

# **Religious Studies**

Advanced GCE

Unit **G589**: Judaism

## **Mark Scheme for January 2011**

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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 LEVELS OF RESPONSE**

Band	Mark /21	AO1	Mark /14	AO2
<b>0</b>	<b>0</b>	absent/no relevant material	<b>0</b>	absent/no argument
<b>1</b>	<b>1-5</b>	almost completely ignores the question; <ul style="list-style-type: none"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <b>a.c.i.q</b>	<b>1-3</b>	very little argument or justification of viewpoint; <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification</li> </ul> <b>v lit arg</b>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
<b>2</b>	<b>6-9</b>	A basic attempt to address the question; <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <b>b att</b>	<b>4-6</b>	a basic attempt to sustain an argument and justify a viewpoint; <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification</li> </ul> <b>b att</b>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
<b>3</b>	<b>10-13</b>	satisfactory attempt to address the question; <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <b>sat att</b>	<b>7-8</b>	the argument is sustained and justified; <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified</li> </ul> <b>sust / just</b>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
<b>4</b>	<b>14-17</b>	a good attempt to address the question; <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <b>g att</b>	<b>9-11</b>	a good attempt at using evidence to sustain an argument holistically; <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <b>g att</b>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
<b>5</b>	<b>18-21</b>	A very good / excellent attempt to address the question showing understanding and engagement with the material; <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <b>vg/e att</b>	<b>12-14</b>	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically; <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <b>vg/e att</b>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

**1 Assess the influence of Judah Halevi on modern Zionism. [35]****AO1**

Candidates might begin their answer by providing an outline summary of Halevi's life. They might include discussion of events that influenced the development of his religious thought, including eg the Almoravid invasion in Granada, attacks against Jews in Castile. Some might focus on his personal piety and how this is given expression in his poetry, including eg his Ode to Zion (*Zionide*). Some might discuss his contribution to Jewish philosophy, perhaps drawing attention to the particularistic thrust in his writing, and how this is elaborated in his *Book of the Khazars* ('Book of Argument and Proof in Defence of the Despised Faith'). Some might discuss his pilgrimage to the Land of Israel towards the end of his life, and perhaps include details of the legend surrounding his death.

Candidates might begin by outlining their understanding of the term 'modern Zionism' in the question, and develop discussion from this. They might explain that Zionism, as a modern movement, originated in the late 19<sup>th</sup> century with plans to remedy the growing misery of the Jews through the creation of a Jewish state. They might offer a timeline of key people and events and discuss their importance. They might explain key features of modern Zionist thought, including eg the renewal and modernisation of Hebrew as a literary and national language. Some might choose to explain the different types of modern Zionism and how these are viewed within the different divisions.

**AO2**

In their analysis, candidates are likely to consider the extent to which Halevi's vision of the Jewish people and the Land of Israel is consistent with the ideology of modern Zionism.

They might conclude eg that his insistence on observing the 613 commandments, and that the commandments are binding on all Jews, would not endear him to political Zionists for whom the decisive factor was not the Jewish religion but the Jewish people.

On the other hand, they might conclude that a good many of his ideas are consistent with key features of modern Zionist thought, including eg that the Land of Israel is necessary for the security of the Jewish people.

**2 To what extent do the teachings of Maimonides concerning the Messiah have relevance for Jews today? [35]****AO1**

Candidates might begin by outlining their understanding of the term 'Messiah'. They might discuss the origins of the term in the Jewish Scriptures, including eg the idea of anointing a person for whom G-d has a special purpose, such as the king. They might perhaps explore how belief in a personal Messiah blossomed in post-Biblical times so that there developed a chain of Messianic speculation. Some candidates might discuss the difference between Messianic expectation and the more explicit belief in the Messiah, and how this is reflected in the Rabbinic literature.

Candidates might begin their discussion of Maimonides by referring to his statement of the 'Twelfth Principle of Faith' concerning the days of the Messiah. Some might focus on the idea of a personal Messiah, specially chosen by G-d, to establish a worldwide kingdom. Some might discuss his description of what is to happen when the Messiah arrives, including eg the restoration of the Davidic kingdom to its former glory, the rebuilding of the Temple, the ingathering of the exiles of Israel, the restoration of Torah Law including the sacrificial cult.

Some might discuss his teachings on the purpose of the Messianic Age, including eg that Jews be free from oppression to study Torah and thereby inherit the life of the World to Come.

**AO2**

Candidates might discuss to whom, or for whom, Maimonides' ideas concerning the Messiah have, or do not have, relevance today.

Some might argue eg that Progressive Jews do not appeal to Biblical texts or the Rabbinic tradition as evidence for what is to happen in the future.

Some might question whether the notion of one person exercising dominion over all humanity appeals to the modern democratic spirit.

**3 'The most positive response that Jews can make to anti-Semitism is to live Jewish lives.' Discuss. [35]**

**AO1**

Candidates might begin by outlining their understanding of the term 'anti-Semitism' and develop their argument from this. They might include discussion of anti-Judaism on religious grounds, including eg the charge of deicide (*Christ-killers*), the 'blood libel' etc., and explore how this fuelled modern anti-Semitism. Some might focus their discussion post-Enlightenment, perhaps exploring how the basis for anti-Semitism shifted away from religion to a greater stress on race, and how this culminated in the Nazis' 'total solution to the Jewish question'. Some might include discussion of latent and sometimes explicit anti-Semitism in modern civilisation arising out of the Arab-Israeli conflict.

Candidates might discuss the ways in which Jews have responded to anti-Semitic prejudice. They might argue eg that it has had an ambiguous effect on Jewish lives: sometimes leading to movements of religious renewal, and sometimes leading Jews to turn their backs on the Jewish community, and they might give examples of both.

**AO2**

It is important that candidates offer reasoned argument to their conclusion.

Some may argue that the majority of Jews are no longer the victims of cruel discrimination and perhaps explore the implications of this in terms of 'the most positive response'.

Some may argue that Jews should view the history of anti-Semitism in terms of Jewish survival and perhaps explore the implications of this in terms of 'the most positive response.'

Some may argue that no single response can be singled out as the most positive.

**4 'Conservative Judaism is now barely distinguishable from Reform.' Discuss. [35]****AO1**

Candidates might begin by outlining the origins of Reform and Conservative Judaism. As regards Reform, they might explain eg that the movement began in early 19<sup>th</sup> century Germany for the reform of Jewish worship, ritual and beliefs in the light of modern scholarship. As regards Conservatism, they might explain that the movement arose in response to radical developments in American Reform, including eg the abandonment of Hebrew as the language of prayer, and the rejection of Jewish national aspirations.

Candidates might discuss the particular beliefs of the two movements. For example, they might discuss the respective approaches to the Torah and the Rabbinic Tradition, including eg the belief in Reform that only the moral laws are binding, and the belief in Conservatism that the entire corpus of the Law is binding but that it may change and adapt, absorbing aspects of the contemporary culture, while remaining true to the Jewish heritage. Candidates might then go on to discuss how these beliefs have been worked out in practice.

Candidates might discuss developments within the movements in the 20<sup>th</sup> century, and the resultant changing ideologies, including eg the moves towards gender equality in Conservatism and its more liberal attitude towards halakhah, and Reform's reassessment of its attitude towards Zionism and the restoration of (certain) ritual, including the use of Hebrew in the liturgy.

**AO2**

It is important that candidates offer reasoned argument developed out of their AO1 discussion.

They might conclude eg that recent changes in both Conservative and Reform ideology have so blurred the distinctions between the two movements that the one is now barely distinguishable from the other.

On the other hand, they might conclude eg that Reform's rejection of the traditional authority of Jewish law and tradition continues to distinguish it from Conservatism.

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