

GCE

Religious Studies

Unit **G589**: Judaism

Advanced GCE

Mark Scheme for June 2017

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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.

MARK SCHEME:

Question	Indicative Content	Mark	Guidance
1	<p>Assess the view that observing agricultural laws in the State of Israel is still relevant today.</p> <p>AO1 Candidates may approach this question from a variety of angles and may include discussion on the State of Israel, teachings about the Land including stewardship, the Year of Jubilees and Shemittah and/or a discussion of religious Zionism and views in Zionism connected to the Land.</p> <p>2 Candidates might begin with discussion of the biblical understanding of the Land of Israel as the land promised by G-d to Abraham and his descendants. 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 and that this was developed within the thinking of Religious Zionism. They might discuss how Jews have consistently referred to Zion and to the Land of Israel in their prayers, their rituals and their observances.</p> <p>Candidates 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 present day state. They might discuss different attitudes within modern Judaism to religious Zionism and the State of Israel.</p> <p>They might discuss the boundaries of the Promised Land as these are given in the Bible, and whether or not specific frontiers for the modern State of Israel can be deduced from the biblical promises of land.</p>	35	This may need to be further developed at standardisation in line with the type of common responses from candidates – this is a synoptic and wide question and responses may take many forms.

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	<p>Candidates might discuss the historical and political factors surrounding the establishment of the present day State of Israel. They might explain the differences between the concept of the Land of Israel and the modern day State, and whether or not the mitzvot unique to the Land apply in it. They might discuss the difficulties involved in applying religious teachings in a modern, secular society and how the original views of religious Zionism relate to a different time to the modern State of Israel.</p> <p>Candidates may explain the Torah teaching that all land is G-d's land; that humans have a responsibility to care for it, and are given the power to oversee it on G-d's behalf. They might explain that the Jews have a particular relationship with the Land of Israel and that the Torah contains instructions for right use of this land, including the Sabbatical rest every seven years (shemittah) and the jubilee legislation. Candidates may explore shemittah and Year of Jubilees in some detail and explain how these are carried out and the biblical legislation for these.</p> <p>AO2</p> <p>Candidates may argue that the traditional teachings on stewardship and agriculture care of the Land are being observed by religious Jews today. They might argue that rabbinic legislation exists to avoid the hardships of Land-rest laws. Candidates may argue that Jewish survival in the Land is conditional upon it being maintained as the Holy Land, i.e. the fulfilment of its mitzvot. Candidates may state that following the agriculture laws shows clearly that Religious Zionism was correct and that a return to, and focus of the Land is key for the survival of Judaism.</p>		

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	<p>Candidates might argue that it is difficult for the Israeli government to fulfil the biblically-mandated requirement for the Land to ‘rest’ without destroying the State’s fragile agricultural economy. Candidates may argue that the consequences for Jewish communal life if the traditional teachings on stewardship of the Land are applied in the present day (secular) State are important but difficult to maintain. They may state that the vision of religious Zionism was easier to maintain in the time of its prominence than in the modern day State of Israel and the economic and pluralistic world to which it belongs.</p>		
2	<p>‘Jewish identity is more about culture than religion’. Discuss.</p> <p>AO1</p> <p>Candidates might start by outlining their understanding of the key words within the question: ‘culture’ and ‘religion’. Candidates may discuss how these concepts can be understood as separate, fluid or linked concepts and may discuss how ‘culture’ and ‘religion’ could differ in understanding depending on historical time, location and type of Judaism practiced.</p> <p>Candidates may discuss that a ‘Jew’ is through birth and conversion, not through practise; as such they may discuss how Judaism is a culture and ‘people’ rather than a religion. Candidates may discuss how some people may define themselves as Jewish although they do not actively worship G-d as non-believers/lapsed believers. Candidates may outline how for example, you may be a non-believer or ‘badly behaved’ but still be classed as a member of the covenant people – they may use this to discuss that Judaism is a culture and a religion.</p>	35	

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	<p>Candidates may outline that love and fear of G-d are the two foundations of a good Jewish life and as such this is a religious response but a religious response that can be interpreted different depending on the form of Judaism practised. Candidates may outline how the main practices and thoughts within Judaism such as circumcision, belief in the Promised Land, Messiah etc. are depended on the covenant relationship with G-d and as such Jewish lives are totally influenced by the Torah and religious observances contained within.</p> <p>Candidates may state that the need to keep covenant and mitzvot is a constant reminder of this relationship; that what makes a Jew a 'Jew' is first and foremost religious in nature. Candidates may describe how religious festivals and observances play a major part in the lives of Jews and how these can be seen as religious but also cultural. Candidates may explain how for some Jews Kashrut is still at the heart of the Jewish home and as such it is religion and not culture that is that which defines a Jew.</p> <p>AO2</p> <p>Candidates are likely to develop the AO1 discussion in forming their evaluation and argument. On the one hand, candidates may state that to class Judaism as a culture is wrong, it is first and foremost a religion. A Jew cannot be Jewish unless you follow the mitzvot and live a life dedicated to G-d. Candidates may argue that for some Jews, such as those within Orthodox communities, those Jews that are cultural Jews are not Jewish - Judaism is defined by the covenant with G-d and adhering to this in every aspect of life is paramount.</p> <p>Candidates may argue that in the modern world religion can be interpreted differently; candidates may discuss the development of Reform Judaism and Liberal Judaism and discuss how these movements</p>		

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	<p>interpret the religion of the Torah in a different way. Candidates may discuss whether this interpretation of the Torah for the modern world means that Judaism is cultural or religious or both.</p> <p>Candidates may discuss how some religious groups within Judaism such as Hasidim could be seen as 'cultural' and religious – the Hasidim live echoing their Eastern European roots and thus express themselves culturally but also very religiously. Candidates may explore movements such as political Zionism and the call for a cultural Judaism. Candidates may explore what Judaism is in the 21st century- post-Holocaust - and what this means when discussing Judaism as culture or religion.</p>		
3	<p>Assess the view that Hasidism makes no significant contribution to 21st century Judaism.</p> <p>AO1</p> <p>Candidates may describe briefly the origins of Hasidism; the development from Spanish Jewish practices with a focus on a need for greater spirituality and personal relationship with G-d. Candidates may state that Hasidism developed under the leadership of Ba'al Shem Tov in Eastern Europe and that the 'central tenant' of Hasidim is a belief in the concepts of religiousness and spirituality over scholarship. Candidates may explain how Hasidim can be seen, therefore, to have similarities to Kabbalistic thought.</p> <p>Candidates may outline that Hasidic worship serves as a spiritual outlet and that worship may show enjoyment and spiritual happiness alongside, for example in prayer, focused concentration. Candidates may outline and discuss some of the Hasidic practices which reflect the eastern European culture and tradition of Hasidim.</p>	35	

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	<p>Candidates may describe that in Hasidic Judaism the Rebbe is seen as a spiritual channel of G-d. They may outline how Hasidic Judaism is not one movement that can be easily defined but rather is many groups; each group with its own Rebbe and as such different emphasis.</p> <p>Candidates may outline that it is devotion to the Rebbe as a spiritual channel that differentiates Hasidic Judaism from Orthodox Judaism.</p> <p>Candidates may outline some of the 'well known' Hasidic movements of today, such as the Lubavitcher (Chabad), Satmar, Breslov Hasidic movements. Candidates may outline some of the origins, customs, traditions and philosophy of these groups. Candidates may outline that Hasidic Jews today may worship in a way which echoes the eastern Europe roots of Hasidim and that in this worship there are elements of mysticism – this is very different to other forms of Judaism.</p> <p>Candidates may outline that the clothing of the Hasidim is very distinctive. For men this will be dark clothing, hats, payot, full beards etc., for women, married women will wear a head covering or sheitel.</p> <p>Candidates may outline that within Hasidism there is a focus on experiential devotion and the belief that G-d can be understood through more than just the Torah and that this emphasis on mystical elements is what makes them distinct from other groups. Candidates may outline that often Hasidim live in geographically distinct communities, and as such, contact with other groups of Jews and others may be limited.</p> <p>AO2</p> <p>Candidates may argue that Hasidism, which is based on the eastern European culture of past centuries is out-moded; the customs and the</p>		

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	<p>dress of the Hasidim, including speaking Yiddish etc., are not for today. Candidates may argue that in some communities the use of technology etc. is not allowed; in the 21st century could this be seen as detrimental for the younger generation in terms of their education and understanding of the diverse world?</p> <p>Candidates may argue that this 'separateness' does not have a purpose in the modern pluralistic world and could be a trigger for anti-Semitism etc. Candidates may argue that some other Jewish groups see Hasidim as promoting the wrong image of a 21st century Judaism and a Judaism that is far removed from their own. Candidates may argue that many of the beliefs in Hasidism are problematic to a liberal minded 21st century, for example the views on, and roles, of women. In this respect candidate may discuss relevant news articles on this.</p> <p>Candidates may argue that although the Hasidim are separate they are keen on 'outreach'. Candidates may argue that Hasidim is by no means a sub group within Judaism rather is it growing; there are many Hasidic groups over the world. Candidates may argue that the worship which is often more charismatic and mystical is perhaps more fitting for the 21st century. Candidate may comment that within Christianity for example, charismatic, mystical and spiritual forms of Christianity are also growing in the 21st century as people turn to another form of worship to escape the materialistic world.</p> <p>Candidates may outline that the Orthodox communities do not recognise the spiritual emphasis of Hasidism and the Reform movement generally does not support Hasidism due to its outmoded ideas in some respects. Moreover, candidates may argue that the devotion of a group</p>		

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	<p>to a particular Rebbe is not supported by those outside the movement. Candidates may argue that for Judaism to survive a focus on spiritual connection to G-d is most apt and essential.</p>		
4	<p>'Jewish theology has not been successful in providing answers to the Holocaust.' Discuss.</p> <p>AO1</p> <p>Candidates might begin by providing an outline summary of the events of the Holocaust and the impact that this has had on Jewish theology in the problem of reconciling the existence of suffering with belief in an omnipotent and good G-d.</p> <p>Candidates are likely to consider the contributions of post-Holocaust theologians and the conclusions they reach. Candidates may for example, explore the thinking of Berkovitz that 'the G-d of Israel remained hidden in order to allow human free will' and explore how this is a successful or not response to the Holocaust. Candidates may explore the thinking of Fackenheim and in doing so explore how 'traditional explanations of evil and suffering do not apply to the Holocaust, it is too enormous a tragedy' – they may outline how such a response may or may not provide a theological answer to the events of the Holocaust.</p> <p>In discussing the theology of Maybaum, candidates may explain how it was because the Jews of Eastern Europe [the main victims] had refused to modernise – 'their orthodoxy and piety were medieval' that the Holocaust came about. Candidates may explore if this view is a theodicy or rather a historical explanation. Candidates may describe the view of Rubenstein that 'G-d died in Auschwitz, the thread uniting G-d and humanity, Heaven and Earth, has been broken'; again, candidates may</p>	35	

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	<p>discuss if this is a theodicy to explain the Holocaust or if it is something other, a counter-theodicy.</p> <p>Berkovitz, Fackenheim, Maybaum and Rubenstein are the figures of post-Holocaust theology cited in the specification, although candidates are free to select the views of other scholars.</p> <p>Candidates may argue that post-Holocaust theology in all forms challenges the idea of G-d in some way; if G-d is omnipotent and can prevent such events, why did G-d not intervene in the past and as recorded in the Torah? Post Holocaust theology challenges therefore the idea of G-d acting in history on behalf of his people.</p> <p>Candidates may discuss how even if post-Holocaust theology can answer the question as to how and why the Holocaust happened, it opens up new questions regarding the omnipotence and omnibenevolence of G-d and ultimately questions the nature and role of G-d.</p> <p>AO2</p> <p>Candidates may argue that post-Holocaust theology has attempted to answer the unanswerable – why over 6 million Jews were killed in the most barbaric of ways in a civilised and western society. Candidates may argue that as some Jews survived, this shows that G-d allows his people to grow from the experience and that as the Holocaust is just part of the long pattern of suffering of the Jewish people but on a much larger scale.</p> <p>Candidates may state that some theologians have seen that the Holocaust is a means of educating the world, an example of good triumphing over evil, since the Jews were not wiped out (Fackenheim); this may lead to candidates discussing if this is an ‘answer’ or not to</p>		

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	<p>suffering and what this opens up about the nature of G-d.</p> <p>Candidates may argue that some post-Holocaust theologians do not disprove G-d's existence but challenge ideas of salvation history. As such candidates may argue that some post-Holocaust theodicies are successful as they fulfil what a theodicy should do - that is support the existence of G-d in light of evil and suffering.</p> <p>Candidates might discuss whether any of the contributions are convincing – whether they have anything to offer the modern mind seeking a theology which is both intellectually coherent and which corresponds with the facts. Candidates might discuss whether the scholar in question is calling for a radically new understanding of the word 'G-d'.</p>		

APPENDIX 1

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. <i>L1</i>	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. <i>L1</i>
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. <i>L2</i>	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. <i>L2</i>
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. <i>L3</i>	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. <i>L3</i>
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. <i>L4</i>	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. <i>L4</i>
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				

5	18–21	<p>A very good/excellent attempt to address the question showing understanding and engagement with the material</p> <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;">L5</p>	12–14	<p>A very good/excellent attempt which uses a range of evidence to sustain an argument holistically</p> <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;">L5</p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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