

GCE

Religious Studies

Unit **G579**: Judaism

Advanced Subsidiary GCE

Mark Scheme for June 2016

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2016

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. |

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 | Mark | Guidance |
|----------|-----|---|------|----------|
| 1 | (a) | <p>Explain the religious importance of the Nevi'im for Jews today.</p> <p>Candidates are likely to begin by outlining their understanding of the meaning of the term Nevi'im: 'Prophets'; the second section of the Tenakh.</p> <p>Candidates might discuss the content of the Nevi'im. They might explain the division of the Nevi'im into the Former Prophets and the Latter Prophets, and they might discuss the differences between the two. They might discuss the principal themes of the books, including G-d's activity in history. They might discuss the belief that Torah is revealed in the writings of the prophets.</p> <p>Candidates might discuss the importance of the Nevi'im for Jews today in ethical behaviour, including the prophetic insistence on justice and righteousness as fundamental moral principles. They might, for example, refer to contemporary Jewish teaching on tsedaqah - righteousness or charity as derived from the prophets (notably Amos) and now fundamentally important as part of synagogue affiliation.</p> <p>They might refer to the way the prophets have shaped contemporary theological discussion of: the belief that God's commandments must be upheld by all; the message of repentance and redemption; the hope for a Messiah.</p> <p>Candidates might explain that a reading from the Prophets (haftarah) follows the Torah reading on Sabbaths and festivals.</p> | 25 | |

| Question | | Indicative content | Mark | Guidance |
|----------|-----|--|------|----------|
| 1 | (b) | <p>'For modern Jews the Nevi'im is less important than the Torah.' Discuss.</p> <p>Some candidates might maintain that it is a mistake, perhaps arguing the view of Progressive Judaism that one cannot assume that Moses was granted such an exalted vision of G-d as was granted to later prophets.</p> <p>Some might argue that the ethical teachings of the Nevi'im are more relevant to Jews today than the ritual laws of the Torah.</p> <p>Others might argue that the Torah was directly revealed by G-d and therefore it remains of paramount importance to Jews.</p> <p>Some might argue that it is the Torah that directs Jews how to conduct their lives and that the efforts of the Prophets were merely aimed at promoting greater allegiance among Jews to the teachings of Torah.</p> | 10 | |

| Question | | Indicative content | Mark | Guidance |
|----------|-----|--|------|----------|
| 2 | (a) | <p>Explain why the mitzvot are central to life within the Jewish community.</p> <p>Candidates might begin by explaining that in Judaism a mitzvah is a particular commandment relating to individual or communal conduct or ritual. They might explain that the rabbis counted 613 mitzvot in the Torah, of which 248 are positive and 365 negative. They might explain that the 613 mitzvot are at the core of the halakhah and cover every area of human life.</p> <p>Candidates might explain that although the Torah does not give specific reasons for many of the mitzvot, it nevertheless provides Jews with an overall reason for obeying them: the people are called to be holy as G-d is holy. They might discuss how the life of holiness is illustrated in the Torah by mitzvot concerned with the sanctity of the person, the sanctity of time, and the sanctity of place, and they might be able to give examples.</p> <p>Candidates might explain that the term mitzvah can also mean a meritorious act or a good deed. They might explain that the mitzvot are both a gift as well as an obligation. They might discuss Orthodox and Progressive approaches to the mitzvot.</p> | 25 | |

| Question | | Indicative content | Mark | Guidance |
|----------|-----|---|------|----------|
| 2 | (b) | <p>Assess the view that it is impossible to keep all of the mitzvot.</p> <p>Some candidates might agree with the statement, perhaps arguing that many laws concern sacrifices and offerings made in the Temple, while others relate to Israel as a theocracy. Some might argue that certain laws only apply to particular people, such as the Kohanim.</p> <p>Some might argue that most agricultural laws are only applicable within the Land of Israel. They might discuss the classification of mitzvot based on the work of Maimonides and the Chofetz Chaim, according to which 77 positive mitzvot and 194 negative mitzvot can be observed outside of Israel.</p> <p>Some might argue that no human being is entirely consistent in his/her religious life.</p> <p>Others might disagree with the statement, perhaps arguing that the rabbinic interpretation of the tradition has allowed Jews to fulfil the mitzvot, and they might be able to give examples such as the obligations of the Temple now met through study, prayer and personal observance.</p> | 10 | |

| Question | | Indicative content | Mark | Guidance |
|----------|-----|--|------|----------|
| 3 | (a) | <p>Explain the nature of Jewish ethical monotheism as practice rather than belief.</p> <p>Candidates are likely to explain the meaning of the phrase 'ethical monotheism' as referring to the belief in the one G-d who is reveals a single set of moral commands and is concerned with people's moral behaviour.</p> <p>They might go on to that G-d sets these moral rules by which people should live and perform, and judges them according to their behaviour. They might discuss how the ethical dimensions to the nature of G-d are emphasised in the Law and the Prophets, and perhaps give examples from the biblical texts.</p> <p>Candidates might discuss the importance of ethical monotheism for Jewish life today in terms of the covenantal relationship between G-d and the Jews, including the correct behaviour of Jews towards the rest of humanity (and, thereby, towards G-d) through observance both of the Ten Commandments and of the 613 mitzvot.</p> | 25 | |

| Question | | Indicative content | Mark | Guidance |
|----------|-----|---|------|----------|
| 3 | (b) | <p>'In Judaism, what you believe is more important than what you do.' Discuss.</p> <p>Some might disagree with the statement, perhaps arguing that even though belief is central to Judaism, it is difficult to state categorically what beliefs are binding on Jews.</p> <p>Others might argue that Jews are required to recite the Shema morning and evening, and this represents the core of Jewish belief.</p> <p>Some might argue that whereas the sages emphasised the charitable disposition of Jews as one of the hallmarks distinguishing them from heathens, they did not emphasise Jewish beliefs. Some might cite Hillel's dictum: 'What is hateful to you, do not do to others; this is the whole Torah, the rest is commentary.'</p> <p>Some might argue that being a religious Jew does require belief in God as creator and revealer, and therefore some adherence to Jewish doctrine.</p> | 10 | |

| Question | Indicative content | Mark | Guidance |
|----------|---|------|----------|
| 4 (a) | <p>Explain the origins and observance of Tishah B'av.</p> <p>Candidates are likely to explain that Tishah B'Av (literally, '[day] nine in [the month of] Av') is a day of mourning for the loss of the First and Second Temples, both of which were destroyed on this date in 586 BCE (by the Babylonians) and 70 CE (by the Romans).</p> <p>Candidates might explain that Tishah B'Av is also associated with other tragedies in Jewish history, including the fall of Bar Kokhba's fortress at Betar in 135 CE, and the expulsion of the Jews from Britain (1290 CE) and Spain (1492 CE). They might explain that some synagogues commemorate the Holocaust destruction on Tishah B'Av.</p> <p>Candidates might explain that Tishah B'Av is the culmination of three weeks of semi-mourning, beginning with the fast of the 17th Tammuz which commemorates the first breach in the wall of Jerusalem by the Romans. They might explain that during this period no joyous occasions are arranged. They might explain that from the first of Av until midday on the tenth, it is customary for Jews to eat no meat and drink no wine - except on Shabbat.</p> <p>They might explain that the fast of Tishah B'Av is observed from sunset on the eighth day of Av and lasts for 25 hours. They might explain that on this day all ornaments are removed from the synagogue, and those assembled for worship take off their shoes and sit on low stools. They might explain that the book of Lamentations is read and mourning prayers are recited.</p> | 25 | |

| Question | | Indicative content | Mark | Guidance |
|----------|-----|--|------|----------|
| 4 | (b) | <p>Assess the view that Tishah B'av has no significance in modern Jewish life.</p> <p>Some candidates might argue that to view the Temple as central to modern Jewish life is to deny the significance of Diaspora Judaism; therefore, mourning the destruction of the Temples is inappropriate.</p> <p>Others might argue that the Temple was not only the centre of Jewish national life but such an important symbol of G-d's relationship with His people that it remains a major focus of Judaism.</p> <p>Some candidates might argue that Tishah B'av is a day to remember the many tragedies that have befallen the Jewish people.</p> | 10 | |

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 • might address the general topic rather than the question directly • selection often inappropriate • 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 but 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 at using evidence to sustain an argument <ul style="list-style-type: none"> • some successful and clear analysis • some effective use of evidence • views analysed and developed <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 | | | | |

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2016

