

GCE

Religious Studies

Unit **G583**: Jewish Scriptures

Advanced 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.

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.

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.

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.

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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>'Amos' main task was to foretell G-d's judgement. Discuss.</p> <p>AO1 Candidates are likely to begin with definitions of the role of a prophet as foreteller and forthteller of the word of the Lord, possibly including the idea of a call.</p> <p>They might then make reference to the situation in which Amos from Judah was called to prophesy in eighth century Samaria during the reign of Jeroboam II over Israel.</p> <p>Candidates might give accounts of the messages of Amos but better responses are likely to be directed towards the catalogue denouncing the social and religious sins – of Israel, Judah and their neighbours - thus addressing the question.</p> <p>Good responses are likely to be those which use some exposition of the text to include accounts of the visions (Amos 7:1 – 9:15) which are predictions of inevitable punishment - and blessings to follow.</p> <p>Some might 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>AO2 Candidates may consider the argument as to the extent to Amos is concerned with predicting the future as opposed to speaking out about the social injustice and unreal religion that he is witnessing. Varying texts could be used to address the question.</p> <p>The better responses are likely to come from candidates who have demonstrated accurate knowledge and some depth of understanding of the text in their exegesis and arguments.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>There might be differing, equally acceptable interpretations of the prophecies. For example, some candidates might regard the restoration of the booth of David as a later gloss and might concentrate on the negative doom-laden prophecies of locusts, fire, plumbline and basket of fruit, which are symbols of urgency intended to be the catalyst for repentance.</p> <p>Some candidates might conclude by supporting the statement and some by refuting it whilst others might attempt a balance between foretelling and forth-telling in analysing the purposes and main tasks of true prophets as spokesmen for G-d.</p>		
2	<p>‘The ethical kingdom is at the heart of the book of Micah.’ Discuss.</p> <p>AO1 Most candidates will begin with an introduction about Micah who felt called to preach in Jerusalem in Judah in the eighth century BCE.</p> <p>Candidates are likely to use the opportunity to demonstrate their knowledge and understanding of the contents of this set book and the roles of prophets as spokesmen for G-d etc. to the people where and when they lived.</p> <p>Candidates might explain, with examples (such as Micah 3), that Micah condemns both Israel and Judah for their practice of unreal religion which has led to gross social injustice. This, they may explain, is in contrast to Micah’s vision of the ethical kingdom of justice, peace and global cooperation (Micah 4:2-5) founded on G-d’s law.</p> <p>Some candidates may explain that beside his denunciations of Israel’s immorality, Micah preaches a message of hope including the announcement of a Messiah who will not be the son of David the King of Jerusalem but of David the shepherd boy of Bethlehem (Micah 5:4).</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>AO2 Candidates might begin by stating that Micah, like all the eighth century prophets, exhorts people to do justly and to love mercy but also to walk humbly before G-d so the relationship of religious beliefs. This suggests that he does indeed place the ethical kingdom at the heart of his teaching.</p> <p>Discussion is likely to use examples from the text of Micah to provide evidence of the extent that concern about social justice is crucial to the book.</p> <p>On the other hand, some candidates might argue that Micah was more concerned about the Messianic aspect of his message than the ethical kingdom and social justice. They are likely to refer to the themes of deliverance (Micah 3:12-13), establishment of the temple (Micah 4:1) and the new ruler and champion of Israel (Micah 5:1-5).</p> <p>Some candidates might go on to argue that Micah in fact combines both the ethical kingdom and with the messianic age as a time of peace, righteousness and social justice (e.g. Micah 7:14-20).</p>		
3	<p>To what extent are the lessons on women in the book of Ruth as important today as when it was written?</p> <p>AO1 Many candidates will set out the story of Ruth, Mahlon, Chilion, Orpah and Naomi etc. They are likely to identify some key factors: that Ruth was a Moabite convert to Judaism who came to Israel with her widowed mother-in-law Naomi; that she showed enormous loyalty in looking after the elderly woman; that Ruth gleanes in the field of Boaz, a near kinsman, whom she eventually marries.</p> <p>Candidates may explain how Ruth's instinct for survival is balanced by her devotion to Naomi and respect for the law. They might explain how the story indicates the considerable dangers which Ruth faces as a single, foreign woman (e.g. Ruth 2:9, 22) from the male labourers.</p>	35	<p>The book of Ruth is in the Ketuvim of the Tenakh but in the historical books in Christian Bibles of all denominations. The book might have been written c800 BCE or at the time of David (c1000 BCE) or, possibly, sometime later with an earlier history of oral transmission.</p>

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	<p>Candidates might also explain how Ruth's courage and moral integrity enable her to win Boaz's heart in marriage. They might outline <i>yibbum</i> and levirate marriage (Deuteronomy 25:5-10) and why this is significant in the story (Ruth 4:5-12).</p> <p>AO2 Candidates may argue that the story was written so long ago and the culture so alien that it has little relevance today though it might have been inspirational and unusual at the time.</p> <p>However, candidates are likely to identify the key themes as: triumph over adversity, the loyalty of Ruth, the support of Naomi and the fact that trust and love overcame the differences of race, rank, wealth, background and age. They might argue that these themes are important lessons on the place of strong, intelligent and resourceful women in society today as when the story was first related.</p> <p>Some might go on to argue that the purpose of the writer or editor (c. 4th century BCE) was to counter the stern ruling of Ezra about separatism and marriage with foreign women. If this were the case, the inclusion of the book in the Jewish Scriptures had and continues to have great religious, political and social significance today for women especially against patriarchal structures of society.</p> <p>Others might consider that the teaching of the book is less interested in the place of women in society than with the timeless religious lesson, celebrated at Shavuot, that, though the scriptures are written and sealed, the good deeds of believers, male and female, are never forgotten and everyone can be used by G-d as part of his plan.</p>		

Question	Indicative Content	Marks	Guidance
4	<p>‘Ecclesiastes 1-3 tells us more about the human condition than the nature of G-d. Discuss.</p> <p>The specification asks candidates to be aware of the “wonders and laws of the natural world and belief in the creator G-d in Ecclesiastes”; and as such it is evitable that there will be some storytelling and direct reference to the text in answering this question. This question falls within the Wisdom Literature and Religious Experience section of learning and as such candidates may explore this more general theme when discussing the focus of the question - human condition and the nature of G-d.</p> <p>Candidates may begin by outlining the context of Ecclesiastes and the type of writing that is seen within it. They may offer some suggestions of date and use this to support their argument about the portrayal of G-d and the human condition within the text. They may state that the Book of Ecclesiastes uses Solomon’s life to teach a key lesson of ‘what a person really achieves by hard work’ – they may use this therefore to argue that the book is very much one focused on the human condition.</p> <p>Candidates may explore that within the books of Wisdom, knowledge of G-d comes from divine revelation of which G-d is the ultimate source. Candidates may explain that G-d gives humans a sense that divine activity determines events beyond that which they can see and understand and as such, there is a limit to human reason. They may use this to argue that the book is firmly focused on the nature of G-d but that this nature may not be fully known by humans due to their contingent nature. Candidates may state that the portrayal of G-d here is one which is well within the genre of Wisdom literature; G-d is presented as something other than the G-d of history and that there is a philosophical understanding of the attributes of G-d which arises from the text. G-d allows humans the advantage of enjoyment of labour (v.12-13) whilst on earth but as they have a limit to human reason can they truly understand the nature of G-d?</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>Candidates may discuss some of the activities that can happen either at the 'right' time, or at a 'wrong' time and discuss how it is G-d who has arranged this right time. This may lead to a discussion about G-d's omnipotence, providence etc. They may discuss that whatever G-d does he does for eternity and as such may discuss the concepts of eternity and that G-d knows the past, the present and the future. Candidates may explore some of the concepts that arise from the text and Wisdom narrative in general about G-d as the creator and sustainer of the universe who is eternal and who is defined by transcendence, majesty and power.</p> <p>Candidates may discuss that within the narrative it shows G-d's concern for justice and for right living as he disciplines humans by rewarding goodness and punishing wrongdoers so showing that G-d is continually aware of human thoughts and actions. This discussion may be used to argue that the text describes as much, if not more about the nature of G-d than it does about the human condition.</p> <p>AO2 Candidates may discuss that G-d is seen as one who has arranged a time for right judgement. All that he does is good, right and proper and when G-d acts as judge, his judgements will be perfect. They may discuss how the chapter goes on to discuss the concept of life after death. They may discuss how the narrative suggests a belief in a spirit that lives on after death but that this is not a matter of human wisdom rather only the wisdom that G-d gives can answer such questions. Candidates are likely to focus much of their discussion on the nature of G-d on chapter 3 which looks in detail at G-ds action in the world.</p> <p>In contrast candidates may state that Solomon was Israel's greatest king but that the Book of Ecclesiastes shows that towards the end of his life, Solomon was not loyal to Go-d and after his death, the things that he had achieved did not last.</p>		

Question	Indicative Content	Marks	Guidance
	<p>As such, even such a great man as Solomon could achieve nothing that lasted; Solomon's best efforts were weak as he was just a man and all people must die. This shows us much about the human condition.</p> <p>Candidates may refer to the 'a time for everything poem' and in doing so argue that every human activity has its proper time and that success in action means them being carried out at the right time through use of wisdom and study. Candidates may discuss the concept of free will and if human actions are free or predetermined.</p> <p>They may discuss that humans are given insights into what is good by G-d and that humans have capacity for great good, but some turn to folly. This may turn to a discussion that the suffering of the good is seen as a test of loyalty and that this can help us to explore, but maybe not understand, the human condition. They may refer to chapter 1 and chapter specifically for a discussion of the human condition and may make reference to vanity of knowledge, vanity of pleasure, work and riches.</p>		

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"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	1-3	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	6-9	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>	4-6	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	10-13	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>	7-8	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	14-17	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>	9-11	a good attempt at using evidence to sustain an argument holistically <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	18-21	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>	12-14	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <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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