

GCE

Religious Studies

Unit **G589**: Judaism

Advanced GCE

Mark Scheme for June 2014

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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
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – 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, e.g. where part of an answer is at the end of the script.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

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.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

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.

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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 Candidates might begin by outlining their understanding of the term 'Messianic age' in the question: a new and perfected age of universal peace and harmony between nations.</p> <p>Candidates might discuss the traditional Orthodox beliefs concerning the time of the Messiah: the Messiah (Mashiach; 'the anointed one') will come; he will be a descendant of David who will restore David's kingdom to its former glory; he will be a human being not a supernatural being; he will ingather the exiles; he will re-establish the Temple in Jerusalem and from there help to bring about the Kingdom of G-d in which G-d's Torah prevails. They might discuss the purpose of the Messianic age, including that Jews be free from oppression to study Torah and thereby inherit the life of the World to Come (Maimonides).</p> <p>Candidates might discuss the beliefs of Progressive Judaism concerning the Messianic age: the establishment of the Kingdom of G-d does not require the presence of a personal Messiah, since what was promised by the prophets was a Messianic age which Jews can help to bring about by perfecting themselves, i.e. by doing justice and loving mercy and walking humbly with G-d (Micah). They might explain that the teachings of Reform Judaism on the Messianic age form part of the Pittsburgh Platform.</p> <p>AO2 Those who agree with the statement might argue that, for modern Jews, the idea of something happening in the future - rather than the need to change the world as it is - is out-of-date. They might argue that Jews today do not appeal to Biblical texts or the Rabbinic tradition as evidence for what is to happen in the future.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>Some might question whether the notion of one person exercising dominion over all humanity appeals to the modern democratic spirit.</p> <p>Those who disagree with the statement might argue that belief in the coming of the Messiah is part of Maimonides' Thirteen Principles of Faith, and therefore one of the minimum requirements of Jewish belief.</p>		
2	<p>AO1</p> <p>Candidates might begin by outlining their understanding of the terms anti-Semitism (hostility towards Jews and/or Judaism) and anti-Zionism (hostility towards Zionist views and/or the State of Israel).</p> <p>Candidates might explain that proponents of the new anti-Semitism argue that the current hostility towards Jews is rooted in opposition towards Israeli policies and the State of Israel, and they might be able to give examples: instances where the Arab-Israeli conflict has encouraged anti-Semitic propaganda, and the comparison of Zionist ideologies with Nazi ideologies. They might discuss examples of modern conspiracy theories such as those suggesting that Jews were responsible for the 9/11 terrorist attacks.</p> <p>Candidates might compare the new anti-Semitism with its old-style (classical) counterpart. They might explain that old-style anti-Semitism is rooted in anti-Judaism on religious grounds, fed on racial animosities, and carried along by economic resentment towards Jews. They might discuss whether this old-style anti-Semitism has ceased to function as a political expedient. They might discuss whether current incidents of anti-Semitism can be attributable to old-style anti-Semitism. They might discuss whether all anti-Israel opinions can properly be labelled</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>anti-Semitism. They might discuss whether anti-Zionism inexorably leads to anti-Semitism.</p> <p>AO2 Some candidates might agree with the viewpoint, perhaps arguing that much anti-Zionist activity today is demonization which sporadically leads to attacks on Jews, Jewish symbols and the outpouring of anti-Semitic vitriol. They might argue that in much the same way as Jews were once vilified, so today Israel is vilified.</p> <p>Others might disagree with the viewpoint, perhaps arguing that some Jews are adamantly anti-Zionist (for example, members of Neturei Karta). Others might argue that the concept of the new anti-Semitism is little more than a political ploy to suppress the legitimate criticism of Israel.</p> <p>Some might argue that the concept of new anti-Semitism is simply old-style anti-Semitism in a different guise – the trigger for which is the Arab-Israeli conflict.</p>		
3	<p>AO1 Candidates might begin by outlining their understanding of the concept of exile in Jewish tradition: the forced expulsion of Jews from the Holy Land following the destruction of the First and Second Temples (6th century BCE and 70CE) and Hadrian's edict of 'no return' (135 CE); separation from G-d and His Land and His Torah. They might explain that the Hebrew word galut (exile) connotes the state of Jews living in exile who perceive an intimate relationship between the Land of Israel and themselves.</p> <p>Candidates might discuss the circumstances surrounding the establishment of the present day State of Israel (1948) including, perhaps, the plight of Jewish survivors of the</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>concentration camps who could not conceive of returning to their former homelands. They might discuss the significance of ensuing events in the Arab-Israeli conflict, including the Six-Day War (1967) when east Jerusalem was captured by the Israeli defence forces. They might discuss the Law of Return.</p> <p>Candidates might discuss the views of Jews who refuse to recognise the legitimacy of the present day State of Israel, including: the establishment of a Jewish state cannot take place before the arrival of G-d's Messiah; Jews must not attempt to leave the exile into which they have been sent by G-d, before the duly appointed time.</p> <p>AO2</p> <p>Those who agree with the statement might argue that the establishment of the present day State of Israel marked the restoration of the connection between the Jewish people and the Land; that after nearly 2,000 years in exile, Jews had finally returned home.</p> <p>Some might argue that the official ending of exile was not the establishment of the present day State of Israel, but the lifting of partition in Jerusalem (1967), when that city became once more the undivided capital of Israel.</p> <p>Others might argue that Jews remain in exile; that only when the Messiah arrives will exile be brought to an end.</p> <p>Some might argue that the establishment of the present day State of Israel and the capture of east Jerusalem were not the end of exile but, rather, the signal that exile will soon be over.</p>		

Question	Indicative Content	Marks	Guidance
4	<p>AO1</p> <p>In their discussion of Jewish identity, candidates might consider a range of issues, including: biological origin (the Orthodox and Progressive teachings concerning who is a Jew), religious affiliation, membership of the Jewish community (both the Jewish community as a whole and the community of Jews in a particular locality), language (the use of Hebrew and Yiddish), ethnic belonging.</p> <p>Candidates might discuss the impact of hostile secularist ideologies on Jewish identity. They might discuss whether living in Western liberal democracies threatens Jewish identity.</p> <p>Candidates might discuss whether observance of the traditional Jewish piety plays the central role in defining and maintaining Jewish identity in the 21st century. They might discuss how Jews who are not religious would define their Jewish identity. They might discuss whether political Zionism has supplied a substitute for religious Jewish identity.</p> <p>AO2</p> <p>In their evaluation, candidates might argue that 21st century Jews face the increasing secularisation of Jewish identity, and they might be able to give examples, including the lack of traditional piety among contemporary Jews evidenced in low, regular synagogue attendance. Some might cite the increasing rate of intermarriage among Jews in the Diaspora.</p> <p>Others might argue that 21st century Jews are no more alienated from Judaism than Jews of recent past generations. Some might argue the success of Hasidic groups who have adapted to living in large Western metropolises without loss of identity.</p>	35	

Question	Indicative Content	Marks	Guidance
	Some might argue that Jewish identity is not a problem for 21 st century Jews; the halakhah defines who is a Jew, and that is the end of the matter.		

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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