

GCE

Religious Studies

Unit **G573**: Jewish Scriptures

Advanced Subsidiary GCE

Mark Scheme for June 2015

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 2015

Annotations

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	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.
SEEN	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

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	Marks	Guidance
1	(a)	<p>Some story telling is acceptable and creditable but, to address the question, responses are likely to focus on identifying and explaining potential differences whilst demonstrating understanding of the set texts (Genesis 1: 26-30 and Genesis 8: 20 - 9:29).</p> <p>Some responses might look at the background in ANET (ancient near eastern texts) concerning types of covenant and may suggest possible literary parallels such as the Gilgamesh myth and the Noah story.</p> <p>Others might place the covenants in the context of the purpose and process of the literary compilation of the Jewish Scriptures.</p> <p>There may be a variety of equally valid approaches to the question but good responses are likely to concentrate on explaining significant differences or developments in theological concepts associated with covenants in the Jewish Scriptures.</p>	25	Explain the differences between the covenants G-d made with Adam and with Noah.
1	(b)	<p>The discussion is likely to develop from the material used in the first part of the question and good responses are likely to have considered other points of view particularly in the area of historical, archaeological, literary and theological debates.</p> <p>The stories of the covenants with Adam and Noah might be discussed separately from each other or together, depending on the approach to the question.</p> <p>Some discussions might concentrate on the significance of the Torah or, more specifically, on the material found in the book of Genesis.</p>	10	'The covenants with Adam and with Noah are meaningless unless they are historically true.' Discuss.

Question	Indicative Content	Marks	Guidance
	<p>Other responses might consider the extent to which complete historical truth may be or may not be significant or relevant in the general arena of issues related to the origins and historicity of types of sacred literature.</p>		
2	<p>(a)</p> <p>Familiarity with the actual textual material is likely to indicate good responses.</p> <p>Weaker candidates might show some knowledge of Moses and/or Jeremiah with some understanding of a feature of at least one of the covenants.</p> <p>Essays may take a variety of approaches as this course is open to candidates of any religious persuasion or none but good responses are likely to explain the original Jewish context of Jeremiah's fresh prophetic insights and place verses 31-34 within the larger prophecy of the whole of chapter 31.</p> <p>Exodus 19-24 is the set text in the specification for the covenant with Moses but good responses are likely to be those which select material to address the question. Candidates are free to concentrate on the Decalogue rather than the whole Mosaic Covenant.</p> <p>Some candidates might draw a distinction between the idea of personal responsibility for sins and, the more positive corollary, the relationship of the individual with G-d. Others might, equally acceptably, adopt either one of these stances when contrasting Jeremiah's prophecy with the corporate responsibility accepted by the nation of Israel at Sinai.</p>	25	<p>Compare Jeremiah's new covenant with the covenant G-d made with Moses on Sinai.</p>

Question		Indicative Content	Marks	Guidance
2	(b)	<p>Good discussions are likely to develop points made in the first part of the question.</p> <p>Candidates might indicate that the text of Jeremiah 31 itself encourages contrasts and parallels with the Sinai covenant.</p> <p>Discussions might try to balance the fact that usually the new covenant is said to concentrate on personal as opposed to corporate religion but the context foresees a restoration of land and a reunited Israel and Judah.</p> <p>Candidates might argue that the covenant presupposes the continuation of previous covenants rather than intending to supersede them.</p>	10	<p>'Jeremiah intended to replace the Mosaic covenant.' Discuss.</p>
3	(a)	<p>Candidates may begin by describing and explaining the passage from 2 Samuel 7 when G-d has given David rest from his enemies. In return G-d commands David to build a permanent resting place for Ark of the Covenant.</p> <p>G-d reminds David how he has protected him since time he was a shepherd boy and, made him king and protected him against his enemies. When David has died he will raise up one of David's successors and establish his throne for ever. G-d will be his father, and David's successor will be his son; he will be a Son of David.</p> <p>Some candidates might compare this covenant with the Abrahamic covenant. There the promise was to Abraham's descendants, but the idea is the same. The Davidic covenant follows in the same format: G-d will bless those who keep to it and punish those who fail (2 Samuel 7:14).</p>	25	<p>Explain David's covenant with G-d</p>

Question	Indicative Content	Marks	Guidance
	<p>After the exile when monarchy had ceased, the Chronicler considered that the Davidic dynasty would continue into the Messianic Age (1 Chronicles 17). 2 Samuel 7:13 and 16 already suggest this by including the phrase 'forever'.</p> <p>Some might explain that although the outward sign of the covenant might be the Temple (as circumcision is the sign of Abraham's covenant) the Temple could never have been established by David because of the many wars he fought. It was David's successor Solomon who built the Temple and expanded Israel's borders - a view taken by the Chronicler (see 1 Chronicles 22:7-10).</p> <p>Finally some might refer to Psalm 132:11-12 as a commentary on 2 Samuel 7 which confirms the notion of a Davidic covenant. The Psalmist says, 'One of your own issue I will set upon your throne. If your sons keep My covenant.'</p>		
3	(b) <p>Candidates are expected to have studied the set texts with reference where relevant to date, authorship, purpose and historicity. They also are expected to be able to refer to the structure and theological importance of the texts. However, candidates are not expected to have a detailed knowledge of Form Criticism to address this question.</p> <p>The specification is open to candidates of any religious persuasion or none so the discussions might take a variety of directions and candidates are free to come to their own reasoned conclusions.</p> <p>In the response to the stimulus quotation, good discussions are likely to have included some debate about the meaning and significance of words such as 'essential' and 'understanding'.</p>	10	'Form criticism is an essential tool for understanding the Jewish Scriptures.' Discuss.

Question		Indicative Content	Marks	Guidance
4	(a)	<p>Candidates might attempt a brief outline of the story of Job as an introduction but better responses are likely to launch straight into addressing the actual question.</p> <p>Some candidates might run through the list of 8 suggested times in the Talmud of when Job might have lived but this is not essential. The Talmud also suggests the book might simply be a parable.</p> <p>Candidates might explain that usually the book of Job is classed as wisdom literature because it deals with a universal theme, the question as to why the innocent suffer. Being rooted in Judaism, however, the religious aspect of the theme is paramount.</p> <p>Good responses might explain that the book explores the theological questions raised by suffering about the omnipotence and the compassion of G-d. Why does he not stop the suffering? Does he not care?</p> <p>The best explanations might consider how the structure of the book might throw light on the purpose and provenance. Possibly the eloquent poetic debate which makes up the central part of the book has been introduced into a well-known proverbial traditional story or play to explore the universal problem of human suffering at a particularly difficult period of Jewish history such as the Exile in Babylon.</p>	25	Explain why and when the book of Job might have been written.

Question	Indicative Content	Marks	Guidance
4 (b)	<p>Candidates might develop points made in the first part of the question. Good responses are likely to move beyond the issue of importance to address the actual wording of the question.</p> <p>Consideration of the type of literature might be used in the discussion. Parts of the content might be considered unbelievable as history but eternally valuable as a religious parable.</p> <p>Some candidates might conclude that sacred literature of any type can be valuable and can work on a number of different levels - as well as being applied at different times of history to situations unforeseen by the original writer, compilers and editors.</p> <p>Job's innocent suffering calls into question the whole system of traditional Jewish beliefs about rewards and punishments which Eliphaz, Bildad and Zophar espouse.</p> <p>The book does not offer answers but it offers encouragement to those who share Job's dilemma and urges them to trust in G-d. Some candidates may see this as a valuable and timeless message.</p>	10	<p>Assess the view that the book of Job is less important today than when it was written.</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 • might address the general topic rather than the question directly • selection often inappropriate • 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 but 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 at using evidence to sustain an argument <ul style="list-style-type: none"> • some successful and clear analysis • some effective use of evidence • views analysed and developed <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 2015

