OCR

Oxford Cambridge and RSA

GCE

Religious Studies

Unit **G579**: Judaism

Advanced Subsidiary GCE

Mark Scheme for June 2014

Annotations

Annotation	Meaning
BP	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	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.
SEEN	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)	Candidates might begin by explaining their understanding of the term Mishnah i.e. the compilation of oral teachings (rabbinic decisions supplementary to the legislation in the Jewish Scriptures) of the tannaim ('teachers') who lived from the time of Rabbi Hillel (first century BCE) to Rabbi Judah the Prince (second century CE). They might explain that various collections of traditions were made before the authoritative Mishnah was edited by Judah the Prince around 200 CE. Candidates might explain that, in a wider sense, Mishnah (Hebrew 'repetition') was used of the practice of learning the traditions by repetition, and then of the tradition itself. Candidates might explain that Rabbi Judah's Mishnah consists almost entirely of halakhic material and is divided into six Orders (Sedarim): Zeraim (Seeds; laws on agriculture), Moed (Festivals), Nashim (Women; marriage laws), Nezikin (Damages; civil and criminal law), Kodashim (Holy Things; ritual law), and Tohorot (Purifications). Candidates might explain the importance of the Mishnah for early Judaism, including that it supplanted the numerous earlier private collections of traditions and thereby put an end to considerable confusion by restoring halakhic consistency; that its teachings form the basis of the halakhah; that it helped Jewish traditions survive in a period of persecution when the future of the Sanhedrin was in doubt; that its teachings formed the basis of the Talmud.	25	

Question			Indicative Content	Marks	Guidance
1	(b)		Some candidates might agree with the statement, perhaps arguing that the writing down of the Oral Law gave it equal status with the Torah. Some might argue that the second written text cast a shadow on the unique authority of the Torah. Others might argue that the writing down of the Oral Law strengthened the authority of the Torah by maintaining its integrity and original meaning; it preserved traditions which otherwise would have been lost.	10	
2	(a)		Candidates might begin by discussing the origins of niddah in the Torah (Leviticus), and the talmudic details in the Mishnah (Tohorot; 'Purities'). They might explain that Tohorot deals with the laws of ritual uncleanness, including the menstrual impurity of women, and with the purification processes. Candidates might explain that the Torah forbids sexual relations between husband and wife from the onset of the menstrual cycle to the end of seven 'clean' days. They might explain the rabbinic restrictions which limit the relationship of the couple during this period. They might explain that immersion in a mikveh is the Jewish rite of purification. Candidates might discuss the benefits of the purity laws in terms of helping to keep alive romance and tenderness in the marriage, encouraging respect and appreciation, exerting control over one's desires, providing an aid to healthy living.	25	

Question			Indicative Content	Marks	Guidance
2	(b)		Some candidates might agree with the statement, perhaps arguing that the laws of niddah belong to antiquated views of family purity which no longer have significance. Some might argue that the purity laws can make a woman feel inferior about the natural processes of her body. Others might disagree with the statement, perhaps arguing that the laws ensure that the marital relationship is one of mutual love and respect, without the husband taking his wife for granted. Some might argue that the laws reinforce the sense of holiness surrounding the relationship.	10	
3	(a)		Candidates are likely to begin by outlining their understanding of the term halakhah. They might discuss the derivation of the word (from the Hebrew *halak*, 'to walk, go, follow'). Candidates might explain that the term is used of authoritative judgements on matters of Jewish law and practice. They might explain that it is also the term for the entire corpus of Jewish law contained in the talmudic and rabbinic literature. Candidates might explain that halakhah's concern is the practical application of Judaism's ritual, moral, and ethical teachings i.e. putting Jewish beliefs into practice in order that the Jew 'walks with G-d'. They might be able to give examples of these practical duties, e.g. living by the 613 mitzvot. Candidates might discuss whether all Jews accept	25	

Question			Indicative Content	Marks	Guidance
			halakhah's edicts as binding. They might discuss whether it is possible to perpetuate Judaism outside the halakhic framework. Candidates might discuss the importance of halakhah for rabbinic decision makers today.		
3	(b)		Those who agree with the viewpoint might argue that religious rules are oppressive and diminish the individual's right to choose. They might argue that rules reduce religion to mechanical ritual devoid of spirituality. They might argue that the individual alone can determine what G-d requires of him/her. Those who disagree with the statement might argue that rejecting religious rules results in the erosion of the Jewish way of life. They might argue that observing religious rules increases one's spirituality. They might argue that religious rules reflect what G-d requires of His people.	10	
4	(a)		Candidates might begin by outlining their understanding of the 'chosen people' concept i.e. a people chosen by G-d as 'a kingdom of priests and a holy nation' to set an example for all humankind. Candidates might explain that it was through covenant that the Jews became G-d's people and they might discuss the covenants, especially those with Abraham and Moses. It is likely that some will discuss the rabbinic idea that G-d offered the Torah to all the nations but only the Jews accepted it. Some might discuss G-d's choice of certain individuals e.g. King David.	25	

Question			Indicative Content	Marks	Guidance
			Candidates might discuss the theme of the Jewish Scriptures that G-d's choice of the Jews was an act of sovereign grace i.e. it was not made on the grounds of Israel's merits or on the natural superiority of the Jews. They might explain that G-d's choice brought heavy responsibility and that the Jews were under obligation to live by G-d's demands and to be His servants.		
4	(b)		Some candidates might agree with the statement, perhaps arguing that to make a choice is to favour one out of many, and indicates one's belief that the individual or group selected is better than the rest.	10	
			Some might argue that if it was not the will of G-d to favour the Jews, He would have revealed His truth to all humanity.		
			Some might argue that the election of the Jews means that they are inevitably closer to G-d than all other nations.		
			Other candidates might disagree with the statement, perhaps arguing that the 'chosen people' concept has nothing to do with notions of elitism; rather, the Jews are chosen by G-d for service.		
			Some might argue that Jewish chosenness is not an inherited trait for anyone can convert to Judaism and become one of the chosen.		

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 • little relevant material • some concepts inaccurate • shows little knowledge of technical terms *L1*	**1–2**	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification *L1*
		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 • 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 *L2*	**3–4**	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted but little justification *L2*
		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 • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms *L3*	**5–6**	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified *L3*
		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 • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate *L4*	**7–8**	a good attempt at using evidence to sustain an argument • some successful and clear analysis • some effective use of evidence • views analysed and developed *L4*
		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 • very high level of ability to select and deploy relevant information • accurate use of technical terms *L5*	**9–10**	A very good/excellent attempt to sustain an argument • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints *L5*
		Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good		

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