

Religious Studies

Advanced GCE **2773**

Jewish Scriptures 2

Mark Scheme for June 2010

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of pupils of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, 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 2010

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

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. *Weighting: 65% [A2]*

AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

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.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed

and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer.

Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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 not explicitly required in units 2781-2790, as their assessment is focused in the Connections units 2791-2795, but any evidence should be taken into account when matching the work to a level.

Levels of Response: the descriptions are cumulative, i.e. 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.

Levels of Response descriptors for A2 Units 2771 – 2780

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> a little relevant material some accuracy Communication: often unclear or disorganised	1-3	states a point of view (pov) <ul style="list-style-type: none"> shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question (g att) <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view Communication: generally clear and organised
6	24-26	a very good attempt to address the question (vg att) <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument (vg att) <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material (exc rep) <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument (exc rep) <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **both** questions

1 Either

(a) To what extent is justice the main theological theme in the book of Amos?

AO1

Responses might begin with some introductory comments about Amos, a shepherd from Judah, being called to preach in Israel and that he is the first canonical prophet in that we have a collection of some of his oracles of 'the word of the Lord'.

Candidates might use the opportunity to summarise the structure and identify the themes of the book of Amos against the eighth century background in Israel where contemporary life in the prosperous reign of Jeroboam II was full of social injustice and corruption.

They might explain that Amos also criticised the hypocritical and syncretistic worship particularly at the royal sanctuary at Bethel, one of the two shrines where the first Jeroboam had set up calves (or cherubim) for the then newly divided kingdom to replace the need to journey to Jerusalem.

Amos sees the moral obligations of eg justice as being based on the character of G-d who is just. Candidates are likely to select scriptural texts to illustrate the themes, particularly key verses such as Amos 5:21-24.

AO2

Candidates are likely to provide some evidence from the text to illustrate justice as an important theme in the book of Amos and some might concentrate on the perception of Amos concerning the inter-relationship of ethical social morality and sincere religion as typical of all the eighth century prophets.

Some discussions might identify other important themes such as G-d as Creator of Nature and the universe or the role of Israel and Judah as Covenant people etc.

References to visions of Doom and prophecies of 'the Day of the Lord' might be used to support wider theological themes such as G-d as the Lord of History and Judge of all nations or they might be used, equally effectively, to address the significance and predominance of Justice.

In discussing the extent to which justice is the main theme candidates might argue that even the condemnation of 'false worship' and of the sacrifices at Bethel show that Amos was more concerned with ethical hypocrisy and unreal religion than with idolatry and syncretism.

Or

(b) How far are the visions in the book of Micah essential to his message?

AO1

Candidates might begin by identifying Micah as an eighth century prophet, a contemporary of Isaiah. Some might explain the roles of prophets as eg spokesmen for G-d etc. to the people where and when they lived.

Micah, possibly a peasant, from a village near Jerusalem in Judah felt called to preach in Jerusalem in the eighth century from c.730 BCE and condemned both Israel and Judah for social injustice as well as idolatry.

Candidates might use the opportunity to demonstrate their knowledge and understanding of the set texts. Chapters 1-3 predict punishment for the sins of Israel and Judah. In this context it would be relevant to explain the catalogue of social ills condemned by Micah and the unethical behaviour of rulers, the rich landowners, priests, judges and false prophets. Micah 6:8 explains what G-d requires of people.

To address the question, responses are likely to give a synopsis of the visions of which some are about the inevitable punishment for the sins of the people, namely, destruction of Samaria and Jerusalem and Exile. Candidates may go on to explain that chapters 4 ff include prophecies of hope, of pardon after punishment and of ultimate restoration. These chapters predict the coming of a Messiah and a Messianic kingdom of peace.

AO2

There may be different approaches to the discussion depending on the perceived purpose of the prophecies and a variety of opinions as to the extent all, some particular ones, or none of the visions were essential.

Candidates might use form and source criticism to discuss the content of Micah's message. This approach is acceptable but not essential.

Some discussions might suggest that the first three chapters contain the original prophecies of Micah and these became the basis for post-exilic prophecies of restoration at the end of the book.

It is possible to infer from the text that Micah not only foretold destruction but was foreseeing actual graphic visions of events like the ancient 'seers' supposedly did and this might lead some candidates to argue that the visions, particularly in chapters 1-3, were totally essential to his message.

2 Either

(a) 'Understanding the historical background is essential for the study of 2 Maccabees 7.' Discuss.

AO1

Accounts from 2 Maccabees 7 of the mother and her seven sons are of relevance and therefore some storytelling is to be expected and given appropriate credit.

Candidates are likely to provide some historical background to the persecution which led to the Maccabean struggle for independence in 165BCE.

Candidates might explain, from their foundation studies, some of the types of literature which critical scholarship has identified in the Jewish Scriptures and the methods used to explore issues concerning purpose, meaning, date, authorship and historicity.

For information: The four books of Maccabees are each by different Jewish writers. All four are in the Greek Septuagint, none are in the Hebrew canon, 1 and 2 Maccabees are in the Latin canon.

AO2

Responses are likely to argue that inspirational literature, whether fact or fiction, is created to provide support in times of persecution and continues to be useful for the support of future believers who are experiencing difficult times. They might argue that even coded messages that were significant to the original readers can be interpreted for new situations.

Candidates might discuss whether or not 2 Maccabees 7 shows a development in beliefs about life after death and the extent to which this teaching is particularly comforting and encouraging to those who are suffering. How far this makes knowledge of the historical background 'essential' might then be considered.

Candidates are free, of course, to argue that critical scholarship and issues of date, authorship, purpose and historicity might be interesting and helpful but that such things are less important than other aspects of the study of sacred literature intended for all time.

Or

- (b) Examine critically the view that there is a development of ideas about reward and punishment in the texts you have studied.**

AO1

The texts in the specification itemised in relation to this topic are Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12 and 2 Maccabees 7.

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, responses might show familiarity with the content of the set texts and demonstrate understanding in their exegesis and might include relevant explanations about the chronology of events and the possible dates of the writing of the texts etc. Candidates may approach the topic by comparing other set texts from the course eg other chapters of Job, reward and punishment in relation to the covenant etc. and this is acceptable.

To 'examine critically' candidates might include background information and theories from commentaries about Sheol etc.

AO2

Some candidates might attempt to argue against the view that there is a development or any significant change. They might examine prophecies and other texts where G-d rewards the righteous and punishes the disobedient and conclude that the teachings about reward and punishment have always been the same in the Jewish Scriptures.

Other candidates might argue that the teachings only became clear after the experience of the Exile (eg Ezekiel 18 about personal rather than corporate responsibility).

Justice and mercy might be explored and some candidates might make reference to themes such as forgiveness and freewill. The innocent suffering of Job and the vicarious suffering of the Servant might be used in discussions, as might the various equally acceptable interpretations of Job 19:25.

Responses might suggest that there seems to be, particularly in apocalyptic literature, especially after the Maccabean revolt, a development in beliefs. Teachings about the resurrection of the body (eg Daniel 12:2) and about judgement and life after death ultimately extend teachings about reward and punishment beyond this life to include the hereafter.

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

14 – 19 Qualifications (General)

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