

Religious Studies

Advanced Subsidiary GCE **G579**

Judaism

Mark Scheme for June 2010

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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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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.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

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.

AS LEVELS OF RESPONSE – G571-G579

Band	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>a.c.i.q</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>v lit arg</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>b att</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>b att</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>sat att</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>sust / just</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>g att</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>g att</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>vg/e att</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>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

1 (a) Explain the purpose and use of the Talmud. [25]

Candidates may approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this argument, candidates may outline the history of Talmud: that it means 'teachings', and is the second most important religious book of the Jews.

Candidates may outline the historical context of the Talmud – that it is a record of rabbinic discussions pertaining to Jewish law, ethics, customs, and history. They may outline the two components of the Talmud – the Mishnah and the Gemara. They may describe and explain the different dates of the Jerusalem and Babylonian Talmuds, the different places of origin and the different contexts and contents of the Talmuds.

Candidates may state that the purpose of the Talmud, as well as making clear and completing the revealed Torah, is to elucidate and clarify the teachings of the Written Torah. They may argue that it is used in a very practical sense in order to expand upon and explain the teachings found in the Written Torah and to help in their application to everyday life. Discussion may then turn to how the Talmud is viewed by modern Judaism and the different authority given to the Talmud by the different divisions within Judaism.

Some candidates may comment on the actual content of the two versions of the Talmud and cover such areas as: the religious laws, that they are compilations, that they include Hagaddah, Mishnah and Gemara etc.

(b) 'Jews should spend more time studying the Tenakh than the Talmud.' Discuss. [10]

Candidates should build upon their answer given to part (a). Candidates may argue that for Orthodox Jews, the Torah is the word of G-d written down by Moses and forms the Written Law. It is, therefore, unchanging and unchangeable. They may also state that the Nevi'im and Ketuvim are also inspired texts and this, therefore, places the Tenakh at the centre of Jewish teaching. Candidates may argue that the Talmud as a record of rabbinic discussions is less important than the revealed Written Law, however, they may argue that the rabbinical discussions can also be seen as the revealed word of G-d.

Some candidates may point out that Torah and Talmud have a differing relationship of status dependent upon the perspective of the various divisions within Judaism. It is expected that candidates will argue that for some Jews the Tenakh is more important than the Talmud, whilst for other Jews it could be said that the Talmud is more contextually and contemporarily relevant – however, this conclusion need not be reached for a high level answer. Candidates may explore the relevance of this question for the 21st century and discuss the different interpretations of the Tenakh and Talmud within modern Judaism.

2 (a) **Explain, with examples, the purpose of the laws of kashrut.** [25]

Candidates may approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this argument, candidates may discuss the four aspects of kashrut outlined in the specification – food, clothes, objects and money –or may limit discussion to just one area.

Candidates may outline the historical and/or textual context of the laws of kashrut and discuss their historical and modern purpose and relevance. Discussion may turn to how the laws are viewed by modern Judaism and the different authority given to the laws by the different divisions within Judaism. Candidates may suggest that some aspects of the laws of kashrut hold more, or less, relevance today and expand this with examples and discussion. As the question asks the candidate to explain the *purpose* of the laws, it is expected that candidates will look at the socio-historical, symbolic, theological etc explanations which have been proposed in order to explain the Biblical and Talmudic laws pertaining to kashrut.

For example, if discussing the laws of kashrut in relation to food, candidates may highlight some of the following key points in their argument:

- That Jews are obliged to follow such laws owing to their divine origin – it is not for humans to question their purpose.
- If discussing the laws concerning animals, birds and fish (Leviticus 11 and Deuteronomy 14:3-21) – candidates may point out that no reasons are given to support the distinction between that which can, and cannot, be eaten. However, they may show that these may have served a symbolic and humanitarian purpose etc. in the context of the ancient Near-East.
- Candidates may explore the view that some laws, such as the method of killing the animal (shehitah) come from Talmudic rather than biblical origin and discuss the possible socio-historical explanations for this which have been proposed.
- If outlining the dairy and meat laws in Exodus 23:19, candidates may explore the argument that mixing foods was a pagan practice, that meat was seen to symbolize death and milk was seen to symbolize life etc. As such, these laws served a symbolic purpose for the early Jewish community.
- Candidates may look at historical reasons of separation and holiness, that the laws served a symbolic purpose, or that they served health or humanitarian functions. Candidates may also discuss the Talmudic and Midrashic explanations of such laws - that they promote self-discipline and moral conduct (Maimonides – The Guide for the Perplexed). They may also explore Jewish mysticism and Hasidic interpretations of the laws of kashrut.

Candidates may conclude their answer by highlighting the theological and historical purpose(s) attached to the laws of kashrut by Judaism as a whole or by different divisions within Judaism.

(b) **To what extent is kashrut the least important aspect of the Law?** [10]

Many Jews would argue that the strict observance of all aspects of kashrut is essential in order to follow the Law, whilst others contend that the Law needs to change to reflect changing times and that many of the laws of kashrut are outmoded and hence the least important aspect of the Law.

Some candidates may argue for the maintenance or disbandment of different aspects of kashrut according to a perceived relative importance. Candidates may draw upon the fact that while some aspects of the Law could be deemed as

important even by a secular and modern society, kashrut is one aspect of the Law which, it could be argued, is contemporarily irrelevant and/or difficult or unnecessary to follow. Candidates may explore the relevance of this question for the 21st century and discuss the different interpretations of the Law and kashrut within modern Judaism and or modern society as a whole.

- 3 (a) **Explain the importance for Jews of weekday worship in the home and in the synagogue.** [25]

Candidates may start their answer by describing weekday worship services and practices in the home and synagogue and use this as a way of outlining the importance of these acts of weekday worship. They may consider textual sources which outline the obligation of worship.

In considering the argument, some candidates may conclude that as the Torah is read at weekday services in the synagogue this is a very important act of worship. Some may conclude, therefore, that worship in the synagogue is more important than worship at home and present an argument in favour of this. Some candidates may argue, however, for a variety of reasons daily worship in the home is equally important. Candidates may outline and expand the sociological and theological aspects of worship: that it enables connection with G-d, is an opportunity for personal reflection, serves to strengthen the community etc.

Candidates may explore the relevance of this question for the 21st century and discuss the different ways in which people may undertake or understand the relevance of worship within the different divisions of Judaism. Answers may develop the fact that for many Jewish people in today's society it can be difficult to attend synagogue services because of logistic and work pressures; home worship could, therefore, be seen as important and essential. Answers may consider that during periods of history synagogue worship was not possible (for example, during the Holocaust) and that home worship can, therefore, be seen as equal to, or more important, than synagogue worship.

- (b) **'Spontaneous prayer is more important than prayer in the synagogue.'** Discuss. [10]

Candidates may argue that for Jewish people, prayer has served as a vehicle for both personal and community worship; it is something through which sorrow and joy can be expressed. Candidates may argue that historically the personal prayer of the patriarchs showed spontaneous personal prayer and communication with G-d and that this type of prayer may, therefore, be seen as more important for Judaism. They may then compare and contrast this type of prayer with the history of communal worship, starting with the temple tradition through to current synagogue services.

Candidates may conclude that the tradition of prayers recited in the synagogue hold significant traditional importance but that these do not have the personal input of spontaneous prayer. They may choose to focus on the new liturgies being produced (such as those for Holocaust Remembrance Day) and those that exist, for example, for havrut (informal prayer groups) and discuss how this shows that synagogue worship (within some divisions of Judaism) is still organic and holds a personal responsive element. Candidates may argue that in some divisions of Judaism synagogue worship does not enable full participation from all members of the community and, as such, that personal prayer is more important. They may also look at historical challenges to synagogue worship, such as the Holocaust, in order to support a view that personal prayer can be seen as more significant.

4 (a) Explain the concept of ethical monotheism for Jews. [25]

Candidates may approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. Candidates may focus on the historical background of ethical monotheism, a broad discussion of the relevance and purpose of this concept for modern Judaism or focus on how the observance of the mitzvot supports this concept.

Candidates may begin by defining the term 'ethical monotheism' and outlining how this concept is distinct from monotheistic beliefs which may be based on dogma or doctrines: candidates may, for example, discuss how ethical monotheism in Christian tradition is based on 'correct faith, not correct works' as G-d's primary concern and/or that Islam emphasizes a main belief in the one universal G-d who judges people according to their behaviour –they may compare or contrast this to the Jewish concept of ethical monotheism. Candidates may argue that ethical monotheism, in its broadest sense, is the belief that there is one G-d from whom originates one morality for all humanity and that G-d's primary demand of people is that they act decently toward one another.

Candidates may undertake a discussion of the theological concept of G-d as revealed through the Hebrew Bible: that G-d is omnipotent/present/supranatural, personal, good and holy. They may use examples from biblical texts or Jewish tradition to support each of these claims and provide argument. Candidates may argue that if G-d was not moral, then ethical monotheism would be an oxymoron: a G-d who is not good cannot demand goodness. This may then lead to a discussion of historical or current thinking on a variety of topic areas: good and evil, the Law etc.

Candidates may discuss the archaeological and socio-historical background to the formation of the Hebrew bible and how the G-d of Judaism is significantly different from pagan monotheism of the ancient Near-Eastern traditions. For example, candidates may discuss how narratives within the Hebrew Bible and the ancient Near-East show many similarities in content (Enuma Elish and Genesis creation story, Epic of Gilgamesh and Noah flood story) yet the motivation of the G-ds involved is different – the G-d of Judaism acts on ethical/moral concerns not personal want.

Candidates may conclude by arguing that the sanctity of human life, the role of Jews as a 'chosen people' and the observance of mitzvot are essential components of ethical monotheism. They may show that Jews believe that G-d judges everyone, Jew or Gentile, by his or her ethical behaviour but ritual observance is also seen by many Jews as important. Candidates may conclude that within Judaism the commandments between human beings and G-d are extremely significant but that they are not as important as ethical behaviour –and that this message was outlined by the prophets (Isaiah 1:11, Micah 6:8) and echoed by the Talmudic rabbis. However, they may argue that in the development of Judaism the notion that the laws between man and G-d and the laws between people are equally important as ethical monotheism has gained ever wider acceptance in religious Jewish life.

(b) 'Belief in ethical monotheism is all that is needed to be a good Jew.' Discuss. [10]

Building on (a) candidates should be able to discuss the concept of ethical monotheism within the history of Judaism and for Jewish life today. Candidates may argue that ethical monotheism and following the Law have become inseparable and that the Law is an expression of the belief in ethical monotheism.

Candidates may contend that, if all else fails, a belief in the monotheistic G-d of Judaism is the most important aspect of life. They may conclude that it is much more difficult to be completely ethical than to completely observe the ritual laws. They may suggest that ethical monotheism is a more or less universal principle but that also to follow the mitzvot between people and G-d is that which is uniquely Jewish. They may suggest that while ethical monotheism by itself is necessary that that which most distinguishes observant Jews from non-observant Jews and from non Jews are Judaism's ritual laws, not its ethical laws.

Candidates may try to unpack what is meant by the term 'good Jew' and whether this is for us or for G-d to decide. They may also argue that some mitzvot are public and so this may mean it is easy to see who is a 'good Jew' from outward actions but that ethical monotheism and internal actions are less easy to define. Candidates may explore the relevance of this question for the 21st century and discuss the different interpretations of the Law and ethical monotheism within modern Judaism.

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