

# **Religious Studies**

Advanced GCE **G589**

Judaism

## **Mark Scheme for June 2010**

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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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## 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.

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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, i.e. 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.

| Band  | Mark /21     | AO1  | Mark /14     | AO2   |
|---|--------------|--|--------------|---|
| <b>0</b>  | <b>0</b>     | absent/no relevant material  | <b>0</b>     | absent/no argument  |
| <b>1</b>  | <b>1-5</b>   | almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> <p style="text-align: right;"><i>a.c.i.q</i></p>  | <b>1-3</b>   | very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• little or no successful analysis</li> <li>• views asserted with no justification</li> </ul> <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 |              |  |              |   |
| <b>2</b>  | <b>6-9</b>   | A basic attempt to address the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• might address the general topic rather than the question directly</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> <p style="text-align: right;"><i>b att</i></p> | <b>4-6</b>   | a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but little justification</li> </ul> <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        |              |  |              |   |
| <b>3</b>  | <b>10-13</b> | satisfactory attempt to address the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>sat att</i></p>  | <b>7-8</b>   | the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> <li>• views asserted but not fully justified</li> </ul> <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        |              |  |              |   |
| <b>4</b>  | <b>14-17</b> | a good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> <p style="text-align: right;"><i>g att</i></p>  | <b>9-11</b>  | a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• some effective use of evidence</li> <li>• views analysed and developed</li> </ul> <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                |              |  |              |   |
| <b>5</b>  | <b>18-21</b> | A very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>vg/e att</i></p>   | <b>12-14</b> | A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• uses a range of evidence</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <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           |              |  |              |   |

- 1 **Assess the view that a return to the Promised Land means that Judaism now, more than ever, must be concerned with environmental issues.** [35]

**AO1**

Candidates might approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this question candidates might approach their answer by outlining the historical context of the return to the Promised Land and then moving to a discussion of current environmental concerns and Jewish teaching surrounding such principles, or they might focus only on the environmental issues: either approach is suitable.

In their argument candidates might draw upon Jewish teaching and traditions, make reference to historical events and expound biblical teaching on the environment and the Land – it is likely that candidates will, where possible, discuss the scriptural background to these events/teachings. Candidates might begin their discussion by focusing on the concept of stewardship and relevant scriptural background (e.g. Genesis); they might argue that it is Jewish responsibility to care for the whole of the planet, not only for the Land of Israel.

Candidates might discuss the Year of Jubilees and discuss what relevance this law has for modern society and how it could be implemented. Discussion might turn to the establishment of kibbutzim during the return to the Promised Land and how kibbutzim have had a part to play, or not, in environmental issues. Candidates might discuss Jewish responses to environmental issues from the Talmud; for example, respect for animals and nature.

Candidates might turn to a discussion of Tu B'Shevat (New Year for Trees) and Tithing. They might consider the environmental implications of irrigation and water being taken from the Jordan which has affected the levels of the Dead Sea. Candidates might discuss how the effect of Zionism and the return to the Land has impacted on the physical environment of the land –war, population increase, building, tourism etc. They might discuss the differing religious and political views surrounding the Promised Land and how these support or reject environmental concerns.

**AO2**

Building on the AO1 discussion, candidates might explore the relevance of this question for the 21st century and discuss the different ways in which people might undertake or understand their role vis-a-vis the environment within the different divisions of Judaism. Answers might develop the fact that for many Jewish people in today's society a return to the land, rather than the environment, might be seen as more important. However, they might argue that respect for the environment is a key feature of Judaism and as such, it always has been and always will be important. Candidates might focus on how, since return to the Land, the land has been damaged or improved.

It is important that candidates offer reasoned argument in support of their conclusion. This is a broad question which enables the candidate to answer with either breadth or depth of response; it is, therefore, important that the conclusion draws together their argument presented within the essay.

**2 'Messianic hope is of no real importance to Progressive Jews'. Discuss. [35]**

**AO1**

Candidates might approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this question candidates might approach their answer by outlining the principle features of Progressive Judaism and then discuss the concept of Messianic hope or they might take a more textual/historical approach. Candidates might begin by setting Progressive Judaism in context and offering an overview of the origins and teachings of this 'group' in order to set the context for discussion of Progressive views re. the Messianic age. Candidates might argue that, as Progressive Judaism has long denied that there will be an individual messiah who will carry out the task of perfecting the world, Messianic hope is of no real importance.

Candidates might look at the historical and textual idea of the Messianic hope as presented in Isaiah, Malachi and Maimonides. Candidates might offer discussion of both text and context: textual, linguistic, and historical-critical exegesis might be outlined to support the candidate's argument. Candidates might discuss eschatology and the symbolic and/or literal interpretation of the textual traditions. They might discuss the importance of the concept of Messianic hope when these texts were written and discuss their present day interpretation by the different groups within Judaism.

**AO2**

Candidates might begin discussion by arguing that the idea of the Messiah has always been a hope for Judaism and will remain so. Candidates might then discuss that as this hope is still unfulfilled that this ideal needs to be modified in the modern world; they might argue that Progressive Judaism does this successfully or not. Candidates might explore the different ways in which Messianic hope is understood and interpreted within the different divisions of modern Judaism and compare and contrast them.

The most important thing is that candidates analyse the ideas and compare them, reaching their own developed and argued conclusion. It is expected that this argument will develop from the AO1 discussion. Candidates are free to reach a conclusion that Messianic hope has no importance for Progressive Judaism or that it is important but in a way that is different from traditional views.

**3 'The biblical exile should be seen as the most important event in the development of the modern Jewish concept of a return to the Promised Land'. Discuss. [35]**

**AO1**

Candidates might approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this question candidates might approach their answer by outlining the historical and textual sources they have looked at re. the exile and return and then compare and contrast these with the concept of the Promised Land and the present day State of Israel and Zionistic thought. They might dismiss or agree with this statement straight away and use evidence they have looked at to support their thinking and argument.

Candidates might begin by outlining and considering the historical evidence of exile in Babylon. They might discuss that the exile was a period of absence from the land followed by return and compare and contrast this with historical absence and return since –for example, the Diaspora, Zionism, return to the present day State of Israel etc. They might argue whether the exile provided the impetus for the concept of a return to the Promised Land or whether this idea 'as a concept' comes from earlier or later thinking. They might conclude that the prophets spoke of a return to the land and that these texts hold as much importance now as they did when they were first written.

Candidates, might of course argue that Zionism and not the biblical exile is the most important development in modern Jewish thought re. return to the land. Candidates might outline the origins, purposes and different types of Zionism and relate this discussion to the question. They might also discuss other events of the 20th century which have featured heavily in a return to the Land – Herzl, the role of the British Mandate, the Holocaust, Ben-Gurion, the creation of the State of Israel etc.

### AO2

Candidates might begin discussion by arguing that the idea of the return to the Land was a hope during the exile, and again after return and the subsequent events of the Diaspora. They might conclude that the biblical exile provides a scriptural basis for exile and return and, therefore, should be seen as important for modern thinking, or, that Zionism and other political ideas are the most relevant for the modern Jew. Candidates might explore the different ways in which exile, return and the concept of the Promised Land are understood and interpreted within the different divisions of modern Judaism and compare and contrast them.

The most important thing is that candidates analyse the ideas and compare them reaching their own developed and argued conclusion. It is expected that this argument will develop from the AO1 discussion. Candidates are free to reach a conclusion that biblical exile has no importance for modern thinking surrounding the Promised Land or that it is important.

## 4 'Hasidism can never be viewed as true Judaism'. Discuss. [35]

### AO1

Candidates might begin by outlining their understanding of the terminology of the question -'Hasidism' and 'true Judaism' - and develop argument from this. Answers might focus on a chronological history of the Hasidim and use this to discuss whether the Hasidim are the true Jews or might approach the question in a more general style; either approach is valid.

Candidates might choose to discuss the history and spread of the Hasidic movement, opposition that the movement has faced, and their current position within the United Kingdom and world Jewry. Areas which candidates might discuss in reaching their conclusion are wide-ranging: they might discuss the philosophy of the Hasidim, their liturgy, dress and traditions etc., arguing whether these differences are positive or not, and whether these can be used to support or reject the statement of the question.

Candidates might outline that Hasidic Judaism is not one movement, but a collection of separate individual groups with some commonality and use this to support or reject the statement of the question. They might go on to discuss the developments within the movement in the 20th century and growth of sub-movements like Lubavitch. Candidates might discuss the Orthodox view of the Hasidic movement and how they do / do not see that it is closely related to Mosaic tradition, to the scriptures and the Talmud etc. Candidates might compare and contrast Hasidism with other divisions within Judaism. Candidates might outline the strong Messianic teaching within the Hasidic movement and draw on those materials looked at in the unit on the Messianic hope; they might analyse where this stance places the movement re. 'true Judaism'. Candidates might discuss family life and ritual family purity and discuss how relevant these issues are to 21st century Judaism.

### AO2

Candidates are unlikely to come down on either side of this argument as it would be very difficult to reach any conclusion; what is important is that they offer reasoned argument in support of their conclusion. This is a broad question which enables the candidate to answer with either breadth or depth of response; it is, therefore, important that their conclusion draws together their argument presented within the essay answer.



Candidates might conclude that many of the ideas of the Hasidim are alien to the Reform movement, and that aspects of this group are also rejected by the Orthodox. They might, however, on the other hand, argue that there is evidence of Hasidic ideas and traditions becoming more popular in 21st century and might provide argument as to why this is. Candidates might discuss that ultimately there is only one Judaism and so the question is an oxymoron. They might conclude that there are so many divisions within Judaism that no one group should be seen as the more true. What is important is that the candidate engages in discussion using evidence and reaches a well argued conclusion.

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