

Religious Studies

Advanced Subsidiary GCE

Unit **G579**: 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.

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

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 approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid.</p> <p>Candidates might begin by outlining their understanding of the meaning of the term Talmud ie the authoritative compilation of rabbinic traditions and discussions about Jewish life and law, consisting of the Mishnah of Judah the Prince and a Mishnah-extension known as the Gemara ('completion'). They might explain that there are two versions of the Talmud: the Jerusalem or Palestinian Talmud (4th century CE) and the longer Babylonian Talmud (6th century CE).</p> <p>In their answer, candidates might consider eg the work of the Geonim (the heads of the leading rabbinic academies in Sura and Pumbeditha) and their attempts to safeguard the halakhah by deciding points of legal controversy. They might explain their method of writing extensive responsa (explanations and decisions to actual questions). They might explain that such questions were often about situations for which no precedent existed.</p> <p>Candidates might explain the attempts to codify the halakhic material to provide easy access to the definitive legislation. They might discuss eg the <i>Mishneh Torah</i> ('Repetition of the Law') written by Maimonides, and the <i>Shulchan Aruch</i> ('The Arranged Table') of Joseph Caro.</p> <p>Candidates might explain that Talmudic and halakhic scholars continue to write responsa today, and they might be able to give examples eg questions to which modern technology give rise.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Some candidates might disagree with the statement, perhaps arguing eg that insofar as the Talmud contains the Oral Torah, and the Oral Torah is from G-d, then the Talmud has great status for Judaism. Some might argue eg that the rabbis of the Talmud were divinely inspired in their work. Some might argue eg that the religious and ethical teachings of the Talmud have given meaning to Jewish life throughout the generations.</p> <p>Others might agree with the statement, perhaps arguing that the Oral Torah is merely the product of the rabbinic tradition, and therefore the Talmud was composed not by G-d but by man. Some might argue that the tractates of the Talmud contain the laws, customs and traditions of Judaism that earlier generations of rabbis imposed upon the Jews, and for reasons which no longer have relevance.</p>	10	

Question	Indicative Content	Marks	Guidance
2 (a)	<p>Candidates might begin by outlining their understanding of the term Written Torah, ie the Pentateuch or Five Books of Moses. They might explain that Orthodox Jews believe that the content of these books was revealed directly to Moses by G-d on Mount Sinai. They might explain that Progressive Jews accept the results of biblical scholarship which suggest that the Pentateuch is a composite work embodying at least four distinct sources and all of them later than Moses.</p> <p>Candidates might explain that for Orthodox Jews the authority of revelation is unchallenged and therefore the Written Torah remains the primary guide to Jewish belief and behaviour today. They might be able to give examples of one or more of the beliefs, ethics, practices and social aspects of Judaism prescribed in the Five Books. They might explain that the Oral Torah is necessary to clarify questions of right conduct not given in detail in the Written Torah.</p> <p>Candidates might discuss the consequences of Progressive Judaism's rejection of G-d as the source of all Torah. They might explain that for Progressive Jews the teaching of the Written Torah is but one consideration among many when it comes to the assessment of Jewish belief and life today, eg Jews might find truth in the discoveries of science. They might explain that for Progressive Jews, the Written Torah is inspired and valid to the extent that its teachings are consistent with reason and experience, and they might be able to give examples, such as Progressive Judaism's rejection of the dietary laws.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might agree with the statement, perhaps arguing that the Torah is the word of G-d and that it should be written and read in its original – some might argue, 'sacred' – language. They might argue that having the Torah in the vernacular means the loss of understanding of Hebraic concepts and Jewish values best conveyed through the Hebrew idiom.</p> <p>Others might argue eg that having the Torah in Hebrew is an unnecessary barrier to belief; that Hebrew was the spoken language of the ancient Israelites but it is not the spoken language of most Jews living in the world today. They might argue that use of the vernacular means that all Jews can understand what is written.</p>	10	

Question	Indicative Content	Marks	Guidance
3 (a)	<p>Candidates might begin by explaining that Shavuot (the Feast of Weeks) is observed in May or June on 6th Sivan, and seven weeks after the second night of Passover (viz. 'counting the omer'). They might explain that it is also known as Pentecost because it comes 'fifty' days after Passover. They might explain that it was originally an agricultural festival marking the wheat harvest and was one of the three Pilgrim Festivals celebrated in Jerusalem. They might explain that the festival was given new meaning by the early rabbis as the 'season of the giving of our Torah'; an association derived in part from the book of Exodus, which dates the revelation at Sinai to the third month (counting from Nisan) ie Sivan.</p> <p>Candidates might explain that in the time of the Temple, farmers brought the first-fruits of the field to the Temple as tokens of gratitude to G-d. They might explain that, today, it is customary to decorate synagogues with flowers and greenery, illustrative of both the harvest theme and the lush vegetation around Mount Sinai when the Torah was given. They might explain that honey and milk foods are distributed, since these serve as a reminder of Israel, 'the land flowing with milk and honey'. They might explain that some congregations spend the entire Shavuot night studying Torah, a custom first mentioned in the Zohar. They might explain that the book of Ruth is read at the synagogue service, possibly because of its harvest setting. They might explain that in Israel today Shavuot is a one-day holiday, and elsewhere a two-day holiday.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Some candidates might agree that Shavuot is the least important of the three Pilgrim Festivals, perhaps arguing that it is not assigned to a specific date in the Torah, and there is no special ritual prescribed to give it drama or impact, like the seder and hagadah on Passover, and the lulav, etrog and sukkah on Sukkot. Some might argue that, unlike the other two, Shavuot lacks historical explanation in the Torah: Passover commemorates the Exodus event, and Sukkot recalls the Israelites' forty years wandering in the wilderness. Some might argue that Shavuot is less significant as it lasts for only two days (one in Israel), whereas the other two are eight-day festivals.</p> <p>Other candidates might disagree, perhaps arguing eg that all three Pilgrim Festivals are equally important since all three are commanded in scripture. Some might argue that Shavuot cannot be less important since it commemorates the time when the Torah was given to Moses on Mount Sinai. Some might argue that all three have an agricultural association, assigned to a specific harvest season.</p>	10	

Question		Indicative Content	Marks	Guidance
4	(a)	<p>Candidates might begin by explaining that the home is of importance in strengthening Judaism and its teachings. They might explain that the home is the place where most people first encounter Jewish ritual and where much of Jewish life takes place. They might discuss the role of parents in giving their children a feeling of warmth for the faith and in creating a Jewish outlook on life.</p> <p>Candidates might discuss the transmission of faith in the home through festivals (notably, the Sabbath), and the lifecycle rituals of brit milah (circumcision) and simchat bat (welcoming ceremony for baby girls) that welcome the child into the Jewish community. They might discuss the importance of a Jewish kitchen and other aspects of Jewish living which aid the individual on the road to holiness. They might discuss the importance of ritual objects in the home which serve as a continuing witness to G-d's presence eg the mezuzah, candlesticks and kiddush cups.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Some candidates might agree that the home is the more important, perhaps arguing eg that this is the place where the ancient traditions are perpetuated: candles are lit, prayers said, Jewish history relived. Some might argue eg the declining numbers of Jews attending synagogue for worship. Some might argue the decline in the number of synagogues, and the difficulties faced by some families in accessing a synagogue.</p> <p>Others might disagree and argue the importance of the synagogue over the home. They might discuss eg the increasingly secular approach to life and the lack of knowledge of their faith of an increasing number of Jewish parents.</p> <p>Some might argue that home and synagogue are equally important, perhaps arguing the synagogue's importance as a centre for worship/spiritual direction/educational programmes, and the link between home and synagogue in preparing the individual to follow a way of life marked by holiness.</p>		

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 <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms. <p style="text-align: right;"><i>L1</i></p>	1–2	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>L1</i></p>
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 <ul style="list-style-type: none"> 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. <p style="text-align: right;"><i>L2</i></p>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification. <p style="text-align: right;"><i>L2</i></p>
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 <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>L3</i></p>	5–6	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>L3</i></p>
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 <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate. <p style="text-align: right;"><i>L4</i></p>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one viewpoint. <p style="text-align: right;"><i>L4</i></p>
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 <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>L5</i></p>	9–10	A very good/excellent attempt to sustain an argument <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>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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