

Religious Studies

Advanced Subsidiary GCE

Unit **G579**: Judaism

Mark Scheme for January 2012

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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 used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

Handling of unexpected answers

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

If you are not sure how to apply the mark scheme to an answer, you should telephone your Team Leader.

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.

Question		Indicative content	Marks	Guidance
1	(a)	<p>Candidates might begin by explaining that Tu B'Shevat is the New Year of the Trees and the time when Jews celebrate the gifts of trees as fruitful creations. They might explain that the festival occurs on 15th Shevat (the date appointed by Beth Hillel) and that it marks the beginning of spring in Israel - the time when new sap starts to rise in the trees. They might explain that, in Ancient Israel, crops that grew from this date were counted for the following year's tithes for the priests and the poor. They might explain that in the 17th century, the kabbalists who settled in Palestine instituted a Tu B'Shevat seder in which the fruits and trees of the Land of Israel were given a symbolic meaning.</p> <p>They might explain that Jews observe Tu B'Shevat by planting saplings to provide picnic areas and to develop land in the desert (cf. Leviticus 19:23); eating dried fruits and nuts, especially those for which Israel is famous eg figs, dates, carob; holding a special Tu B'Shevat seder, during which they rejoice in the miracle of the tree. They might explain that haggadot for a modern Tu B'Shevat seder have a varied liturgy (eg focusing on ecology and Israel) but that common elements include the eating of different fruits and the drinking of four cups of wine while reciting appropriate blessings. They might explain that Jews living all over the world will send money to the Jewish National Fund to support the tree-planting projects.</p>	25	
1	(b)	<p>Some candidates might agree with the notion, perhaps arguing eg that trees provide food, homes, warmth and protection i.e. they help to build a stronger future for Israel by contributing to the safety and security of its people.</p> <p>Some might argue eg that the worldwide support of Jews for tree-planting projects on Tu B'Shevat is an expression of Jewish solidarity, and of the love that all Jews have for</p>	10	

Question	Indicative content	Marks	Guidance
	<p>the Land of Israel and its people i.e. the idea that they are not alone.</p> <p>Others might argue eg that in today's world, Tu B'Shevat is merely a celebration of thanksgiving for the fruit of the land, a happy time for schoolchildren who plant trees, and it is no more than that.</p> <p>Some might wish to argue about Israel in political and theological terms.</p>		
2	<p>(a)</p> <p>Candidates might begin by explaining the meaning of the term Tenakh as an acronym of the three sections of the Hebrew Bible: Torah (Teaching), Nevi'im (Prophets) and Ketuvim (Writings). They might explain that the Jewish scriptures depict Israelite religion from its beginnings to about the 2nd century BCE, and that included in the texts are examples of myth, history, prophecy, poetry, law, wisdom and liturgy. They might explain that the Torah consists of the five books of the Pentateuch, that the Prophets are divided into the Former and Latter Prophets, and that the Writings contain all the remaining works of the Tenakh which were believed to have been inspired by the Holy Spirit, eg Psalms, Proverbs and Job.</p> <p>Candidates might offer an explanation of the origins of the Tenakh either in traditional belief or through modern criticism. They might explain that Moses is traditionally believed to have written the five books of the Pentateuch, copying the words exactly as they were given to him by G-d at Sinai, and that much of the contents of the Tenakh were compiled by the Men of the Great Assembly (c.450 BCE). Alternatively, they might point to the work of those Biblical scholars who view the Pentateuch as a composite work, embodying at least four distinct written sources, and</p>	25	

Question		Indicative content	Marks	Guidance
		all of them later than Moses; that a group of writings known as the Prophets appears to have been recognised by the grandson of Ben Sira c.117 BCE; that the Writings were seemingly the last section of the Tenakh to be settled by the rabbis at Yavneh (Jamnia) c.100 CE.		
2	(b)	<p>Some candidates might agree with the notion, perhaps arguing that the Torah is of greater importance because it was revealed directly by G-d to Moses, the greatest of the prophets. They might consider the Torah more important because of its content, deemed by Orthodox Jews as G-d's original blueprint for the universe. On the other hand, candidates might argue that the material in the rest of the Tenakh is also divinely revealed, or at least divinely inspired and so, too, must be considered the will and teaching of G-d.</p> <p>Candidates who accept the Torah as a composite work might disagree with the notion, perhaps arguing that the idea of a G-d who revealed the whole truth at Sinai has to be rejected; that what is present throughout the Tenakh is a rich diversity of tradition, reflecting different stages in the development of Judaism; that one cannot assume that Moses was given such an exalted vision of G-d as was later granted to eg Second Isaiah.</p> <p>Some candidates might approach the question from a non-Jewish background or from a secular viewpoint. This is acceptable: it is the quality of argument that concerns the Examiners not the faith perspective of the candidate.</p>	10	

Question		Indicative content	Marks	Guidance
3	(a)	<p>Candidates might begin by outlining their understanding of the meaning of 'prayer.'</p> <p>It is likely that candidates will explain that male Jews are required to pray three times a day, but that women are exempt from this mitzvah. They might discuss further prayer times on Shabbat and the High Holy Days.</p> <p>They might explain that synagogue and home are the main locations for prayer, although spontaneous prayer can be offered at any time.</p> <p>They might explain that prayer can be divided into four categories: beracha (blessing), tehila (praise), bakasha (petition), and todah (thanksgiving). They might explain the compulsory elements of communal prayer: the Shema, Amidah and Alenu.</p> <p>They might discuss concepts connected to prayer, eg kavana ('awareness'; i.e. reflection on the meaning of the words of prayers), avodah ('service of the heart').</p> <p>They might explain ritual preparation for prayer: the use of tallit, tefillin and kippah. They might discuss movements or gestures that lend emphasis to prayer, and the direction faced during prayer. They might discuss the use of the Prayer Book.</p>	25	
3	(b)	<p>Some candidates might agree with the notion, perhaps arguing that the Talmud speaks of prayer 'standing in the highest point of the world.'</p> <p>They might argue eg that nothing brings men and women closer to G-d than prayer. They might argue that in prayer men and women can bring the whole range of their</p>	10	

Question		Indicative content	Marks	Guidance
		<p>emotions and anxieties to G-d.</p> <p>Others might argue that in Judaism all religious activity constitutes the worship of G-d, and that eg Torah study is at least as important as prayer in the range of Jewish religious experience.</p>		
4	(a)	<p>Candidates are likely to begin by explaining that the mikveh is a ritual bath used for immersion. They might explain that the mikveh has been used by both Jewish men and women to regain ritual purity, according to laws laid down in the Torah and halakhah. They might explain that ritual immersion requires the individual to be totally submerged in a natural pool of water. They might explain that the mikveh must be 'a fountain of living water', and that this can only be achieved in a purpose-built structure.</p> <p>Candidates might distinguish the obligatory and customary use of the mikveh in modern Jewish practice. They might explain that use of the mikveh is obligatory in Orthodox Judaism: for married women after menstruation, and just before marriage and after childbirth; for male and female converts to Judaism; for cooking-utensils acquired from non-Jews. They might explain that use of the mikveh is customary for some Orthodox Jewish men eg before the Sabbath and annual festivals, and especially before Yom Kippur.</p> <p>Candidates might explain that Progressive Judaism does not place as much emphasis on the existence of a mikveh in the community, and they might be able to give reasons for this.</p>	25	

Question		Indicative content	Marks	Guidance
4	(b)	<p>Some candidates might agree with the statement, perhaps arguing that rabbinic law rules that the building of a mikveh is more vital to the spiritual continuity of the Jewish people than the building of a synagogue.</p> <p>They might argue eg that Jews are actually required to sell a Torah scroll in order to raise funds to build a mikveh, and that a congregation which does not possess its own mikveh does not have the status of a 'community'.</p> <p>Others might argue that biblical injunctions concerning ritual purity are anachronistic and therefore there is no need for a mikveh. They might argue the synagogue's importance as the major religious institution in modern Jewish life with its various functions serving a range of people's needs.</p>	10	

APPENDIX 1 AS Levels of Response

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				

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