

GCE

Religious Studies

Unit **G589**: Judaism

Advanced GCE

Mark Scheme for June 2015

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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 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.

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	Answer	Marks	Guidance
1	<p>AO1</p> <p>Candidates might begin by outlining their understanding of the term Holocaust: the persecution and attempted annihilation of European Jewry by the Nazi regime and its collaborators between 1933 and 1945.</p> <p>Candidates might discuss historic manifestations of anti-Judaism and Jew-hatred prior to the rise of Hitler and Nazism, including Christian attitudes and teaching, 19th century racial theories of history, the identification of Communism with Judaism.</p> <p>Candidates might discuss the reasons for the rise of Hitler and Nazism, including Germany's defeat in WWI, the harsh treaties imposed upon Germany and the defeated nations, the resultant economic shambles in Germany. They might discuss Hitler's movement of national regeneration with its negative impulse of the Jew as hate-figure and threat.</p> <p>Candidates might discuss Hitler's pursuit of the political objectives laid down in <i>Mein Kampf</i>, and whether his ideas and intentions and actions were decisive for the Holocaust (the view of 'intentionalist' historians). They might discuss whether the Holocaust was a product of unplanned evolution within lower ranking Nazi society (so, 'functionalist' historians).</p> <p>Candidates might discuss views which suggest that the Holocaust was divine punishment: the Holocaust happened because the Jews had been lured into modern idolatry (the secular socialism of Eastern Europe or the materialism of American Jewry), and away from traditional orthodoxy and Torah-based piety (Maza); the Holocaust happened because the Jews of Eastern Europe (the principal victims) had refused to modernise - their</p>	35	

Question			Answer	Marks	Guidance
			<p>orthodoxy and piety were medieval (Maybaum).</p> <p>AO2 Candidates might argue that for Hitler the Jewish presence posed such a serious menace to Aryan society that it must be annihilated; therefore, when he came to power, the dictator waged genocidal war against the Jews. They might argue that Hitler's intentions were pivotal in the process leading up to the Holocaust because of his dominant position within Nazism.</p> <p>Others might argue that there was no master plan for the Holocaust but the programme of mass extermination developed out of the practice of sporadic murders of groups of Jews (Broszat's view).</p> <p>Some might argue that the conception of the Holocaust as divine punishment defends G-d's power but makes G-d's love or justice incredible.</p>		
2			<p>AO1 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 their discussion by considering the Biblical teaching in relation to concepts of life after death, including the soul, retribution, Sheol, etc.</p> <p>They might discuss the further development of eschatological thinking in the Maccabean period and in the Talmud, and the development of interconnected doctrines such as the immortality of the soul, the doctrine of the Messiah, and the resurrection of the dead. They might discuss how these concepts remain central in Orthodox teaching, whether this is expressed as resurrection of the</p>	35	

Question	Answer	Marks	Guidance
	<p>body, the immortality of the soul, or a combination of both. They might discuss the concept of reincarnation (gilgul), and whether this is a commonly held belief in Orthodox teaching.</p> <p>Candidates might begin their exploration of Progressive teachings by discussing the relevant statement of belief in the Philadelphia Platform (1869) which rejects the notion of bodily resurrection, and asserts that belief in immortality refers only to the after-life of the soul. They might discuss Reform's rejection of Gehinnom and Eden (Hell and Paradise) as ideas not rooted in Judaism.</p> <p>Candidates might discuss more recent thinking which views 'life after death' as a metaphor for continuing repute or influence.</p> <p>AO2 In considering their argument, candidates might discuss the relevance of teachings about life after death for 21st century Judaism.</p> <p>They might compare and contrast the ways in which Orthodox and Progressive scholars have attempted to address philosophical issues, such as the meaning of the doctrine of the resurrection of the dead.</p> <p>Whether or not the teachings of Progressive Judaism on life after death are more convincing to modern Jews than the teachings of Orthodox Judaism is for the candidate to decide.</p>		

Question	Answer	Marks	Guidance
3	<p>AO1</p> <p>Candidates might begin by outlining their understanding of the term 'Zionism': the movement which sought to re-establish a Jewish state in Palestine and the resettlement of Jews in that land.</p> <p>They might explain that many leading Zionists were secularists. They might discuss the secularist goal of a distinctively Jewish nationalism without commitment to any form of Judaism. They might discuss Herzl's goal of recreating the biblical State of Israel by political means. They might discuss Ginzberg's cultural Zionism.</p> <p>They might explain that many religious Jews eventually embraced Zionism and give reasons for this, including the belief that populating the Land of Israel was a religious obligation. They might discuss the views of Rav Kook, a leader of the Mizrachi Zionists and first Chief Rabbi of modern Israel, who, on occasions, upheld the efforts of the secularists against those who opposed the movement in Palestine.</p> <p>They might discuss the events surrounding the establishment of the Jewish state in 1948. They might discuss the continuing activity of the Zionist movement today.</p> <p>AO2</p> <p>In their evaluation, some might argue that with the creation of the sovereign Jewish state, the goals of the political and cultural Zionists have been achieved. They might argue that Jews living in the State of Israel are free politically, free from anti-Semitism, free to speak their own language, free to bring up their children in Jewish schools.</p>	35	

Question			Answer	Marks	Guidance
			<p>Others might argue that although the existence of the Israeli state is secure, Jews living in Israel are still effectively on a war footing with their Arab neighbours and do not enjoy peace.</p> <p>Some might argue that the newly-established Jewish state is merely a secular creation with no claims to being a theocracy, and therefore the primary goal of religious Zionists has not been achieved: 'The Land of Israel for the people of Israel according to the Torah of Israel' (slogan of the Mizrachi movement).</p> <p>Others might argue that Shabbat and the Jewish festivals are public holidays in Israel and government departments display Jewish symbols; therefore, the Jewish religion cannot be separated from the state.</p>		
4			<p>AO1</p> <p>Candidates might begin by providing an outline summary of the historical development of Reform Judaism in the United Kingdom. They might discuss the establishment of the West London Synagogue (consecrated in 1842), and the subsequent evolution of Reform in the UK. They might discuss the work of 'The Reform Synagogues of Great Britain' (now, 'The Movement for Reform Judaism').</p> <p>Candidates might provide an outline summary of the historical development of Liberal Judaism in the United Kingdom. They might discuss the circumstances surrounding the founding of the 'Jewish Religious Union' (1902), and the subsequent evolution of Liberal Judaism. They might discuss the work of The Union of Liberal and Progressive Synagogues' (now, 'Liberal Judaism').</p> <p>Candidates might discuss the particular beliefs and attitudes of the two movements, including the respective</p>	35	

Question	Answer	Marks	Guidance
	<p>approaches to Torah and the rabbinic tradition, the nature of the liturgy, Zionism and the State of Israel, Messianic hope, contemporary social issues. Candidates might then go on to discuss how these beliefs have been worked out in practice.</p> <p>Candidates might discuss whether the respective ideologies have changed over the years.</p> <p>Candidates might discuss the extent to which the two movements share fellowship and co-operation, including their joint sponsorship of the Leo Baeck College for education and rabbinic training.</p> <p>AO2</p> <p>Candidates might agree with the statement, perhaps arguing that recent developments in Liberal ideology have so blurred the distinctions between Reform and Liberal Judaism that the one is now barely distinguishable from the other, and they might be able to give examples: Liberal Jews now use more Hebrew in services, and there is greater use of the tallit and kippah. Some might argue that the majority of Reform and Liberal rabbis in the UK receive their ordination training at Leo Baeck College.</p> <p>Others might disagree with the statement, perhaps arguing that Reform Judaism in the UK tends towards a more conservative outlook, while Liberal Judaism is more radical in its approach, and they might be able to give examples: the willingness of Liberal Jewish rabbis to celebrate same-sex partnerships in synagogues with a Service of Commitment and using more of the traditional symbolism associated with Jewish weddings.</p>		

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 L1	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 L1
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 L2	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 L2
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 L3	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 L3
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 L4	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 L4
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 L5	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 L5
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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