

Religious Studies

Advanced GCE

Unit **G589**: 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.

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.

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.

* 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>AO1</p> <p>Candidates might begin with discussion of the doctrine of Messianic hope in traditional Judaism, including eg G-d's intervention in history, the coming of a personal Messiah, the ingathering of the exiles.</p> <p>Candidates might discuss the development of the Reform attitude to Messianic hope, including eg the rejection of supernaturalism and the doctrine of a personal Messiah, together with Einhorn's view (1845) that the diaspora was not to be viewed as a Divine punishment but as the means by which the truths of ethical monotheism might be spread throughout the world. They might discuss how Reform anticipates the world's perfection through the practical application of the universalistic ideal eg Jews working for justice and the relief of poverty wherever they live. They might discuss the Reform rejection of Zionism and the reasons for this, and how the Holocaust and the establishment of the State of Israel shifted Reform thinking. They might discuss how today's movement views the role of the Jewish state.</p> <p>Candidates might discuss the modern Zionist attitude to Messianic hope (significantly, the Modern Orthodox attitude), including eg supernaturalism (the <i>miracles</i> through which G-d had re-established the Jewish state as part of the Divine plan), the physical restoration of the state and the return of exiled Jews to their ancestral home - paving the way for the future appearance of the Messiah. They might discuss the notion that settlement of the land of Israel is a religious obligation and assisting Zionism is doing G-d's work (Kook). They might discuss the view that Jewish nationalism is a tool for securing religious goals.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Some might argue that while Reform rejects supernaturalism and the doctrine of a personal Messiah, it still has significant elements in common with modern Zionism for it, too, is concerned with preserving Jewish identity, albeit within existing states.</p> <p>Some might argue that both Reform and Zionism agree on the importance of the new state's role both as a light to the nations and centre of Jewish culture, as well as a place of refuge for persecuted Jews. They might argue that Reform is insistent in affirming the obligation on all Jews to aid the building-up of the Jewish homeland.</p> <p>Others might argue that there is nothing like a unified attitude between the two movements.</p>		
2	<p>AO1</p> <p>Candidates might begin by explaining that modern Judaism is rooted in rabbinic Judaism which derived its law and customs from the (Hebrew) Bible and Talmud. They might explain that the great majority of Jews today are descended from either the Ashkenazim (Palestinian tradition) or Sephardim (Babylonian tradition), each with their marked differences in culture, though both bearing witness to belief in ethical monotheism. They might explain that modern Judaism has different groups within it, including: Orthodox, Neo-Orthodox, Conservative, Reform, Progressive and Liberal, and Hasidic Jews (the list given in the specification). Candidates might include discussion of these, or they might include discussion of other Jewish groups, or they might simply discuss the two main groupings ie Orthodox and Progressive Jews.</p> <p>Candidates might discuss the reasons for the divisions as well as the aims and achievements of the founders. They</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>might discuss observance ie whether there is a gap between what the group teaches and what its adherents have incorporated into their daily lives. They might discuss whether the group is inclusive, and whether it is accepting of other Jewish groups. They might discuss whether the groups differ in belief and/or practice. They might discuss whether a monotheistic faith can really justify the existence of different patterns of belief and/or practice.</p> <p>AO2 Candidates might argue that the emergence of the different groups merely reflects the varying responses to changing times and cultures and the vitality of the tradition, and that differences in practice are far outweighed by the common witness to belief in one G-d.</p> <p>Others might argue that lack of mutual acceptance and recognition among the groups inevitably weakens the bond between Jews and diminishes Judaism's mission as a light to the nations.</p>		
3	<p>AO1 Candidates are likely to begin by outlining the events of the Holocaust.</p> <p>The range of issues discussed might include: the demographic effects of the Holocaust on European Jewish communities and its impact on the great centres of Jewish learning and culture (notably, in Poland); the physical and psychosocial effects of the atrocities on survivors and their families; the impact of the Holocaust on Jewish identity; the connection between the Holocaust and the establishment of the State of Israel (as guarantor of Jewish survival); the changes and developments found in the variety of post-Holocaust theology; the need to remember and teach the Holocaust; the importance of Yom Hashoah; the effects of the Holocaust on Jewish-Christian relations.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Some candidates might wish to argue whether the Holocaust has forced Jews to re-examine their identity - what it means to be a Jew – and, if so, whether new forms of Judaism are emerging.</p> <p>Some might wish to argue the extent to which the suffering in the Holocaust has (or, has not) helped Jews to understand the suffering of others in, for example, Israel.</p> <p>Some might wish to argue whether post-Holocaust theology has been able to reconcile the problem of evil and suffering in Auschwitz with belief in G-d.</p>		
4	<p>AO1</p> <p>Candidates might begin with a discussion of the biblical understanding of Canaan (later, Palestine or Israel) as the land promised by G-d to Abraham and his descendants and which belongs to G-d's people, the Jews. They might discuss how the biblical promises of land have always formed the religious basis for the claims of the Jewish people to a land of their own in Palestine. They might discuss how the Zionist movement sought to recover for the Jewish people their historic homeland in Palestine, and the historical and political factors surrounding the establishment of the State of Israel.</p> <p>Candidates might discuss the boundaries of the Promised Land as these are given in the Bible, and whether or not specific frontiers for the State of Israel can be deduced from the biblical promises of land. They might include discussion of groups such as Neturei Karta who refuse to recognise the existence or authority of the State of Israel, and the reasons for their opposition, including eg the secular nature of the state's creation and orientation, and</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>that a Jewish state cannot be established during the present period of exile – that there can be no Jewish state until the coming of the Messiah.</p> <p>AO2</p> <p>Some might question whether specific frontiers for the State of Israel can be deduced from the biblical promises of Land, perhaps arguing that in the biblical period the frontiers of the Land (from the Lebanon to the Euphrates, cf. Joshua 1.4) altered over the centuries with the changing fate of the Jewish people.</p> <p>Some might focus on the differences between the concept of the Promised Land and the present day State of Israel, perhaps arguing that only a Jewish state with Torah at its centre can be the fulfilment of biblical prophecy.</p> <p>Some might argue that only when the Messiah comes can the Land finally be restored to the Jews.</p>		

APPENDIX 1

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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