

GCE

Religious Studies

Unit **G574**: New Testament

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.

Question		Indicative content	Mark	Guidance
1.	a	<p>Candidates should focus on Jewish religion rather than politics or life in general. They may wish to assess Roman rule chronologically or look at key beliefs such as monotheism, land, election, temple and law and relate Roman policy and incidents to them.</p> <p>Candidates might wish to begin by outlining official policy which was tolerant of Jewish religious practices. The Romans did not enforce Emperor worship, but instead allowed the Jews to sacrifice on behalf of the nation; they allowed the temple tax to be paid; they did not enforce conscription or court attendance on the Sabbath. However the High Priests were Roman appointees and the procurator kept hold of the priestly vestments. Candidates could explain reasons for these policies e.g. the Romans' tolerance was motivated by pragmatism and a desire to keep the peace; they had underlying control.</p> <p>Candidates might go on to highlight attacks on Judaism under the procurators. Pilate challenged monotheism by bringing flags with the Emperor's head into Jerusalem; violated the sanctity of the temple by slaughtering Galileans there and raiding the Temple treasury.</p> <p>Candidates might refer to incidents under other procurators. The crisis in the temple brought about by Caligula's desire to have a statue of himself set up; the soldier 'flashing' in the temple at the time and the burning of a torah scroll during the time of Cumanus. Candidates should not just describe but explain reasons for these actions e.g. the natural conflict between occupiers and the occupied, a religious clash between monotheism and polytheism; Jewish beliefs that were incompatible with any other etc.</p>	25	Explain the effect Roman rule had on Jewish religious beliefs and practices.

Question		Indicative content	Mark	Guidance
1.	b	<p>The destruction of the Temple in 70 CE brought down the Sadducees and the sacrificial system and candidates are likely to explain the importance to this.</p> <p>It might be argued that synagogues did indeed ensure the survival of Judaism as they provided centres for worship and the study of the Torah which reinforced national identity and thus created barriers between the Jews and the Roman occupiers. The synagogues could also be seen as essential for ensuring the survival of Judaism post-70CE as it provided a structure and focus for Jews living without the temple.</p> <p>Candidates might take issue with the statement. It could be argued that there were too few synagogues to warrant this claim and more spiritual matters, such as the covenant and the notion of election, were what ensured survival.</p> <p>Some might argue that Judaism survived Roman rule for more sociological reasons; Judaism had spread throughout the Mediterranean world and so was almost impossible to eradicate.</p>	10	'Synagogues ensured that Judaism survived Roman rule.' Discuss.
2.	a	<p>Candidates might choose to explore both explicit and implicit themes and allusions and approach the question chronologically or thematically.</p> <p>Psalm 22 is key to Mark's crucifixion scene and candidates might unpack the way in which Mark bases the narrative on a reversal of this Psalm. The key parts of the crucifixion scene are derived from Psalm 22 – he reverses it to change a Psalm that moves from despair to hope into a narrative of complete gloom. Jesus' last words "My God, my God why have you forsaken me" are the first words of the Psalm.</p>	25	Explain the significance of the Old Testament in the crucifixion scene in Mark's gospel.

Question	Indicative content	Mark	Guidance
2. b	<p>Other detail from the Psalm includes: casting of the lots for the clothes; 'evil doers encircle'- Jesus is crucified with two bandits; mockery; thirst. Candidates might explain how the Psalm assists Mark in painting a scene of despair and abandonment and his possible motives for doing so e.g. to emphasise Jesus' abandonment by the disciples and Jewish people; to move his readers to pity; to provide a contrast to what has gone before (the triumphal entry) and what will follow (the resurrection).</p> <p>The parallels between Jesus' death and the death of the Isaiah's suffering servant (Isaiah 53) and/or Wisdom's righteous sufferer (Wisdom 2-3) might be highlighted. Candidates are likely to explore reasons for these links and argue that Mark is adding an implicit notion of hope to a scene of apparent despair- Jesus will be vindicated like the righteous suffers- and Mark is perhaps providing encouragement to suffering Christians who will be rewarded too,</p> <p>Candidates might make links to the righteous martyrs in Maccabees (2 Maccabees 7; 4 Maccabees 17:22 etc.) and go on to explain how these help Mark's readers see Jesus' death as a sacrifice.</p> <p>Some might explain other links, such as the darkness at Jesus' death which may a note of judgement to the scene; a possible reference to Amos 8:9.</p> <p>Candidates might argue against this on the grounds that the crucifixion is multiply attested in Christian and non-Christian sources so must be true and/or argue that there would have been eyewitnesses still living at Mark's time to verify the</p>	10	Assess the view that Mark's account of Jesus' crucifixion is theological not historical.

Question	Indicative content	Mark	Guidance
3. a	<p>account, indeed Mark is reputedly Peter' interpreter. Some may mention that the whole concept of the Messiah dying the death of a common criminal would have been impossible to make up.</p> <p>Some might argue that the account develops key Christological, sacrificial and judgmental themes and is constructed from Psalm 22 and so must be theological in character. Some might argue that it is possible for the crucifixion scene to be both historical and a vehicle for Mark's theology.</p> <p>Candidates might wish to begin with general comments about the nature and status of the Torah e.g. the books of Moses, containing 613 laws, revealed by God etc.</p> <p>The Sadducees believed that only the 'written' law was valid. Candidates may explain what is meant by this and whether it just refers to the Pentateuch or the whole of the Hebrew bible. They may explain why they rejected other religious books and some scholars' views that the Dead Sea Scrolls may reveal a more complex Sadducean halakah.</p> <p>The Pharisees accepted the biblical law and the 'law of the fathers' or the 'oral law'. Candidates might wish to explain the difference, highlight the role of the 'oral law' in protecting and explaining the Torah. They may wish to illustrate their explanation with case studies.</p> <p>The Essenes accepted the Torah but added to it. They tightened specific laws and even added a sixth book of the Torah, the Temple Scroll. Candidates might explain reasons for this e.g. their sectarian nature and belief that God had revealed a special Law to his special people and</p>	25	<p>Explain how the Sadducees, Pharisees and Essenes differed in the way they interpreted the Jewish Law.</p>

Question		Indicative content	Mark	Guidance
	b	<p>give specific examples of Essene-only laws.</p> <p>Some candidates might wish to argue that this is true. The parties disagreed about afterlife, free will and to some extent the temple; it was only the Law that united them and marked them out as having a common religion.</p> <p>Other candidates might acknowledge this view but argue that it is not that case. It could be argued that they were united by their belief in God, the covenant that underpinned the Law, the belief in the holy land and temple and /or by a hatred of the Romans.</p> <p>Candidates might legitimately argue that nothing united the religious groups and there were in fact many Judaisms.</p>	10	'Nothing united first-century Jewish religious groups.' Discuss.
4.	a	<p>Candidates might choose to work though the story describing and commenting on key features.</p> <p>Mark describes the custom of releasing a prisoner at Passover. Candidates may explain why crowds would gather for Passover and debates over whether this custom existed or not; many scholars believe there is no precedent or other record for such an action.</p> <p>Barabbas is described as murderous insurrectionist. Candidates might explain the irony here, the innocent Jesus is contrasted with a murderer. Some may explain debates about the existence of Barabbas, some thinks his name 'son of a father' is a non-name and an indication that Mark has made him up.</p>	25	Explain the significant features of Pilate's appeal to the crowds at the end of the Roman trial (Mark 15:6-15).

Question	Indicative content	Mark	Guidance
b	<p>Pilate is asks the crowds whether he should release the 'King of the Jews'. Again this is irony and candidates may highlight this and explore reasons for this e.g. to provide a link back to the triumphal entry, a gentile representative of Rome makes a Christological confession which the Jewish crowd cannot see. Pilates threefold appeal is typical of Mark, who often repeats things three times and the literary power of this may be explained.</p> <p>The chief priests stir up the crowds, who shout 'crucify him'. Candidates may discuss the importance of these words for Mark. Some think that they are a device by which the Jewish authorities take responsibility for Jesus' death and that they may have anti-Semitic undertones.</p> <p>Candidates might examine the picture of Pilate in this story who seems to be bullied by the Jews and contrast it with Jospheus' picture of Pilate as a merciless brute. They should explain reasons for this contrast.</p> <p>Pilate hands Jesus over to be flogged and crucified and candidates may take the opportunity to explain this punishment process.</p> <p>There is scope here for some detailed textual analysis and candidates may explain the significance of key words such as 'envy' and 'handed over'.</p> <p>Some answers might begin by repudiating this statement on the basis of the evidence in Mark which clearly shows the involvement of the Jewish authorities in Jesus' death. They could argue that although Mark may overstate the Jews' role it would have been Jesus' religious teachings which would have alerted the religious, rather than political authorities.</p>	10	<p>'Pilate was solely responsible for Jesus' execution.' Discuss.</p>

Question	Indicative content	Mark	Guidance
	<p>By way of contrast candidates could argue, following E. P. Sanders, that the whole trial scenes are the creation of Mark and no one would have known what went on behind closed doors. They could support this argument on the grounds that Jesus is executed as a political criminal, 'King of the Jews' and that the Pilate revealed by Josephus was well known as a heavy handed and independent figure.</p>		

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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