

Religious Studies

Advanced GCE

Unit **G589**: Judaism

Mark Scheme for June 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

Handling of unexpected answers

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

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	<p>AO1</p> <p>Candidates might begin by outlining their understanding of the historical origins of Reform Judaism. They might explain that the movement began in Germany in the early nineteenth-century, and was an attempt to win back for Judaism those who were drifting away from the faith. They might explain how the early reformers sought to achieve this, including updating the liturgy, and reforming beliefs in the light of modern scholarship.</p> <p>They might explain the philosophy of Reform, including that each generation must re-examine its heritage for itself; that reason and experience are essential in the assessment of belief; that religious faith and ethics are more important than tradition and ritual.</p> <p>Candidates might discuss the development of the Reform attitude to Messianic hope, including eg the rejection of supernaturalism and the doctrine of a personal Messiah. They might discuss how Reform anticipates the world's perfection through the practical application of the universalistic ideal eg Jews working for justice and the relief of poverty wherever they live.</p> <p>They might discuss the Reform rejection of Zionism and the reasons for this, and how the Holocaust and the establishment of the State of Israel shifted Reform thinking. They might discuss how today's movement views the role of the Jewish state.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>AO2</p> <p>Some candidates might agree with the statement in the question, perhaps arguing that Reform's rejection of G-d as the source of all Torah has irrevocably divided Judaism. They might argue that the notion of a 'Jewish' existence without Torah simply has no meaning.</p> <p>Others might argue that Reform Judaism enabled Jews to gain political equality and social acceptance by the outside world.</p> <p>They might argue that Reform Judaism makes faith more meaningful, that a religious law is observed not because G-d said so, but because it resonates with modern religious experience.</p>		

Question	Answer	Marks	Guidance
2	<p>AO1</p> <p>Candidates might begin with discussion of the Messianic hope in Isaiah and Malachi. They might explain the subsequent development of the concept in traditional Judaism, and perhaps make reference to the teaching of Maimonides that King Messiah, a descendant of David, will restore David's kingdom to its former glory, ingather the exiles, rebuild the Temple, restore all Torah laws in abeyance.</p> <p>They might explain Progressive Judaism's attitude to Messianic hope, including its rejection of supernaturalism and the idea of an individual messianic figure; its emphasis on a new age of truth, justice and universal peace.</p> <p>In their explanation of the ways in which this teaching is important for Jewish life today, candidates might discuss the modern Zionist attitude to Messianic hope, including the belief that the establishment of the Jewish state, and return of exiles to their ancestral home, is paving the way for the future appearance of the Messiah.</p> <p>They might explain the practice of symbolising the expectation of the Messiah at brit milah ceremonies and at Pesach. They might explain the idea of keeping Shabbat in anticipation of the Messiah.</p>	35	

Question	Answer	Marks	Guidance
	<p>AO2 In their evaluation, candidates might include discussion of how far modern understandings of what is meant by the coming of the Messiah match biblical teachings.</p> <p>They might include discussion as to whether Messianic hope is an important concept today, or whether it has become more or less prominent in Jewish thinking than in the past.</p> <p>Some might argue that the importance of Messianic hope remains the same for Jews, and they might argue the weekly observance of Shabbat in anticipation of the Messiah.</p> <p>Some might argue that Messianic hope is more important for Jews today, and they might argue the establishment of the Jewish state as the beginnings of the Messianic redemption.</p> <p>Others might argue that the idea of a Messianic age is more important for modern Jews; perhaps arguing that the idea of something happening – rather than the need to change the world as it is – is out-of-date.</p>		

Question	Answer	Marks	Guidance
3	<p>AO1</p> <p>Candidates might begin with discussion of the biblical understanding of the Land of Israel as the land promised by G-d to Abraham and his descendants. They might discuss how the biblical promises of land have always formed the religious basis for the claims of the Jewish people to a land of their own in Palestine.</p> <p>They might discuss how Jews have consistently referred to Zion and to the Land of Israel in their prayers, their rituals and their observances. They might discuss the role of the Messiah in restoring the exiles to the Land of Israel, and from there ruling over a redeemed world.</p> <p>Candidates might discuss how the Zionist movement sought to recover for the Jewish people their historic homeland in Palestine, and the historical and political factors surrounding the establishment of the present day state. They might discuss different attitudes within modern Judaism to Zionism and the State of Israel.</p> <p>They might discuss the boundaries of the Promised Land as these are given in the Bible, and whether or not specific frontiers for the modern State of Israel can be deduced from the biblical promises of land.</p> <p>Candidates might discuss the basic institutions and life of the modern state ie whether the state affirms Jewish faith and culture. They might discuss the religious ideal of a Land with Torah at its centre, a Land governed by the religiously faithful, a Land whose people are a light to the nations.</p>	35	

Question	Answer	Marks	Guidance
	<p>AO2 In their analysis, candidates might discuss whether the institutions and national life of the present day State of Israel match the religious ideal.</p> <p>Some might argue that the present day State of Israel is the same as any other democratic state, and they might cite the wide spectrum of ideologies current in its leadership, and the nation's (secular) way of life in support.</p> <p>Some might argue that the establishment of a Jewish state upon the ancestral soil in Palestine does not constitute the <i>Holy Land</i>. Some might argue that only a state established by the Messiah, with Torah at its centre, can be the fulfilment of biblical prophecy. Others might argue that the establishment of the present day State of Israel confirms belief in G-d and his promises to Abraham.</p> <p>Some might argue that the establishment of the modern Jewish state, and the ingathering of exiles, marks the beginning of the Messianic redemption.</p>		

Question	Answer	Marks	Guidance
4	<p>AO1 Candidates are likely to begin by outlining the historical context to the Holocaust.</p> <p>Candidates might consider: the connection between the Holocaust and the establishment of the State of Israel, as guarantor of Jewish survival; the effects of the Holocaust on the Jews of the Diaspora, including the impact on Jewish identity; the need to remember and teach the Holocaust; the relations between Jews and non-Jews today, including those of Arab origins with Israeli residence and Israeli citizenship.</p> <p>Candidates might consider the effects of the Holocaust from a theological perspective in the changes and developments found in the variety of post-Holocaust theology, including eg the thinking of scholars listed in the specification – Berkovitz, Fackenheim, Maybaum and Rubenstein.</p> <p>AO2 Some candidates might agree with the statement in the question, perhaps arguing the viewpoint of Jewish liberation theology, that because Jews have suffered so much in the Holocaust they ought now to be identifying themselves with the sufferings of all oppressed peoples.</p> <p>Others might disagree with the statement in the question, perhaps arguing that the Holocaust has forced many Jews to re-examine their identity, and discover anew what it means to be a Jew.</p> <p>They might argue that the Holocaust has led Jews to make every effort to keep its memory alive as a dreadful warning against the dangers of racial discrimination.</p>	35	

APPENDIX 1 A2 LEVELS OF RESPONSE

Level	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. <i>L1</i>	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. <i>L1</i>
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. <i>L2</i>	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. <i>L2</i>
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. <i>L3</i>	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. <i>L3</i>
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. <i>L4</i>	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. <i>L4</i>
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. <i>L5</i>	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. <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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