

# **Religious Studies**

Advanced Subsidiary GCE

Unit **G579**: Judaism

## **Mark Scheme for June 2011**

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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.

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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"> <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>	1-2	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				
2	6-10	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>selection often inappropriate</li> <li>might address the general topic rather than the question directly</li> <li>limited use of technical terms.</li> </ul> <b>b att</b>	3-4	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 with 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				
3	11-15	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>	5-6	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				
4	16-20	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>	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> <li>some effective use of evidence</li> <li>some successful and clear analysis</li> <li>considers more than one view point.</li> </ul> <b>g att</b>
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"> <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>	9-10	A very good/excellent attempt to sustain an argument <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 (a) **Explain the origins of the Babylonian Talmud.** [25]  
A01

Candidates might begin by explaining the traditional theory of the origin of the Talmud: it is the Oral Torah given to Moses by G-d on Mount Sinai, and therefore it is G-d's word. They might discuss how the Oral Torah was transmitted through the generations, and why Rabbi Judah the Prince felt the need to arrange the laws systematically in the Mishnah.

They might discuss how after the Mishnah was compiled it became itself an object of study, and perhaps discuss some of the reasons for this, eg the new problems arising that demanded solution. Candidates might point to the schools of Nehardea, Nisibis, Mahoza, Pumbeditha and Sura, and to the work of scholars such as Rab, Samuel, Ashi and Rabina. They might explain that this Mishnah-extension work of the amoraim (interpreters of the Mishnah) is known as the Gemara (completion).

Candidates might explain that the text of the Talmud is therefore the Mishnah of Judah the Prince together with a commentary, the Gemara. Some might be able to give an approximate date for the Babylonian Talmud (ie, the end of the fifth century CE), and indicate, in general terms, what it contains: laws, stories, discussions, parables and history.

- (b) **To what extent is the Talmud of greater importance for Jewish life today than the Tenakh?** [10]  
A02

Some candidates might argue that the Law-codes of the Written Torah are so brief that without the interpretation of the Talmud, Jews would not know exactly what is meant.

Some might argue that laws based on Talmudic principles serve as a crucial precedent for Jewish life today, and they might be able to give examples (eg in modern medical ethics).

Others might argue the findings of modern scholarship which sees the Oral Law as the product of the rabbinic tradition, with a definite history, and they might explore the implications of this for Jewish life today.

Some might argue that the Talmud is more important for Jewish life today as a whole, but is of equal (or, secondary) importance with the Torah.

- 2 (a) **Explain the role of men and women in Jewish worship.** [25]  
A01

Candidates might begin by discussing the meaning of the term 'worship' in Judaism. They might explain that the Hebrew word for worship (avodah; 'service') denotes all religious activity concerned with the service of G-d and perhaps give examples, including eg study and obedience to the mitzvot.

Candidates are likely to distinguish the roles of men and women in Orthodox and Progressive practice. They might discuss men and women's involvement in worship in the home and synagogue, the rules relating to times of prayer (shacharit, minchah, maariv), preparation for prayer, the items worn (tallit, tallit katan, tephilin, kippah), the minyan etc. They might discuss the question of to what degree the roles give equality to the persons concerned.

- (b) **Assess the view that modern Orthodox women are being discouraged from going to synagogue.** [10]

**A02**

Some candidates might agree with the statement, perhaps arguing e.g. that there is a reality gap between the modern Orthodox woman's aspirations and achievements in secular life and what she can aspire to in religious life. They might argue eg that able women with management and business skills are not able to participate in the local synagogue leadership.

Others may disagree, perhaps arguing that the traditional role of women is enough, and that they have a pivotal role in educating the next generation of Jews in the belief and practice of the faith.

- 3 (a) **Explain the importance of one Rabbinical festival.** [25]

**A01**

The question asks for explanation of *one* Rabbinical festival. Most candidates are likely to refer to Purim. They are likely to discuss Esther's role in the deliverance of the Jews from Haman's plot to have them massacred. They might discuss the themes of courage, trust and honesty demonstrated in the story.

Some candidates might respond by discussing the particular practices and observances of the festival, including eg the importance of fasting on the day before Purim. They might discuss the custom of sharing with the poor on the festival, either directly or by giving to charities. They might discuss the importance of the festival as a fun time for Jews, especially the children.

Some candidates might include discussion concerning Purim's status ie it is not one of the Pilgrim festivals but a minor festival instituted by the Rabbis.

Other Rabbinical festivals will be credited.

- (b) **'The main purpose of the Rabbinical festivals is to teach Jews to maintain their trust in G-d.' Discuss.** [10]

**A02**

It is likely that candidates will develop their argument on the basis of their AO1 discussion.

A variety of responses may be given, including eg (with reference to Purim) that the Jewish people are of great importance to G-d, but the defeated Haman thought that their fate could be determined by casting lots ie their fate could be determined by chance. Some candidates might argue that the main purpose of Purim is to teach Jews that unity brings salvation. Others might argue that the purpose of Purim is to teach Jews the importance of repentance in order to regain a close relationship with G-d.

Answers which show depth or breadth of response are equally valid.

- 4 (a) **Explain why ethical monotheism continues to be important for Jewish life today.** [25]

**A01**

Candidates are likely to explain the meaning of the phrase 'ethical monotheism' as referring to the belief in one G-d who is concerned with people's moral behaviour. They might go on to discuss the belief, including eg G-d sets the moral rules by which people should live, and judges them according to the ways in which they behave. They might discuss how the ethical dimensions to the nature of G-d are emphasised in the Law and the Prophets, and perhaps be able to give examples from the biblical text.

Candidates might discuss the continuing importance of ethical monotheism for Jewish life today in terms of the covenantal relationship between G-d and the Jewish people, including eg the correct behaviour of the Jew towards the rest of humanity (and, thereby, towards G-d) through observance both of the Ten Commandments and of the 613 mitzvot.

- (b) **'For Jews, acts of kindness are more important than the worship of one G-d.'**  
**Discuss.** [10]

**A02**

Some candidates might agree with the statement, perhaps arguing eg that the sages emphasised the charitable disposition of the Jew as one of the hallmarks distinguishing him/her from heathens, whereas they did not emphasise the worship of one G-d.

Others might argue that the worship of one G-d necessarily involves the Jew in acts of kindness, as all acts towards others are acts towards G-d.

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