

# **Religious Studies A: (World Religion(s))**

General Certificate of Secondary Education **B580**

Judaism 2

## **Mark Scheme for June 2010**

---

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of pupils of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, 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 2010

Any enquiries about publications should be addressed to:

OCR Publications  
PO Box 5050  
Annesley  
NOTTINGHAM  
NG15 0DL

Telephone: 0870 770 6622  
Facsimile: 01223 552610  
E-mail: [publications@ocr.org.uk](mailto:publications@ocr.org.uk)

## INSTRUCTIONS TO EXAMINERS

### 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

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

## AO2 part (e) question

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

| Question | Answer   | Mark | Rationale/Additional Guidance  |
|----------|--|------|--|
| 1        | <p><b>(a) What is a kittel?</b></p> <ul style="list-style-type: none"> <li>• A white robe</li> <li>• A robe worn at Yom Kippur</li> <li>• A shroud.</li> </ul> <p>1 mark for response.</p>   | [1]  | Do not accept 'ritual dress' or 'Jewish dress'                               |
|          | <p><b>(b) Give <u>two</u> other examples of Jewish ritual dress.</b></p> <ul style="list-style-type: none"> <li>• Tefillin/phylacteries</li> <li>• Tallit</li> <li>• Kippah.</li> </ul> <p>Credit will also be given for English terms.<br/>1 mark for each response.</p>  | [2]  | Credit Tzitzit as <u>alternative</u> to tallit                               |
|          | <p><b>(c) Describe how Jews might wear three items of ritual dress.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The sheitl worn over a woman's own hair</li> <li>• The tefillin worn on arm and forehead</li> <li>• The tallit around the shoulders</li> <li>• The kippah worn on the head.</li> </ul> <p>A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</p>                                      | [3]  | Accept occasions when items are worn<br>Tefillin as ONE item of ritual dress |
|          | <p><b>(d) Explain why ritual dress might help a Jew to worship.</b></p> <p>Examiners should mark according to AO1 descriptors. Candidates might develop some of the following:</p> <ul style="list-style-type: none"> <li>• The tallit reminds Jews of the mitzvot</li> <li>• The kippah reminds Jews of the sovereignty of G-d</li> <li>• The tefillin recalls the Shema and the importance of the Torah</li> <li>• The kittel is an important aspect of Yom Kippur.</li> </ul> | [6]  |  |

| Question | Answer  | Mark | Rationale/Additional Guidance |
|----------|---|------|-------------------------------|
| (e)      | <p><b>'Religious people should not need to dress in a particular way.'</b></p> <p><b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might develop some of the following:</p> <ul style="list-style-type: none"> <li>• Dress can help people to focus on their beliefs and give an identity</li> <li>• Jewish ritual dress is based on the Torah and is therefore important</li> <li>• As such it is part of the covenant which should never be broken</li> <li>• Beliefs and behaviour are what matter, not something as superficial as appearance.</li> </ul> | [12] |                               |



| Question | Answer  | Mark | Rationale/Additional Guidance   |
|----------|---|------|---|
| 2 (a)    | <p><b>What does the term 'Brit Milah' mean?</b></p> <ul style="list-style-type: none"> <li>• Covenant of cutting</li> <li>• Circumcision.</li> </ul> <p>1 mark for response.</p>  | [1]  |   |
|          | <p><b>(b) Name <u>two</u> buildings where a Brit Milah might take place.</b></p> <ul style="list-style-type: none"> <li>• Hospital</li> <li>• Synagogue</li> <li>• Home.</li> </ul> <p>1 mark for each response.</p>  | [2]  |   |
|          | <p><b>(c) State <u>three</u> things that happen at a Brit Milah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Roles of sandek, kvatter, mohel, father</li> <li>• Naming</li> <li>• Blessings</li> <li>• Circumcision</li> <li>• Wine</li> <li>• Family occasion</li> <li>• Chair of Elijah.</li> </ul> <p>1 mark for each response.</p>   | [3]  | <p>General reference to prayer can be credited in addition to blessings<br/>Credit 'celebrate' or 'party'</p> |
|          | <p><b>(d) Explain why Brit Milah is an important ceremony for Jews.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might develop some of the following:</p> <ul style="list-style-type: none"> <li>• The covenant with Abraham initiates this ancient tradition.</li> <li>• In fact, it is the oldest tradition in Judaism.</li> <li>• A Hebrew name is given to a boy in the ceremony.</li> <li>• In the ceremony Jews are looking forward to the huppah.</li> </ul> | [6]  |   |

|  |  |   |  |  |
|--|--|---|--|--|
|  |  | <ul style="list-style-type: none"><li>• The rites of passage mark key times in a person's life.</li><li>• The ceremony has importance for family and community.</li></ul> |  |  |
|--|--|---|--|--|

| Question | Answer   | Mark | Rationale/Additional Guidance |
|----------|--|------|-------------------------------|
| (e)      | <p><b>'Children should follow the religion of their parents.'</b></p> <p><b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might develop some of the following:</p> <ul style="list-style-type: none"> <li>• It is important to pass tradition through the generations</li> <li>• Judaism has a reliance on procreation if it is to survive</li> <li>• Religion should not be imposed on people</li> <li>• Religion can have a significant positive or negative effect on the morality of a child.</li> </ul> | [12] |                               |

| Question | Answer   | Mark | Rationale/Additional Guidance                                |
|----------|--|------|--|
| 3 (a)    | <b>What does 'Neviim' mean?</b> <ul style="list-style-type: none"> <li>• Prophets.</li> </ul> 1 mark for response.   | [1]  |  |
|          | <b>(b) Name the <u>two</u> other parts of the Tenakh.</b> <ul style="list-style-type: none"> <li>• Torah</li> <li>• Ketuvim/Writings.</li> </ul> Accept any other relevant response.<br>1 mark for each response.  | [2]  |  |
|          | <b>(c) Give <u>three</u> ways in which the Tenakh is used in worship.</b> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Reading in the synagogue</li> <li>• Use of Megillot</li> <li>• Forms basis of sermon</li> <li>• The Haftarah</li> <li>• Jonah at Yom Kippur</li> <li>• Use of the Psalms.</li> </ul> Accept any other relevant response.<br>1 mark for each response.   | [3]  |  |
|          | <b>(d) Explain why the Talmud is important to the Jewish community.</b> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might develop some of the following:</p> <ul style="list-style-type: none"> <li>• Candidates may explain what the Talmud is</li> <li>• Studying the Talmud may be seen as a supreme religious duty</li> <li>• It contains information on how Jews have lived and how they should live</li> <li>• For some Jews, it has been passed down from the time of Moses</li> </ul> | [6]  | Credit appropriate information that could apply to the Torah |

|  |  |  |  |
|--|--|--|--|
|  | <ul style="list-style-type: none"> <li>• It is viewed as the definitive collection of the Oral Law</li> <li>• They may explain why it was created</li> <li>• It might be used to solve problems of interpretation and understanding the Written Torah</li> <li>• Examples of its impact on everyday Jewish life, such as dietary laws or Bar Mitzvah may be used.</li> </ul> |  |  |
|--|--|--|--|

| Question | Answer   | Mark | Rationale/Additional Guidance |
|----------|--|------|-------------------------------|
| (e)      | <p><b>'Holy books stop people thinking for themselves.'</b></p> <p><b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might develop some of the following:</p> <ul style="list-style-type: none"> <li>• There is continued reverence felt towards the Torah, and how it impacts upon the lives of the Jews, both ritually and ethically</li> <li>• The oral tradition bears witness to the different ideas that Jews have developed about their faith. The advance of technology and science has obviously created many dilemmas not referred to in the Tenakh</li> <li>• Many question the authority of the texts</li> <li>• The Tenakh will always have meaning for the Jews as it is seen as inspired by G-d, or that without it the faith of Judaism would not exist</li> <li>• The years that have passed since that time have led to parts becoming outdated or corrupted. There are different perspectives from Orthodox and Progressive Jews</li> <li>• The Tenakh is still used to solve ethical dilemmas</li> <li>• Texts can set out a morality very different from that which is prevalent in society</li> <li>• Some parts are often not taken literally so there is scope for individual thought.</li> </ul> | [12] |                               |

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

**OCR Customer Contact Centre**

**14 – 19 Qualifications (General)**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

**[www.ocr.org.uk](http://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