to include the superscription referring to Solomon, David and Israel to address the question and show that the collections purport to be special to Israel despite their similarity to texts from neighbouring countries. Candidates might comment that wisdom was an established tradition for at least five centuries of Jewish Scriptures.</p> <p>Candidates are likely to point out that the proverbs are more common-sense advice rather than religious homilies but they reflect the belief that all wisdom comes from G-d, e.g. 1:7 and 9:10. Not only is the fear of Hashem the beginning of wisdom but wisdom speaks for herself and claims in 8:22 to have been at the beginning of G-d's creative work. Some candidates might link this with the spirit of G-d moving on the face of the waters at the very start of the Jewish Scriptures.</p> <p>There may be a variety of equally acceptable approaches to the exegesis and discussion of set passages. For example, Rashi said the good woman is an allusion to the Torah and a promiscuous woman is idolatry. Candidates</p>		

Question	Indicative Content	Marks	Guidance
	<p>might interpret wisdom as the Torah throughout the response and therefore as totally reflecting a Jewish milieu.</p> <p>Some candidates might refer to Christian commentators who link 'he who finds me finds life' with concepts from John's gospel and the role of the Logos at creation. Other candidates might comment on the role of Sophia in Greek thinking.</p> <p>N.B. The modern distinction between knowledge and wisdom is useful but it is not always applicable to the set texts because the Hebrew couplets sometimes use these words interchangeably to parallel each other.</p>		
4	<p><b>AO1</b></p> <p>The texts in the specification itemised in relation to this topic are Isaiah 53, Jeremiah 7, Ezekiel 18, Daniel 12, Psalm 1, and 2 Maccabees 7.</p> <p>Candidates might work through these set texts explaining teachings relevant to the question in each case or they may prefer to identify and follow themes such as personal and corporate responsibility. Whichever approach, good responses are likely to show some familiarity with the content of the set texts and demonstrate some understanding of their significance.</p> <p>Some candidates might include relevant explanations about the chronology of events and the possible dates of the writing of the texts to attempt to elucidate their exegesis.</p> <p>Candidates may approach the topic by including other set texts from the course e.g. reward and punishment in relation to the covenant or in connection with the book of Jonah, from their A/S studies and this is acceptable.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>Candidates might include background information from commentaries about Sheol etc. This material is worth credit but is not essential for full marks.</p> <p><b>AO2</b></p> <p>Some candidates might argue that the teachings about reward and punishment have always been clear in the Jewish Scriptures and might cite examples where G-d rewards the righteous and punishes the disobedient, just like Jeremiah and other prophets predicted.</p> <p>Justice and mercy might be explored and some candidates might make reference to themes such as forgiveness and freewill.</p> <p>The innocent suffering of Job and the vicarious suffering of the Servant might be used to counter or develop themes relevant to the stimulus statement.</p> <p>Other candidates might argue that the teachings only became clear after the Exile (e.g. Ezekiel 18 about personal rather than corporate responsibility). Responses might suggest that there seems to be, particularly in apocalyptic literature, especially after the Maccabean revolt, not specifically clear teaching but a development of beliefs. Teachings about the resurrection of the body (e.g. 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>		

## APPENDIX 1 A2 LEVELS OF RESPONSE

Level	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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <i>L1</i>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification</li> </ul> <i>L1</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"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <i>L2</i>	4-6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification</li> </ul> <i>L2</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"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <i>L3</i>	7-8	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified</li> </ul> <i>L3</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"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <i>L4</i>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <i>L4</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"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <i>L5</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"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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