

Religious Studies

Advanced GCE **2778**

Judaism 2

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.

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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. *Weighting: 65% [A2]*

AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

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.

*

Synoptic skills and the ability to make connections: these are not explicitly required in units 2781-2790, as their assessment is focused in the Connections units 2791-2795, but any evidence should be taken into account when matching the work to a level.

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.

Levels of Response descriptors for A2 Units 2771 – 2780

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> a little relevant material some accuracy Communication: often unclear or disorganised	1-3	states a point of view (pov) <ul style="list-style-type: none"> shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question (g att) <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view Communication: generally clear and organised
6	24-26	a very good attempt to address the question (vg att) <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument (vg att) <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material (exc rep) <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument (exc rep) <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1 'The ideal of the Promised Land is not fulfilled by the State of Israel.' Discuss. [45]**A01**

Candidates may approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this question candidates may begin by explaining the geographical boundaries and various references to the Land as outlined in the halakha. Reference to the importance of the Land within biblical covenantal promises and in the Liturgy may also be examined in discussing the question aims; reference, for example to the Abrahamic covenant, the wilderness wanderings and eventual entry into the Promised Land may be made. Candidates may turn to discuss the exile in Babylon and how this absence from the Land can be interpreted vis-a-vis the concept of the Promised Land; candidates may outline textual evidence as to why the exile occurred and discuss the theological, historical and textual-critical issues surrounding the biblical record of the exile and the period of absence from the Land.

Candidates may then move to a discussion of the historical background to the establishment of the State of Israel and perhaps the various names given to the Land throughout history. Candidates may engage in a discussion of the Diaspora and then move to outline more modern events surrounding the establishment of the State. Candidates may outline the origins and purposes of Zionism and may link this to the ingathering of the Jewish People in Eretz Israel through Aliyah. Candidates may choose to further develop this argument by explaining key features of Zionist thought, and other events of the 20th century which have featured heavily in both the creation of the State of Israel and the development of the notion of the Land within Jewish thinking – for example, Herzl, the role of the British Mandate, the Holocaust, Ben-Gurion etc.

Although, candidates may focus on the historical and political factors involved in the formation of the modern day political State, higher level answers will need to address both the modern day State and the biblical/religious ideal of the Promised Land. The relationship between the religious ideal of the land and the present day State of Israel, and between biblical text and historical context, may be explored.

A02

In evaluating the question demands, candidates may dismiss or agree with this statement straight away and use evidence they have looked at to support their thinking and argument.

Candidates may analyse the difference between the ancient historical view of the Promised Land and the reality of the modern day State of Israel. Candidates may choose to compare and contrast these viewpoints and discuss the reality that the present day State of Israel has both a religious and secular dimension. Candidates may turn their attention to evaluating if the ideal of the Promised Land can be fulfilled by the present day State when this has both a secular and religious dimension; they may try to evaluate what is meant by 'ideal' and how this could be interpreted differently by different groups within Judaism.

Candidates may focus on the territorial claims and the political schism which is an ever-present feature of modern day Israel and evaluate how this supports or negates the question asked. It is expected that argument will develop from the AO1 discussion; candidates are free to reach a conclusion that the ideal of the Promised Land is, or is not, fulfilled by the State of Israel.

2 'Judaism has many different groups but only one theology.' Discuss. [45]**AO1**

Candidates may approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. Candidates may commence by outlining their understanding of the terminology of the question - 'Judaism' and 'theology' - and develop argument from this.

In considering the question candidates may examine the different groupings in Judaism within the United Kingdom: Orthodoxy, Neo-Orthodoxy, Conservative, Reform and Liberal traditions. Candidates may look at each group in turn and discuss key practices and beliefs and relate this to the question aims or they may take a more overarching or thematic approach; either approach is valid.

Answers may focus on a chronological history of the origins of, the development of, and spread of, the different groups within world Jewery and the United Kingdom; candidates may choose to outline some of the theological principals and historical circumstances which have led to the formation of the different groups in order to provide context. Candidates may choose to compare and contrast differences in theology between the groups and the ways in which these beliefs are reflected in Jewish life and practice. Areas which candidates may discuss are wide-ranging: they may explore the philosophies and theologies of the different groups, their liturgies, dress, 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.

AO2

In evaluating the question demands, candidates might consider those aspects of Jewish theology – monotheism, the Ten Commandments, Scripture, rituals, historical traditions etc., which unify Judaism and which form the overarching concepts within the religion in spite of groupings or other methods of identification.

Candidates may, however, argue that apart from belief in one G-d there are significant and fundamental theological principles which have divided Judaism into groups. Candidates may discuss that these differences cause conflict, antipathy and dissent and they may argue, therefore, that there is no unifying theology. Candidates may, however, conclude that the existence of a variety of opinions and belief systems is in fact a strengthening aspect within a religion which enables the stimulation of interest and debate, and which can have a positive effect on religious growth.

Some candidates may examine what they perceive as the strengths and weaknesses of each of the groups within the 21st century. They may conclude that in spite of differences in both theology and practice there is still, in the identity of a person as a Jew, a cause for unity whatever the tradition.

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

3 'Judaism today is not sufficiently aware of the significance of post-Holocaust theology.' Discuss. [45]

AO1

Candidates may approach this question from a variety of perspectives; in considering this question candidates may approach their answer by outlining the principle features of each scholar and then engaging in comparison or the answer may be comparative throughout; either approach is suitable.

Candidates may begin by outlining the historical context to the Holocaust –the origins and scale of the Holocaust, anti-Semitism etc. They may discuss the physical and theological consequences of the Holocaust as an introduction to the thinking of Rubenstein, Fackenheim or any other Holocaust theologian/thinker studied (the specification does not make reference to any specific scholar to study). Discussions of theodicy as a way in which monotheistic faiths have attempted to reconcile the G-d of classic theism with the events of the Holocaust may also be touched upon.

Candidates may outline the reasons as to why the scholars came to these conclusions and how scholars and society as a whole, both Jewish and non-Jewish, have reacted to these theories. Candidates may outline the Orthodox and Progressive responses to the Holocaust and then compare and contrast these viewpoints with the conclusions reached of the specific thinkers outlined.

AO2

In evaluating the question demands, assessment may be made to the success, value and helpfulness of both the theories outlined in the AO1 section of the answer and the conclusions reached by Orthodox and Progressive Judaism as to arguing or the significance, or non-significance, of post-Holocaust theology.

Candidates may argue that post-Holocaust theology has assisted world Jewry to come to terms with this act of genocide, and may argue that post-Holocaust theology is essential in order for faith to be maintained, or in some cases, for a Jewish identity without faith to be followed.

Analysis might also focus on the relative importance of both the event and the theological responses to it within modern Judaism. Some candidates may develop the argument by suggesting that the Holocaust represents another episode or event in the long history of the persecution of the Jews which has become assimilated into the tradition. Candidates may argue, however, that the Holocaust is a formative experience not only in the history of the Jewish people but humanity as a whole. Candidates may make reference to the significance and importance attached, or not, to the act of remembrance; they may discuss both Yom Hashoah and Holocaust Memorial Day in order to argue that Judaism is, or is not, aware of the significance of the Holocaust. They may then argue if this act of remembrance brings with it an awareness of the significance of post-Holocaust theology.

4 'The Messianic hope is the most important concept in Judaism.' Discuss. [45]**AO1**

In considering this question candidates may discuss the importance attached to the Messianic hope by various divisions within Judaism, they may choose to outline the various interpretations and understandings of this hope today within Orthodox and Progressive Jewish groups, or they may choose to outline the principle features of Messianic hope within the set texts. Answers may, therefore, compare and contrast different views of Messianic hope or may set out a linear argument; either approach is valid.

Candidates might explore the concept of Messianic hope within Scripture, with reference to Isaiah and Malachi; candidates may also, if relevant, refer to other prophecies that they have studied which discuss the Messiah. Some may be aware of the similarities and variations within the texts and discuss theological concepts of the Messianic hope in order to address the question demands. Candidates may also choose to discuss the eschatological and symbolic and/or literal interpretation of the textual traditions and how this has impact upon modern understandings of Messianic hope. Candidates may argue that these books, and present interpretations within 21st century Judaism, present complementary or contradictory views of the Messiah.

Candidates are likely to consider the differing understandings of the coming of the Messiah within Judaism today. They may explore, on the one hand, the literal idea of the Orthodox tradition that the Messiah, preceded by the return of Isaiah will come to rule the World and then outline, on the other hand, the Progressive view that it is a Messianic Age which is awaited, or indeed, in which they are already living. Candidates may, therefore, compare and contrast the ways in which Isaiah and Malachi are interpreted by Orthodox and Progressive Jewish groups. Candidates may also discuss the teachings of Messianic hope as represented by Maimonides.

AO2

In evaluating the question demands, candidates might consider whether it is the Messianic hope as a theological concept that is more important than the different interpretations of understanding of the Messiah. Some may argue that the differing ideas are important and perhaps compatible. Candidates may argue that these different/similar views of the Messiah are an important concept for the continuation and survival of Judaism or may argue that differences in interpretation cause unnecessary division and lack of unity.

Candidates may argue about the validity of such interpretation today and if this belief still has relevance for the 21st century believer. Some candidates may examine what they perceive as the strengths and weaknesses of Messianic hope for the different groups within Judaism in the 21st century.

Some candidates may approach the evaluation as a comparison of the relative value/importance of other theological concepts in comparison with belief in the Messiah eg ethical monotheism, halakha, worship, the Land etc., and make a valid case for the views chosen. This is a broad question which enables the candidate to answer with either breadth or depth of response; it is important, therefore, that the candidate reaches a conclusion which draws together their argument presented within the essay answer.

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