

GCE

Religious Studies

Unit **G573**: Jewish Scriptures

Advanced Subsidiary GCE

Mark Scheme for June 2016

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

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.

MARK SCHEME:

Question	Indicative Content	Marks	Guidance
1 a	<p>Explain the main theological importance of the Elijah stories connected with Mount Carmel and Mount Horeb.</p> <p>Candidates might begin by explaining what happened on Mount Carmel and how important the event was in establishing the monotheistic worship of the G-d of Israel instead of the Canaanite Baalim especially Melkart, the Phoenician Baal. The contest on Carmel demonstrated the power and omnipotence of G-d as Lord of Nature. It also made Elijah aware of the dangers of syncretism and treating G-d as a Baal. Some candidates might suggest that the Carmel display only established monolatry rather than monotheism.</p> <p>The theophany on Horeb, including the commission to anoint Hazael, Jehu and Elisha, might be used to demonstrate that G-d is in charge of history even in Syria. The story reminds the reader of Moses on Sinai which could be presented as evidence of the incident's great importance for Elijah.</p> <p>Some candidates might acknowledge the impact of witnessing the power of G-d on Carmel but explain 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>	25	

Question	Indicative Content	Marks	Guidance
1 b	<p>'Elijah failed to be a good prophet.' Discuss.</p> <p>Candidates might begin by asking firstly what is a prophet and secondly, what is a good prophet?</p> <p>Some might argue that Elijah did not conform to the cultic role of the prophet insofar as he did not appear to be part of a group. From this point of view his individualism appears to make him a bad prophet. Nevertheless, some candidates might suggest that this is misleading as he was really developing role of the prophet who acts as the conscience of the king to new heights.</p> <p>On the other hand he did carry out many of the functions of an ecstatic prophet which he excelled at. For example Elijah speaks in the name of G-d before whom he has stood and the ecstasy by which he ran to Jezreel before Ahab's chariot at the end of the chapter. He also spoke the word of G-d about the future. Some might give examples of how Elijah did this including his prophecy of the deaths of Ahab and Jezebel.</p> <p>Finally some candidates might analyse how Elijah reacted to the threats from Jezebel and whether he was a prophet of moral and religious courage or not.</p>	10	

Question	Indicative Content	Marks	Guidance
2 a	<p>Explain what the book of Jonah teaches about the nature of G-d.</p> <p>Candidates are likely to include some account of the story of Jonah as an introduction or at various salient points throughout their explanations. Either approach is acceptable in addressing the question. Full accounts are likely to include the kikayon tree incident.</p> <p>The story of Jonah shows the contrast between the human and the Divine nature. The specification highlights the themes of obedience, the inability to hide from G-d or resist G-d's wishes and the relationship with non-Jews.</p> <p>In discussing these areas in the story, candidates have the opportunity to identify and explain theological concepts such as justice, mercy, compassion, omnipotence, omnipresence and universalism, any or all of which are creditable in answering the question either through depth or breadth of exploration.</p>	25	
2 b	<p>'The story of Jonah was meant to be taken literally.' Discuss.</p> <p>Candidates are free to suggest reasons in favour of the statement though most responses are likely to move beyond discussions of the literal possibility of being swallowed by a big fish.</p> <p>Clearly the writer meant the story to be taken seriously, if or if not literally, and this might lead some candidates to consider a variety of issues.</p> <p>Discussions might include: consideration of the type of literature the book of Jonah represents; when it might have been written; why the book was written; why it was preserved and its on-going relevance.</p>	10	

Question	Indicative Content	Marks	Guidance
3a	<p>Explain the reasons why, according to Eliphaz, Bildad and Zophar, Job was suffering.</p> <p>Accounts of the suffering of Job have some relevance, if directed towards addressing the question. Candidates may wish to set the scene in the context of the traditional tale by explaining how Satan is permitted to test Job.</p> <p>The main part of responses is likely to contain some exegesis of the arguments in the set chapters by which Eliphaz, Bildad and Zophar each try to help Job come to terms with his calamitous suffering, whilst Job continues to rail against his fate and to challenge the traditional arguments.</p> <p>Candidates should explain that Eliphaz contends that the suffering is not haphazard and Job should stop complaining and examine his deeds to try to discover why G-d is punishing him. Bildad suggests that maybe Job's sons had sinned and Zophar rebukes Job for thinking himself too virtuous to deserve punishment.</p> <p>Most candidates are likely to point out that Job's innocent suffering calls into question the whole system of rewards and punishments of the traditional Jewish theodicy as expressed by the 'comforters'.</p> <p>The most competent responses are likely to be those which demonstrate familiarity with some details of the speeches of Eliphaz, Bildad and Zophar.</p>	25	<p>Effective explanations will reflect Job's responses in the text of the set chapters but cannot be expected to be comprehensive.</p>

Question	Indicative Content	Marks	Guidance
3b	<p>To what extent does the book of Job provide an answer to the problem of suffering?</p> <p>Though the book suggests the traditional reasons for suffering are wrong in the case of Job, the speeches of the friends could be argued to contain some wise advice and, in fact, Job could be said to have taken some notice in the end because he repented.</p> <p>In their discussions, candidates might use the fact that the book lets the readers see behind the scenes into the heavenly court and might comment on chapter 38, where G-d speaks from the whirlwind.</p> <p>Candidates might reflect on the nature of the book and the extent to which the purpose of the writer was to explore rather than to explain the problem of suffering. The writer does not expect to find adequate reasons. The acceptance of the will of G-d in submission and trust seems to be the final recommendation.</p> <p>Some candidates might make reference to wisdom literature in general or to form or source criticism. A case could be made that the prologue and epilogue are a traditional story (or travelling play) and the poetic discourse was inserted into the middle later as a challenge to and exploration of the usual theodicy at a time in history when a faith response to suffering was all that was needed. They might conclude that from a contemporary perspective that the same debates continue especially in the light of the holocaust and other atrocities where the innocent have suffered and that Job offers equally a deeply unsatisfactory and yet the only answer to the problem of suffering.</p>	10	

Question	Indicative Content	Marks	Guidance
4a	<p>Explain how the covenant G-d made with Moses was different from previous covenants.</p> <p>Candidates might begin by identifying Moses with the covenant at Sinai. The first of the Ten Commandments refers to the Exodus so reference might be made to that incident. Some candidates are likely to mention the additional laws which follow the ten in ‘the book of the covenant’ (Exodus 20-24) or refer to the Torah as a whole and these make the Mosaic covenant quite different in its range and scope compared to earlier covenants.</p> <p>Candidates might then identify the previous set covenants in the specification which are those with Adam, Noah and Abraham. Comparisons with other ancient codes may be made to highlight the unusual features of the Sinai Covenant.</p> <p>Most candidates are likely to focus on explaining the differences from the previous covenants, probably starting with those made with the whole human race.</p> <p>They might explain that, like the covenants with Abraham, the Mosaic covenant is specific to the Jewish people, but it is with the whole nation through Moses, the mediator, and was delivered in a spectacular fashion.</p> <p>Though G-d takes the initiative in freeing the nation from Egypt, this is a conditional covenant in that the people are expected to keep the Ten Commandments and the other rules and to be a people set apart.</p>	25	<p>Reference to ancient near eastern covenants are in no way essential for an excellent response.</p>

Question	Indicative Content	Marks	Guidance
4b	<p>Assess the view that there is only one covenant.</p> <p>Candidates might argue that there is only one covenant because it is G-d who establishes it every time with his people. At no time does it contradict itself but merely develops ideas which are pertinent to the particular occasion when it is revealed.</p> <p>Candidates might suggest that the covenant is always one which G-d initiates and sets the conditions both moral and religious; that it is always humans who have a duty to respond and be blessed or fail and incur G-d's curses or punishments.</p> <p>On the other hand some candidates might argue that there the substantial differences between the covenants are sufficient to argue that there is more than one. It is not enough to say that G-d merely renews the covenant but actually changes it. For example the covenant with Noah applies to all humans whereas His covenant with Moses is with His chosen people, who in order to be a light to the world have a different order of duties and obligations to fulfil.</p> <p>Finally some candidates might argue that Jeremiah's 'new covenant' (Jeremiah 31) marks another substantial change in the understanding of the covenant so much so that it cannot be considered alongside the previous covenants.</p>	10	

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				

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