

GCE

Religious Studies

Unit **G589**: Judaism

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.

MARK SCHEME:

Question	Indicative Content	Mark	Guidance
1	<p>'The sufferings in the Holocaust undermine ethical monotheism.' Discuss.</p> <p>AO1</p> <p>Candidates might begin by outlining their understanding of the term Holocaust: the persecution and attempted annihilation of European Jewry by the Nazi regime and its collaborators between 1933 and 1945. They might discuss the uniqueness of the Holocaust in Jewish history.</p> <p>Candidates might begin by outlining their understanding of the phrase 'ethical monotheism', including the belief in one omnipotent and merciful G-d who is concerned with people's moral behaviour, and who has entered into a covenant with His chosen people, the Jews.</p> <p>Candidates might discuss the implications of the Holocaust for the covenantal relationship. They might discuss the views of post-Holocaust theologians and the conclusions they reach, including: the G-d of Israel remained hidden in order to allow human free will (Berkovitz); traditional explanations of evil and suffering do not apply to the Holocaust, it is too enormous a tragedy (Fackenheim); it was because the Jews of Eastern Europe [the main victims] had refused to modernise – their orthodoxy and piety were medieval (Maybaum); G-d died in Auschwitz, the thread uniting G-d and humanity, Heaven and Earth, has been broken (Rubenstein); the abandonment of the L-rd G-d of Israel is not necessary because G-d has eternity in store for the human beings whose evil He has permitted for the sake of their freedom (Cohn-Sherbok).</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>AO2</p> <p>In their evaluation, candidates might discuss whether the Holocaust was a new revelatory event, in the light of which all Jewish thinking must now take place; or, whether the terms of G-d's covenant with the Jews remain unchanged.</p> <p>Some might discuss whether the enormity of the sufferings endured in the Holocaust is any less perplexing theologically than the painful death of one small child.</p> <p>Some might argue that all attempts to provide a theological explanation for the Holocaust are doomed to failure and that Jews must abandon the notion of arriving at a rational explanation of the atrocities in order to remain believers (Jacobsohn's view).</p> <p>Some might argue that the events of the Holocaust necessitate a radically new understanding of the word 'G-d': Jews should abandon any notion that G-d is powerful or just or loving in any sense which is closely comparable with human power, justice or love.</p>		

Question	Indicative Content	Mark	Guidance
2	<p>Assess the view that Hasidism has deliberately distanced itself from mainstream Judaism.</p> <p>AO1</p> <p>Candidates might begin by discussing the circumstances surrounding the historical origins of Hasidism in 18th century Poland, including the social and religious oppression of Jews. They might discuss the work of early leaders of the movement; notably, the Baal Shem Tov. They might discuss opposition to the movement from within the Jewish establishment, including the ban of excommunication pronounced by the Vilna Gaon. They might discuss the further development of the movement and its ultimate acceptance as part of Orthodox Judaism. They might discuss the emergence of Hasidic dynasties.</p> <p>Candidates might discuss the characteristics of the movement, including the Hasidic stress on the immanence rather than the transcendence of G-d in worship and prayer; the study of the inner aspects of Torah (kabbalah); devotion to the Rebbe; distinctive dress; use of Yiddish as a spoken vernacular. They might discuss whether there are differences in belief and practice among Hasidic groups, including the contrasting attitudes of the Lubavitch Hasidim and the Satmar Hasidim toward the State of Israel.</p> <p>Candidates might discuss the living patterns of Hasidic groups, including whether they construct socio-spatial boundaries for their communities. They might discuss the extent to which Hasidim socialise with non-Hasidic Jews and non-Jews. They might discuss whether the Hasidim themselves are willing to forge links with the surrounding non-Hasidic society. They might discuss the education of Hasidic children, and the ways in which Hasidic men participate or otherwise in Western economic structures. They might discuss the roles of Hasidic women.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>AO2</p> <p>Some candidates might wish to argue that Hasidism is a narrow, backward-looking existence at odds with the ethos of modern mainstream Judaism which seeks to help Jews participate fully in today's world. They might argue that their kind of scrupulous observance such as the laws of modesty, and distinctive dress, belong to a different age. They might argue that Hasidim usually worship in small groups separate from other Jews.</p> <p>Some might argue that many Hasidic dynasties are totally impenetrable by anyone outside the sect and so very little is known about them.</p> <p>Others might argue that despite their old-fashioned appearance, Hasidim have adapted to living in the twenty-first century and participate in Western economic structures. They might argue that Hasidic and non-Hasidic children attend the same schools and are taught by non-Hasidic teachers. They might argue that Hasidim will sometimes worship in a Neo-Orthodox synagogue in those areas where there are small Jewish communities.</p> <p>Some might refer to the missionary activities of the Lubavitch Habad whose aim is to bring all Jews back to the fold of Torah obedience.</p> <p>Some candidates might discuss what is meant by mainstream Judaism and consider whether such a notion can ever be satisfactorily applied and therefore what the implications are for Hasidism as well as any another Jewish tradition.</p>		

Question	Indicative Content	Mark	Guidance
3	<p>To what extent are the ideas of Messianic hope in the books of Isaiah and Malachi relevant to Jews today?</p> <p>AO1</p> <p>Candidates might begin the response by outlining their understanding of the concept of 'Messianic hope' in Judaism, including the teaching concerning the Messiah, who will be sent by G-d to help deliver Israel from its enemies, aid in its restoration, and establish a worldwide kingdom in which all humanity will worship G-d.</p> <p>With regard to Isaiah, candidates might discuss the significance of G-d's covenant with the house of David as the means through which G-d will save His people; the importance of Jerusalem as the goal to which the plan of salvation moves; the calling of Israel to proclaim G-d's truth among the nations; the role of the Servant of the L-rd who suffers, and the attempts that have been made to identify this figure in traditional Judaism, whether the Servant is to be understood as an individual (for example, Cyrus as G-d's agent) or, in a collective sense, the nation of Israel.</p> <p>With regard to Malachi, candidates might discuss the disillusionment of the exiles and their straying from G-d; the significance of the prophet's threat of a coming day of judgement ('day of the L-rd'), and the role of Elijah as herald of judgement. Some might conclude that the post-exilic prophets appear to have no idea of a personal Messiah but that the conclusion of the book of Malachi speaks of a messenger, Elijah, whom G-d will send to regenerate the people and restore them to union with Himself.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>AO2</p> <p>In their response, candidates might consider the ways in which the ideas contained in the books of Isaiah and Malachi have influenced modern Jewish movements.</p> <p>They might consider how Isaiah's vision of a world filled with peace and justice is significant for Reform's emphasis on a new age achieved through human transformation - Jews working for social reforms and justice.</p> <p>They might consider other modern naturalistic interpretations of Messianic hope, including the belief of religious Zionists that the establishment of the State of Israel and the return of exiled Jews there mark the dawn of the Messianic era.</p> <p>They might consider the belief of Messianic Jews that the Servant of the L-rd who suffers was Jesus of Nazareth who has fulfilled the Messianic hope.</p>		

Question	Indicative Content	Mark	Guidance
4	<p>'For Jews today, emigration to Israel is about living in the past.' Discuss.</p> <p>AO1 Candidates might begin with a discussion of the biblical understanding of 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 the claim that Israel is holier than all other lands, and they might be able to give reasons for this view.</p> <p>Candidates might discuss whether there is an halakhic obligation for Jews to move to Israel; or, whether it depends on individual circumstances. They might discuss whether the establishment of the State of Israel has shifted Jewish attitudes toward living in the Land. They might discuss the importance of Israel for the Jewish psyche (Kook's view). They might discuss whether Jewish values and observances are limited to the Land of Israel.</p> <p>Candidates might discuss the importance of Israel as a country of refuge for Jews fleeing danger and oppression, including, in recent years, the Jewish aliyah from Ethiopia. They might discuss how Jews around the world have faced violence in their country of origin and found peace and security in Israel.</p> <p>AO2 In their evaluation, candidates might argue that moving to Israel is not about living in the past but is rather an affirmation of Jewish identity, part of one's self-understanding as a Jew.</p> <p>Some might argue that living in the Land enables Jews to participate in building the Jewish future of Israel.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>Some might argue that moving to Israel is a necessity if Jews are to be free of oppression.</p> <p>Others might agree with the statement in the question, perhaps arguing that there is no halakhic obligation for a Jew to move to Israel, and aliyah is merely Jews with a utopian image of Israel desiring to tread the path of their forefathers.</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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