

# **Religious Studies**

General Certificate of Secondary Education

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

## **Mark Scheme for June 2011**

---

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 2011

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)

## 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 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1-2	<p>A <b>weak</b> attempt to answer the question. 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 3-4	<p>A <b>satisfactory</b> answer to the question. 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 5-6	<p>A <b>good</b> answer to the question. 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 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1-3	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <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 4-6	<p>A <b>limited</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <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 7-9	<p>A <b>competent</b> answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <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 10-12	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <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		Expected Answer	Mark	Rationale/Additional Guidance
Answer any <b>two</b> questions, you must answer <b>all</b> parts (a-e) of the questions you choose.				
1	(a)	<p><b>What does 'Messiah' mean?</b></p> <p>responses might include:</p> <ul style="list-style-type: none"> <li>• The Anointed One</li> </ul> <p>1 mark for response.</p>	[1]	
	(b)	<p><b>State <u>two</u> Jewish beliefs about the Messianic age.</b></p> <p>responses might include:</p> <ul style="list-style-type: none"> <li>• Ingathering of the exiles</li> <li>• Rebuilding the Temple</li> <li>• Bringing a time of peace and good will</li> <li>• Resurrection of the dead</li> </ul> <p>Events signalling the coming of the Messiah may be credited.</p> <p>1 mark for each response.</p>	[1]	No marks for "return" of the Messiah.
1	(c)	<p><b>Give <u>three</u> ways that believing in the Messiah might affect the life of a Jew.</b></p> <p>responses might include:</p> <ul style="list-style-type: none"> <li>• Belief reflected in prayer and ritual</li> <li>• Might encourage Shabbat observance</li> <li>• Provides hope and reassurance</li> </ul> <p>1 mark for each response</p>	[3]	

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p><b>Explain why the covenant with Moses is important to Jews.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The covenant is important as a bargain or agreement between G-d and the Jews. It originates in the sacred writings of the Torah. The relative obligations for both G-d and the Jews are set out. Jews must abide by the mitzvot. It gives a structure to their lives. It is a source of ritual and ethical principles. It connects the Jewish people to their ancestors. There are implications of being chosen by G-d and this is reflected in everyday life by what is eaten, worn and so on. Obedience to the mitzvot shows recognition of the importance of the covenant today. In fact all religious acts that a Jew performs are linked to the covenant.</p>	[6]	
(e)	<p><b>‘All mitzvot are equally important.’</b>  <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 the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>All mitzvot are from G-d and therefore of infinite value. People are not worthy to prioritise mitzvot. Mitzvot are important as part of the covenant. The mitzvot denote holiness and being ‘chosen’. Some mitzvot can no longer be followed by Jews today. Parts of the Torah are perhaps incompatible with other conventional ethical beliefs. Ethical mitzvot are seen by some Jews as more important than ritual mitzvot. Some mitzvot separate the Jews from the rest of society.</p>	[12]	
	<b>Total</b>	<b>[24]</b>	

Question		Expected Answer	Mark	Rationale/Additional Guidance
2	(a)	<p><b>What is a pilgrimage?</b></p> <p>responses might include:</p> <ul style="list-style-type: none"> <li>• A special, religious or spiritual journey</li> <li>• Pesach, Shavuot or Sukkot</li> <li>• Visiting Jerusalem</li> </ul> <p>1 mark for response.</p>	[1]	Please do not accept simply "a journey"
	(b)	<p><b>Give <u>two</u> other names for the festival of Sukkot.</b></p> <p>responses might include:</p> <ul style="list-style-type: none"> <li>• Festival of booths</li> <li>• Festival of tabernacles</li> <li>• The Feast of Ingathering</li> <li>• Our time for celebration</li> <li>• Pilgrim Festival</li> <li>• Harvest Festival</li> </ul> <p>1 mark for each response.</p>	[2]	
	(c)	<p><b>State <u>three</u> things that happen at Sukkot.</b></p> <p>responses might include:</p> <ul style="list-style-type: none"> <li>• Building and decorating a sukkah</li> <li>• Eating, sleeping or living in the sukkah</li> <li>• The use of the Four Species</li> <li>• Circuits during the circuits in the synagogue</li> </ul> <p>1 mark for each response.</p>	[3]	More generic responses like "going to the synagogue" and "reading from the Torah" should be credited.

Question	Expected Answer	Mark	Rationale/Additional Guidance
(d)	<p><b>Explain why Sukkot is important to the Jewish community.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The origins of Sukkot lie in the liberation from Egypt. The festival helps Jews to empathise with their ancestors during their sojourn in the wilderness. Connections could be made between Sukkot and the other Pilgrim Festivals and their historical significance. Ideas of harmony, humility, hospitality and harvest are reflected in the festivities. The festival might interest and involve younger members of the community. The festival leads into Shemini Atzeret and Simchat Torah which are both important. The whole process helps to unite the Jewish community.</p>	[6]	
(e)	<p><b>‘Religious festivals should be serious occasions.’</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 the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>There are solemn festivals like Yom Kippur that are very important. The serious nature of the covenant requires earnest reflection. Jews may see festivals as having important messages for the community that might be lost if there is not a period for serious contemplation. There are many joyful celebrations within the Jewish calendar that are very important. Joyful festivals are often designed to involve and educate children. Religion is a source of joy to believers.</p>	[12]	
	<b>Total</b>	<b>[24]</b>	

Question		Expected Answer	Mark	Rationale/Additional Guidance
3	(a)	<p><b>What does 'Orthodox' mean?</b></p> <ul style="list-style-type: none"> <li>• Right belief/doctrine</li> </ul> <p>1 mark for response.</p>	[1]	
	(b)	<p><b>State <u>two</u> ways in which Orthodox Jews can find out what G-d wants them to do.</b></p> <p>responses might include:</p> <ul style="list-style-type: none"> <li>• Reading the Tenakh</li> <li>• Studying the Talmud</li> <li>• Listening to a Rabbi</li> <li>• Public and private prayer</li> </ul> <p>1 mark for each response.</p>	[2]	
	(c)	<p><b>Give <u>three</u> ways in which Orthodox and Reform worship are different.</b></p> <ul style="list-style-type: none"> <li>• Orthodox services are longer</li> <li>• Orthodox services include more Hebrew</li> <li>• Roles of men and women are different</li> <li>• Reform permit use of music on Shabbat</li> <li>• The layout of the synagogue</li> </ul> <p>1 mark for each correct response</p>	[3]	Must relate to worship, not just beliefs.
	(d)	<p><b>Explain why some Jews are not Orthodox.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p>	[6]	

Question	Expected Answer	Mark	Rationale/Additional Guidance
	<p>The differences between the groups have their origins in their attitude to the revelation of the Torah to Moses. There are many examples of how this manifests itself in ritual and differences in observance. Ethical mitzvot are more important than ritual ones for Progressive Jews. The more supernatural aspects of Judaism may be rejected by Progressive. Different beliefs are held about the role of women and the ideal structure of the synagogue. Progressive Judaism has its roots in a specific historical, religious and philosophical background. This led to a belief in a greater autonomy for the believer. Some Jews have rejected some of their beliefs because of the problem of suffering or the influence of science.</p>		
(e)	<p><b>‘Religious beliefs should change over time.’</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 the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>The continued reverence felt towards the Torah. Traditionalist groups tend to be the fastest growing. The covenant impacts upon the lives of the Jews, both ritually and ethically. Jews should not break the covenant. Use of the oral tradition can help Judaism adapt to modern technologies. The advance of technology and science has obviously created many dilemmas not referred to in the Tenakh, for example, in medicine. Belief systems evolve like other aspects of life. The authority of the texts may be questioned over time. Candidates may include specific examples where beliefs and interpretations have changed.</p>	[12]	
	<b>Total</b>	<b>[24]</b>	

**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**

© OCR 2011

