

Religious Studies

General Certificate of Secondary Education

Unit **B579**: Judaism 1 (Beliefs, Special Days, Divisions and Interpretations)

Mark Scheme for June 2012

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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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
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Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	No benefit of doubt given
	Correct point
	Incorrect point
	Unclear
	Accurate language
	Attempts evaluation
	Development
	Irrelevant, a significant amount of material that does not answer the question
	Too vague

Subject-specific Marking Instructions**General points**

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed,, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, ie no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

AO1 part (d) question

<p>Level 3 5 – 6</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation
<p>Level 2 3 – 4</p>	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
<p>Level 1 1 – 2</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

<p>Level 4 10 – 12</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly <p>Few, if any errors in spelling, grammar and punctuation</p>	<p>Level 2 4 – 6</p>	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately <p>There may be errors in spelling, grammar and punctuation</p>
<p>Level 3 7 – 9</p>	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p>Level 1 1 – 3</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Obligations • Laws • Commandments <p>1 mark for response.</p>	1	RULES also acceptable
1	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Holy texts • Personal experience • Upbringing • Tradition • Philosophical argument <p>1 mark for each response.</p>	2	Answer must focus on WHY not WHAT. Credit any answer that may reasonably be interpreted as making reference to 'why' including design arguments.
1	(c)	<p>responses might include:</p> <ul style="list-style-type: none"> • Monotheism (belief in one god) • Omnipotent (All powerful) • Omnipresent (Ever present) • Omnibenevolent (All caring) • Omniscient (All knowing) • Personal • Creator <p>1 mark for each response</p>	3	

Question		Answer	Marks	Guidance
1	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Judaism is a 'religion of life' and is essentially vague about the nature of the hereafter. Jews believe in eternal life. When they die, a person is with G-d. Some Jews believe in the resurrection of the body in the Messianic Age. The role of G-d's judgement is vital. There are different attitudes regarding a place of punishment and the importance of good deeds in a person's life. Jews have believed in Sheol, Gan Eden and Gehenna. It is left to G-d to decide what will happen after death.</p>	6	<p>Accept reference to Olam HA-ba (the world to come)</p> <p>Only credit reincarnation if it is placed in the context of Kabbalism / Hasidism.</p>
1	(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Religion might exist to provide reassurance in the face of suffering and death. Fear of death is common in contemporary society. Many religions offer guarantees of an afterlife which is a comfort to those near death. Judaism is often described as a religion of life, not death. The existence of G-d reassures people as He is concerned with their lives. Religions should have other priorities, like making a better world for the living. Jewish beliefs on the afterlife may be seen as quite vague which suggests that the religion exists for other reasons.</p>	12	

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Friday • Seventh <p>1 mark for response.</p>		
2	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Home • Synagogue • Home of family/friend/rabbi <p>1 mark for each response.</p>	2	Do not accept PLACE OF WORSHIP (too generic). Accept Temple.
2	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Handling money • Using electricity • Cooking • Driving <p>1 mark for each response.</p>	3	Credit WORK Credit any of the melachot
2	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Shabbat is an important part of the Covenant. The Ten Commandments demand that Shabbat should be kept holy. The story of creation sets out a pattern for humanity. Worship as a family brings its members closer together. Worship as a community contributes to strengthening the community. The Torah reading re-enacts the revelation at Sinai.</p>	6	

Question		Answer	Marks	Guidance
2	(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Keeping Shabbat might place great pressure on the family. Peer pressure on younger family members might make observance undesirable. Some people may feel an economic need to work. Restrictions on social life might make the religion less desirable. The degree of detail in observance can seem overly scrupulous to some people. Progressive Judaism permits more autonomy. Shabbat is an important part of the Covenant and has helped the Jews survive. Ten Commandments demand observance of Shabbat. The story of creation sets a pattern for humanity and is therefore what G-d requires. It is healthy for people to have a special day each week.</p>	12	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Shoah / calamity / catastrophe • Churban <p>1 mark for response.</p>	1	
3	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Ancient hatred • Anti-Semitism / racism • No Jewish homeland at the time • Policy of Hitler and the Nazi party • Conspiracy theories concerning Jews • Economic collapse in Germany <p>1 mark for each response.</p>	2	Credit philosophical responses e.g. 'Human evil'
3	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The death camps • The concentration camps • Loss of rights – work, relationships, education, movement, property • Wearing yellow star • Relocation • Kristalnacht <p>1 mark for each response</p>	3	Credit different ways that Jews were killed. Credit The Nuremberg Laws.

Question		Answer	Marks	Guidance
3	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Jews of the Diaspora have shown resolution to prevent a reoccurrence. The establishment of the State of Israel was partly due to the Shoah and this has led to alijah. There is a greater awareness and sensitivity to anti-Semitism in the Jewish community. Post-Holocaust theology has embraced different approaches, including atheism. This has affected Jewish belief and practice. Other Jews have been motivated to rediscover traditional Orthodox practices. Jews may visit Yad Vashem which exists as a memorial and warning to future generations. Yom Hashoah is commemorated by some Jews. Holocaust Memorial Day has been introduced in this country. Other Jews may remember the Holocaust on Tisha B'Av.</p>	6	<p>Practical, philosophical and spiritual responses can all be credited.</p> <p>Do not credit responses which solely refer to how Jews were affected <i>during</i> the Holocaust</p>
3	(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The events can possibly be explained by a belief in free will. It was a reflection of a lack of humanity. There may be some kind of dualism. G-d 'hid His face'. The Shoah was a test or a terrible punishment. It was necessary to establish the State of Israel. It was a warning to Jews of the need to survive. No belief in an omnipotent and personal god can now be maintained in the light of the Holocaust. Any attempt to explain away the Shoah ignores the extent of the suffering.</p>	12	Reference to theologians can be credited.
Total			48	

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