

Religious Studies

Advanced GCE

Unit **G589**: 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.

A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which 'must contribute to the assessment of Religious Studies at AS and A level'.

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 follow the separate instructions about annotation of scripts; remember that 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.

*

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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	<p>AO1</p> <p>Candidates might begin by outlining their understanding of the meaning of the term anti-Semitism in the question: prejudice, discrimination and hatred directed towards the Jews.</p> <p>Candidates might discuss the religious basis for anti-Semitism ie that the Jews were to blame for the death of Jesus. They might discuss the ensuing 'tradition of contempt' and how this was embedded in Christian social practice. They might discuss Justinian's code for anti-Semitism as an essential aspect of Christian state policy. They might discuss how the continuation of anti-Jewish laws resulted in the ghettos and compulsory yellow badge. They might discuss: the blood libel; the portrayal of Jews in art and folklore; forced conversions; the expulsions from England, Spain and Portugal; Luther's call that synagogues be burned and Jewish worship prohibited.</p> <p>Candidates might discuss the racial basis for anti-Semitism ie that the Jews belonged to a distinct Semitic race, inferior to the Aryan (popularised by Renan, 1855). They might discuss how this conception was developed to the point where it was claimed the Jew was scientifically distinguishable. They might discuss the opinions of eg Wagner, who reviled Jewish culture. They might discuss the development of anti-Semitism into organised movements, including eg Germany (the Anti-Semitic League). They might discuss the theory of an international Jewish conspiracy for world domination (the Protocols of the Elders of Zion, 1903). They might discuss Hitler's conception of the state as a racial organism and his pursuit of objectives laid down in Mein Kampf, including the Nuremberg Racial Laws (1935). They might discuss how all this culminated in the Nazis' Final Solution to the so-called Jewish problem.</p> <p>Candidates might discuss the concept of new anti-Semitism centred on opposition to Israeli policy. They might discuss eg whether anti-Zionism equates with anti-Semitism. They might discuss contemporary violence towards Jews and Jewish institutions, Holocaust denial, use of the Protocols to incite hatred of Jews and of Israel.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Candidates might argue that without the religious intolerance and discrimination which preceded it, modern anti-Semitism might not have taken hold or been carried out. They might argue eg that Hitler's policy towards the Jews was merely based on those principles that had been pursued for 1500 years by countless Christian teachers. They might argue that the blood libel was revived to become part of Nazi anti-Semitic propaganda, also the yellow badge.</p> <p>Others might argue that more important factors for the rise of racial prejudice in the nineteenth-century were the general European interest in biological and sociological determinism, combined with the growing nationalism of states and widespread resentment at the socio-economic success of the Jews. They might argue that Nazism was not a Christian invention, but that people of faith did not do enough to prevent the atrocities.</p>		

Question	Indicative Content	Marks	Guidance
2	<p>AO1</p> <p>Candidates might begin by outlining their understanding of kibbutzim: farming settlements in Israel based on socialist principles of collective ownership - property, land, means of production, consumption and education ie 'by all for the benefit of all' and with the hope of encouraging Jews who would be deeply tied to the land. They might discuss the development of kibbutzim from agricultural communities to a combination of agriculture and industry.</p> <p>Candidates might discuss the historical context of the kibbutzim movement in pre-state Israel, including the contribution of Hovevei Zion (Friends of Zion) founded to promote Jewish settlement in Israel, and the Bilu movement with its vision of Jewish co-operative farms. They might discuss the importance of Herzl and the first Zionist Congress (1898), and the work of the Jewish National Fund (1901) purchasing land in Israel for Jewish settlement.</p> <p>Candidates might discuss the contribution of kibbutzim to Israeli society, including eg Hebrew teaching programmes and the celebration of Jewish festivals and national holidays. They might discuss the role of kibbutzim in immigration, defence, and the country's political life – including the part played by kibbutzim in defining the borders of the future Jewish state (the 'tower and stockade' kibbutzim). They might discuss the contribution of kibbutzniks in the Arab-Israeli War (1948).</p> <p>AO2</p> <p>Candidates might argue that the kibbutzim played a major role in the creation of the Jewish state, not only by helping to define the new state's borders and guarding Zionist land, but also through their active involvement in all aspects of daily living – social, economic and political – and especially after the destruction of the Holocaust.</p> <p>Others might argue that although the kibbutzim were significant militarily, they were not so important socially and economically ... being always a marginal movement. They might be able to produce relevant statistics in support of their answer.</p>	35	

Question	Indicative Content	Marks	Guidance
3	<p>AO1</p> <p>Candidates might begin by outlining their understanding of the historical origins of Neo-Orthodox Judaism and Hasidism. They might explain eg that Neo-Orthodox Judaism developed during the nineteenth-century in Europe and sought to preserve traditional (rabbinic) Judaism against the challenges of modernity and the emerging Reform movement. They might explain eg that Hasidism was founded in Poland during the eighteenth-century and was originally a revivalist movement emphasising the importance of prayer rather than study of the Torah as the means of communicating with G-d.</p> <p>They might discuss particular leaders of the movements, including Samson Raphael Hirsch (Neo-Orthodox Judaism) and Israel Baal Shem Tov (Hasidism).</p> <p>Candidates might discuss the respective beliefs and practices of the two groups as these relate to eg: the Torah (Written and Oral); observance of the mitzvot; the Messianic hope; Jewish mysticism (the Kabbalah); Zionism and the State of Israel; the nature of the rabbinate; the liturgy; the role of women; the study of the Talmud; the distinctive clothing of the Hasidim. They might discuss whether there are differences in belief and practice <i>among</i> the groups eg the contrasting attitudes of the Lubavitch Hasidim and the Satmar Hasidim toward the State of Israel.</p> <p>AO2</p> <p>Candidates might argue that insofar as both Hasidic and Neo-Orthodox Jews are characterised by a Torah-true approach to life (ie mitzvah centred), then they have more in common than differences. They might argue that Hasidim will sometimes worship in a Neo-Orthodox synagogue in those areas where there are small Jewish communities. They might argue that Neo-Orthodox Jews can absorb themselves in Kabbalah just as much as the Hasidim.</p> <p>Others might argue that although the Hasidim are observant, their kind of scrupulous observance (eg the laws of modesty) belongs to a different age and is at odds with the ethos of Neo-Orthodoxy which seeks to help Jews participate fully in the life of the modern world.</p>	35	

Question	Indicative Content	Marks	Guidance
4	<p>AO1</p> <p>Candidates might begin with discussion of the doctrine of the Messianic hope in traditional Judaism, including eg G-d's intervention in history and the ending of the present world order; the coming of G-d's anointed King, the Messiah, a descendant of David, who will re-establish the Temple worship in Jerusalem and from there rule over a redeemed world; the ingathering of the Twelve Tribes of Israel; the resurrection of the dead and the final judgement.</p> <p>It is likely that candidates will discuss the different understandings of Messianic hope between Orthodox and Progressive groups, including eg that Progressive Jews do not maintain that the establishment of G-d's Kingdom requires the presence of the personal Messiah but that what was promised in the Bible was a Messianic age, which humanity can help to bring about by doing justice and loving mercy and walking humbly with G-d.</p> <p>Some might discuss the implications of Zionism and the establishment of the modern State of Israel for the doctrine of Messianic hope, including eg whether the ingathering of exiles (notably, following the Holocaust) constitutes the beginnings of the Messianic redemption.</p> <p>AO2</p> <p>Some might argue that belief in the Messianic hope is a basic and fundamental part of traditional Judaism and therefore remains true for Orthodoxy today.</p> <p>Some might question whether the notion of one person exercising dominion over all humanity appeals to the modern democratic spirit.</p> <p>Some might question whether the concept of a divine final judgement – reward to the righteous and punishment to the wicked – is acceptable to modern Jews.</p> <p>Some might question whether the modern understanding of scientific matter makes belief in the resurrection of the dead plausible to twenty-first century minds.</p>	35	

APPENDIX 1

A2 LEVELS OF RESPONSE – G581–G589

Band	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 <p style="text-align: right;"><i>a.c.i.q</i></p>	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 <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	6–9	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 <p style="text-align: right;"><i>b att</i></p>	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 <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	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 <p style="text-align: right;"><i>sat att</i></p>	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 <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	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 <p style="text-align: right;"><i>g att</i></p>	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 <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	18–21	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>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <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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