

Religious Studies

Advanced Subsidiary GCE

Unit **G579**: Judaism

Mark Scheme for January 2013

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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

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – to be used at the end of each part of the response in the margin
	Highlighting a section of the response that is irrelevant to the awarding of the mark
	Point has been seen and noted eg where part of an answer is at the end of the script

Subject-specific Marking Instructions

If you are not sure how to apply the mark scheme to an answer, you should contact 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.

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 their response by explaining that the Sabbath (Heb. Shabbat = ‘cessation’, ‘rest’) is the seventh day of the week (just before sunset on Friday – Saturday nightfall) which, in Judaism, is designated as a day of rest and cessation from work.</p> <p>Candidates might explain that the laws of Sabbath observance derive from two versions of the 4th Commandment given in Exodus 20 and Deuteronomy 5, and from G-d himself resting ‘on the seventh day’ after Creation (Genesis 1). They might explain that G-d decreed the seventh day holy, ‘set apart’, for the benefit of all humankind. They might explain that Exodus 20 informs Jews that by observing the Sabbath’s holiness they reaffirm their belief in G-d who created the world. They might explain that Deuteronomy 5 associates the Sabbath with the deliverance of the Jews from Egypt, and so the Sabbath becomes a symbol of Israel’s permanent release from slavery. They might explain that the rabbis of the Talmud specified 39 forbidden activities on the Sabbath, based on the principle that all creative acts count as work.</p> <p>Candidates might explain that the Sabbath is a day devoted to family – eating, praying, singing, studying, relaxing together – with no television, travelling, writing etc. They might explain that all preparation for Sabbath festivity is done in advance, so that the day can be enjoyed without work. They might explain the significance of the kindling of the Sabbath lights, the Friday night meal, and the havdalah ceremony. They might explain the importance attached to family attendance at the synagogue services. They might explain that in Progressive Judaism it is often the individual who determines whether to follow the Sabbath prohibitions or not, and the Sabbath is mainly a day of worship.</p>	25	

Question		Indicative Content	Marks	Guidance
	(b)	<p>Some candidates might argue that far from being a hindrance, Sabbath rules encourage enjoyment by releasing Jews from the rigours of the daily round. They might argue that Sabbath rules do not ban everything that takes effort; it is creative work that is forbidden, play is encouraged.</p> <p>Others might argue that Sabbath rules do prevent Jews from enjoying the day; they take away freedom of choice, and make what should be a day of delight into a day of restrictions – no television, driving etc.</p> <p>Some might argue that Sabbath rules only prevent the non-religious children of strictly observant parents from enjoying the day.</p>	10	
2	(a)	<p>The question refers to the Tenakh rather than the Torah; inevitably, some candidates might confuse the two. It is acceptable to argue that the Tenakh as a whole does not play a significant part in Jewish daily life and worship, but that the Torah does; in this case, candidates should refer to the Written Torah and not confuse this with the Talmud.</p> <p>Candidates might explain that the text of the Tenakh is the foundation of Jewish worship. They might explain that the Torah is the focus of Sabbath worship; that a portion of Nevi'im (haftarah) is linked to the weekly Torah and festival readings; that – from Ketuvim – Psalms play a prominent part in worship, as do the five megillot read on the appropriate occasion in the synagogue. They might explain that the custom of praying three times a day is found in the book of Daniel (6:10). They might explain that the mitzvot of tefillin, mezuzah and tzitzit, are intended to serve as daily reminders of G-d's presence and his commandments.</p> <p>Candidates might explain that the text of the Tenakh is the guide to Jewish living. They might explain that every aspect of the Orthodox Jew's life is to be governed by the mitzvot. They might explain that Progressive Jews place more emphasis on the ethical teachings of the prophets than on ritual law.</p>	25	

Question		Indicative Content	Marks	Guidance
	(b)	<p>Some candidates might agree with the statement, perhaps arguing that the world and humankind have changed so much over time that anything this old can serve little purpose. They might argue that the Tenakh is irrelevant to the modern world and therefore should not have any impact upon people's lives.</p> <p>Others might disagree, perhaps arguing that the Torah is the revealed word of G-d which can never be outdated, superseded, or improved upon, and therefore the argument in the statement is irrelevant. Some might argue that even though the whole Tenakh does not necessarily apply explicitly to humankind today, it does contain truth that men and women can, and should, apply to their lives.</p>	10	
3	(a)	<p>Candidates might explain the meaning of the phrase 'chosen people' as referring to the Jews' special and unique relationship with G-d. They might go on to discuss the foundation of the concept and G-d's covenantal relationship with the Jewish people. They might explain that the term 'chosen people' refers to the Jewish community for all time, ie not merely to individuals present at Sinai. They might explain that the choice of the Jewish people is G-d's act alone, ie the choice is not made because of any inherent merit in the Jewish people.</p> <p>Candidates might explore the relationship between the role of the Jews as a 'chosen people' and the concept of a royal priesthood. They might explain that the function of priests in Ancient Israel was to represent the people before G-d and G-d before the people, eg the Zadokite priesthood. They might explain that the standards set for Jews are more demanding than for other nations because they are chosen by G-d to be a kingdom of priests and a holy nation (Exodus 19:6). They might explain that the task of all Jews is to keep G-d's Torah and thereby be the vehicle of his revelation.</p>	25	

Question		Indicative Content	Marks	Guidance
(b)		<p>Candidates might agree that the concept of a 'chosen people' does contradict the idea that the whole human race is called by G-d to fulfil his purpose, perhaps arguing eg that a universal G-d could convey his truth to all humankind. They might argue that the concept limits G-d because G-d is not then the G-d of all the earth.</p> <p>Others might argue that we simply do not know why G-d chose the Jews (Maimonides). They might argue that G-d's choice of Israel is ultimately for all humankind. They might argue that choosing G-d must be a universal G-d because only the G-d of all the earth has the option of choosing one particular group to fulfil his purpose.</p>	10	

Question		Indicative Content	Marks	Guidance
4	(a)	<p>Candidates might discuss ethical monotheism and then proceed to pagan monotheism, or they might offer a comparison throughout; either way is acceptable.</p> <p>Candidates might explain that ethical monotheism is the system of belief developed in Ancient Israel where the exclusive worship of G-d led to his recognition as the only true G-d. They might explain that ethical monotheism is less concerned with the arithmetical oneness of G-d than with the nature of his being. They might explain that the ethical dimensions to the nature of G-d are revealed in Torah: G-d is personal, good and holy. They might explain that Orthodox Judaism is monotheistic because Jews worship one G-d, and they have accepted the absolute demands of Torah as the foundation for all their relationships. They might explain that Progressive Judaism, too, accepts ethical monotheism as the basis of all Judaism, but Progressive Judaism believes that the Oral Law is the product of the rabbinic tradition and therefore is not binding on Jews to-day.</p> <p>Candidates might explain that pagan monotheism is known in the ancient world, and they might be able to give examples, such as Pharaoh Akhenaten's introduction of Aten, the sun god, as sole national deity in Egypt. They might explain that pagan monotheism believes in one ultimate being who created and sustains the universe but a god who does not intervene in the affairs of humankind. They might explain that this being is not personal and does not require love, justice and mercy. They might explain that pagan monotheism does not arrive at the godhead through ethical considerations. They might explain the difference between ethical and pagan monotheism as not quantitative (the number of gods involved) but qualitative (the nature of the deity).</p>	25	

Question		Indicative Content	Marks	Guidance
(b)		<p>Some candidates might agree with the statement, perhaps arguing that the Jew's true purpose in life is to glorify G-d in the keeping of his Torah, and the Torah binds Jews to ethical monotheism. Some might argue that 'ethical' and 'monotheism' can not be separated because moral behaviour follows automatically from the love of one G-d; the two together constitute what it means to be a true Jew.</p> <p>Others might argue eg that Judaism is deed not creed; that 'ethical' can be separated from 'monotheism'. They might argue that Judaism is merely a human creation which is constantly evolving, and that many different interpretations of monotheism have existed in Jewish history. They might argue that one does not have to observe the food laws to be a good person. They might argue that a true Jew is one who affirms his/her identification with the Jewish people and Jewish culture while affirming his/her right and responsibility to question, reject, modify, adapt, and create new celebrations and liturgy (Schweitzer's view).</p>	10	

APPENDIX 1 – AS LEVELS OF RESPONSE

Level	Mark/25	AO1	Mark/10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question • little relevant material • some concepts inaccurate • shows little knowledge of technical terms. L1	1–2	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification. L1
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 • 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. L2	3–4	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted with little justification. L2
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 • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms. L3	5–6	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified. L3
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 • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate. L4	7–8	a good attempt to sustain an argument • some effective use of evidence • some successful and clear analysis • considers more than one view point. L4
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 • very high level of ability to select and deploy relevant information • accurate use of technical terms. L5	9–10	A very good/excellent attempt to sustain an argument • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints. L5
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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