

Religious Studies

Advanced Subsidiary GCE

Unit **G579**: Judaism

Mark Scheme for June 2012

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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.

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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.

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>Candidates might begin by discussing the meaning of the term 'monotheistic G-d'. They might explain that monotheism is opposed to both polytheism and pantheism. They might contrast the monotheism of the Hebrews with the beliefs of surrounding tribes such as the baals of the Canaanites.</p> <p>Candidates are likely to focus on specific attributions to G-d outlined in the specification: G-d as supranatural, personal, good and holy. However, candidates are not restricted to this list. Some may choose e.g. to concentrate on philosophical treatments of divine attribution and perhaps offer explanation in terms of G-d's existence, life, power, wisdom and will (Maimonides' list).</p> <p>Candidates might explain that the revelation contained in the Hebrew Bible is defined as 'ethical monotheism'. They might explain that the ethical dimensions to the nature of G-d are emphasised in the Torah and the Prophets: both G-d's inherent righteousness and the ethical demands which that righteousness makes on his followers.</p>	25	
1	(b)	<p>Candidates are likely to build on their explanation in (a). Some might agree with the statement, perhaps arguing that unless a Jew <i>first</i> believes in the existence of G-d then there is no compelling religious basis for him/her to keep the Torah's ethical and moral teachings. Some might argue the Shema as the primary confession of faith where the unity of G-d is clearly stated, and perhaps point out that the unity of G-d is also indicated in the Ten Commandments.</p> <p>Others might disagree with the statement, perhaps arguing e.g. the significance of the individual and his/her relationships in society as <i>the most important feature of</i></p>	10	

Question	Indicative Content	Marks	Guidance
	<p><i>Judaism.</i> In support of their argument, they might cite Hillel's dictum: 'What is hateful to you, do it not to your fellow-man; this is the whole Torah, the rest is commentary.'</p> <p>Some might identify particular practices as being equally important e.g. observing the Sabbath day. Some might wish to differentiate between Jewishness and Judaism (Neusner) and argue for the importance of Jewish culture/Jewish values free of religious doctrine.</p>		
2	<p>(a)</p> <p>Candidates might begin by outlining their understanding of the term kashrut in the question, i.e. that which is required by Torah to maintain ritual purity.</p> <p>Candidates are likely to discuss shatnez (the law of forbidden mixtures) as an aspect of kashrut. They might explain that shatnez is the Torah prohibition forbidding the wearing of wool and linen fabrics in one garment (cf. Deuteronomy 22:11). They might explain that any method of combining wool and linen is forbidden. They might explain that the Torah does not give reasons for this mitzvah, although they might be able to discuss reasons suggested by the rabbis. Some might choose to explain the difference between a chok (a law for which there is no known reason) and a mishpat (a law that can be derived from logic).</p> <p>Candidates might explain the laws and traditions relating to religious dress for Jews, e.g. tallit katan, kittel. They might explain the dress of Hasidic groups and the traditions attached for women to dress modestly, including married women covering their hair. They might explain that some Haredi groups in Israel have established a modesty court which grants a kashrut certificate to</p>	25	

Question		Indicative Content	Marks	Guidance
		women's clothing stores. Candidates might explain the laws and traditions relating to objects, including e.g. the mezuzah, sefer torah, menorah. They might explain that the utensils in a Jewish kitchen must reflect the teachings of kashrut.		
2	(b)	Candidates might argue either way. Some might argue the blessings of kashrut e.g. insofar as the laws are commanded by G-d, they enable Jews to discipline themselves towards holiness and thus fulfil the purpose for which they have been created. They might argue e.g. that observance of kashrut has helped maintain Jewish unity and identity. Some might argue the blessings of kashrut as long as there is a certain flexibility. Others might argue that the laws of kashrut are anything but a blessing e.g. they take away freedom of choice, and encourage Jews who cannot convincingly answer the question why they should keep the laws to drift away from Judaism. They might argue e.g. that people should wear what they want to wear and not because they are obliged by religious authority to do so.	10	
3	(a)	Candidates might begin by explaining the traditional theory of the origin of the Talmud: it is the Oral Torah given to Moses by G-d on Mount Sinai, and therefore it is G-d's word. They might discuss how the Oral Torah was transmitted through the generations, and why Rabbi Judah the Prince felt the need to arrange the laws systematically in the Mishnah. They might discuss how after the Mishnah was compiled it became itself an object of study, and perhaps discuss some of the reasons for this, e.g. the new problems arising that demanded solution. Candidates might point to the	25	

Question	Indicative Content	Marks	Guidance
	<p>schools of Tiberias, Sepphoris and Caesarea, and to the work of scholars such as Johanan ben Nappaha, Simeon ben Lakish and Eleazar ben Pedat. They might explain that this Mishnah-extension work of the amoraim (interpreters of the Mishnah) is known as the Gemara (completion).</p> <p>Candidates might explain that the text of the Jerusalem Talmud is therefore the Mishnah of Judah the Prince together with a commentary, the Gemara. Some might be able to give an approximate date for the Jerusalem Talmud (c. end of the fourth century CE) and indicate, in general terms, what it contains: laws, stories, discussions, parables and history.</p>		
3	<p>(b)</p> <p>Some candidates might agree with the statement, perhaps arguing that it is the Babylonian Talmud that has shaped the course of Jewish life up to the present, i.e. it is the Babylonian Talmud which is the principal source of Jewish law and theology. They might argue that modern Jewish practice follows the rulings of the Babylonian Talmud in those areas where the opinions of the two Talmuds differ. They might argue that the Jerusalem Talmud is incomplete and not as lucid as its counterpart.</p> <p>Others might argue that while the Babylonian Talmud remains the more authoritative of the two Talmuds for modern Jewish practice, the Jerusalem Talmud is still important in that it has a greater focus on the Land of Israel and that it contains tractates that are important in today's world and which are missing from the Babylonian Talmud, e.g. the tractates in Zeraim (Seeds) concerning aspects of giving. They might argue that because of its earlier redaction, the opinions of early amoraim might be closer to their original form in the Jerusalem Talmud.</p>	10	

Question		Indicative Content	Marks	Guidance
4	(a)	<p>Candidates might begin by explaining that Torah comprises the first five books of the Hebrew Bible conveyed directly by G-d to Moses on Sinai. Some might extend discussion of Torah to include the whole Tenakh and they might be able to give reasons for this, i.e. that the sages recognised various degrees of inspiration. Some might explain Torah in terms of the Written and Oral Torah, perhaps explaining that the Oral Torah, too, was given by G-d to Moses on Sinai to interpret and supplement the Written Torah.</p> <p>Candidates are likely to explain the purpose of Torah in terms of G-d's will communicated to humankind, i.e. it was given to direct people in the ways of G-d and its unifying concern is G-d's will for humanity. They might explain e.g. that legislation occupies a major part of the Books of Moses, and they might discuss how the mitzvot cover every area of daily life. They might explain e.g. that the ethical dimensions to the will of G-d are emphasised in the Prophets, both G-d's inherent righteousness and the demands which that righteousness makes on the people.</p> <p>Some candidates might explain the viewpoint of Progressive Judaism that the Pentateuch is a composite work and they might explore the consequences of this approach for the question.</p>	25	
4	(b)	<p>Candidates might agree with the statement, perhaps arguing that the story of Creation in the Torah shows how every existing thing depends upon G-d for its existence.</p> <p>Some might argue that if non-Jews observe the Noachide Code then they, too, are living according to G-d's will, i.e. the Noachide Code had already provided for non- Jews before the revelation at Sinai.</p>	10	

Question	Indicative Content	Marks	Guidance
	Some might argue that G-d is exclusively the G-d of the Jews, but this position would be difficult to defend.		

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 selection often inappropriate might address the general topic rather than the question directly 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 with 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 to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point <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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