OCR
Oxford Cambridge and RSA

GCSE

Religious Studies A (World Religion(s))

Unit **B580:** Judaism 2 (Worship, Community and Family, Sacred Writings)

General Certificate of Secondary Education

Mark Scheme for June 2017

Annotations

BP	Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

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, Spelling, Punctuation and Grammar

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, i.e. 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 **<u>never</u>** be used to move an answer from the mark band of one level to another.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

High performance 3 marks
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
Intermediate performance 2 marks
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
Threshold performance 1 mark
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.

b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.

c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.

3. If a script has a **word processor cover sheet <u>AND</u> a scribe cover sheet** attached to it, see point 1 above.

4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

AO1 part (d) question

Level 3 5-6	A **good** answer to the question. Candidates will demonstrate a clear understanding of the question. A fairly complete and full description/explanation/analysis A comprehensive account of the range/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
Level 2 3-4	A **satisfactory** answer to the question. Candidates will demonstrate some understanding of the question. 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
Level 1 1-2	A **weak** attempt to answer the question. Candidates will demonstrate little understanding of the question. 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
Level 0 0	**No evidence submitted or response does not address the question.**

AO2 part (e) question

Level 4 10-12	A **good** answer to the question. Candidates will demonstrate a clear understanding of the question. 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 Few, if any errors in spelling, grammar and punctuation	Level 2 4-6	A **limited** answer to the question. Candidates will demonstrate some understanding of the question. 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 There may be errors in spelling, grammar and punctuation
Level 3 7-9	A **competent** answer to the question. Candidates will demonstrate a sound understanding of the question. 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 There may be occasional errors in spelling, grammar and punctuation	Level 1 1-3	A **weak** attempt to answer the question. Candidates will demonstrate little understanding of the question. 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 Errors of grammar, punctuation and spelling may be intrusive
		Level 0 0	**No evidence submitted or response does not address the question.**

MARK SCHEME

Question			Answer	Mark	Guidance
1	(a)		**State the meaning of the term 'mikveh'.** Responses might include: • Ritual bath • Purification bath One mark for response.	1	Accept 'bath' Accept literal meaning of term 'mikveh', which is 'collection' or 'reservoir'.
	(b)		**Give two reasons why Jews have the Ner Tamid in the synagogue.** Responses might include: • Reminder of the light in the Temple/Tabernacle • Reminder of the menorah • Symbol of G-d's presence • Command in Torah for an eternal light One mark for each response.	2	Allow sanctifying the ark or Torah
1	(c)		**State the three daily prayer times.** Responses might include: • Morning prayer/shacharit • Afternoon prayer/minchah • Evening prayer/maariv One mark for each response.	3	

Question	Answer	Mark	Guidance
(d)	**Explain why Jews do not have representations of G-d in the synagogue.** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: Jews observe the Ten Commandments and these forbid the making of graven images. This might be seen as a consequence of making a representation of G-d. It would also be seen as idolatry and was associated with the practices of other religions. The prohibition extends to other beings like people and angels. G-d is seen as transcendent and consequently beyond human understanding. In addition, he has no physical form and so could not be portrayed. G-d is also seen as omnipresent which renders portrayal somewhat pointless. Jewish attitudes towards the tetragrammaton show how careful Jews are in their portrayal of G-d.	6	
(e)	**'Being a good person is more important than worshipping G-d.' Discuss this statement. You should include different, supported points of view. You must refer to Judaism in your answer.** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: Judaism has a strong emphasis on ethical teaching and has influenced contemporary society in this respect. Many of the mitzvot are ethical, not least most of the Ten Commandments. Society is more likely to be impressed by moral actions than by acts of worship. Religions often play a leading part in charity work around the world, thus demonstrating the importance of moral behaviour. These have a much greater impact on the happiness of most people as they are making life better. Other aspects of religion tend to cause division and ridicule, including different approaches towards worshipping G-d. Worshipping maybe seen as benefitting nobody other than the worshipper. That said, Jews may feel that these principles have their origins in beliefs about G-d. Without this theological basis, there would be no way of knowing what actions are	12	

Question			Answer	Mark	Guidance
			right. Perhaps G-d should be worshipped for this reason. Both worship and being good are important to a Jew. They are not mutually exclusive. The mitzvot that relate to worship are just as important as ethical mitzvot, especially for Orthodox Jews. They might argue that worshipping G-d makes you a better person. Obedience to all mitzvot might be seen as an act of worship and this includes ethical commandments. Observance is a form of communication with G-d.		
	✏		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	SPaG 3	
2	(a)		**State what is meant by the term 'charity'?** Responses might include: • Helping those in need • A group set up to help those in need • Giving money to the poor and needy One mark for response.	1	Accept Tzedakah Allow 'an organisation which helps the poor and needy'.
	(b)		**Give two types of food which Jews may eat with dairy products.** Responses might include: • Fruit • Vegetable • Bread • Grains • Eggs • Salt • Honey • Some manufactured foods • Fish • Carbohydrates One mark for each response.	2	

Question	Answer	Mark	Guidance
(c)	**State three things that might take place during a kiddushin ceremony.** Responses might include: • Circling of the groom by the bride • Blessing over the wine • Sharing wine • Giving of/Exchange of rings • Words of Sanctification • Standing under the chuppah • Blessings read by the rabbi One mark for each response.	3	Include the chuppah.
(d)	**Explain how a Jewish funeral might be important for a Jew.** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: The burial may reassure mourners of the coming of the Messiah. The knowledge that the body has been prepared by the chevra kaddisha might also provide comfort. They will also have the opportunity to listen and speak to the rabbi who will be there. There is also solidarity from others who may speak and who may help to carry the coffin or wear torn garments or help with the burial. The saying of the Kaddish may help Jews to feel connected to G-d and this might provide them with some reassurance too. Psalm 91 may comfort the mourner as it talks about receiving protection from G-d. The service is part of the mourning process in Judaism, designed to help the mourner to come to terms with their loss.	6	Maximum of 2 marks if no reference to Judaism. Do not credit phases of mourning process after the funeral like shiva.

Question	Answer	Mark	Guidance
(e)	**'The birth of a boy is more important than a birth of a girl for Jews.'** **Discuss this statement. You should include different, supported points of view.** **You must refer to Judaism in your answer.** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: Some branches of Judaism seem to prioritise men. The Brit Milah is a celebration of a male birth and there is often no female equivalent. This bias is reflected in other Jewish rites of passage. For some Jews a Bar Mitzvah ritual is more of a high profile ceremony than a female equivalent. There are communities that do not have a Bat Mitzvah ceremony and girls are often prevented from becoming rabbis or having a public religious role later in life. Boys can often grow up to have more of a public religious role in the community. Differences do not necessarily imply inequality. Parents value their children regardless of gender. Jews believe that all people matter to G-d. They are all made in the image of G-d. Jewish identity obviously passes through the female. This could be seen as making the birth of a girl more important in Judaism. Women may be seen as having more of an impact on the next generations of Jews. There are occasions in Jewish history where women have been more loyal to the faith than their male counterparts. Girls have a naming ceremony at the same time as circumcision and other rituals have been developed recently to replicate aspects of the Brit Milah.	12	
✎	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	SPaG 3	
3 (a)	**State how many books are in the Torah.** Responses might include: • Five One mark for response.	1	

Question			Answer	Mark	Guidance
	(b)		**Give two ways in which the Tenakh might affect the life of a Jew.** Responses might include: - Obeying laws of shatnez - Having a mezuzah - Not mixing meat and milk - Building a sukkah - Praying three times a day - Observing the Sabbath - Refraining from eating animals that do not chew the cud and have a cloven hoof - Circumcision of male children - Honouring parents - Putting tzitzit on the corners of clothing - Reciting grace after meals - Eating matzah on the first night of Passover - Not taking revenge - Not harming an orphan or a widow - Not intermarrying with Gentiles - Look forward to Messianic Age - Ethical values promoted - Provide a sense of history or belonging One mark for each response.	2	
	(c)		**Name three books of the Nevi'im.** Responses might include: - Joshua/Yehoshua - Judges/Shoftim - Samuel/Shmu'el - Kings/Melakhim - Isaiah/Yeshayahu	3	Credit 'minor prophets' as one answer.

Question			Answer	Mark	Guidance
			• Jeremiah/Yirmiyahu • Ezekiel/Yehezq'el • Hosea/Hoshea • Joel/Yo'el • Amos • Obadiah/Ovadyah • Jonah/Yonah • Micah/Mikhah • Nahum/Nachum • Habakkuk/Habaquq • Zephaniah/Tsefania • Haggai /Haggai • Zechariah/Zekharia • Malachi/Malakhi One mark for each response		
	(d)		**Explain why a Jew might study the Talmud.** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: The Talmud is viewed as the definitive collection of the Oral Law, passed down through the Chain of Tradition. It might be used to solve problems of interpretation and in understanding the Written Torah. There are examples of its impact on everyday Jewish life, such as dietary laws or Bar Mitzvah. It may be seen as filling in gaps left by the Torah. It also includes teachings on festivals, rituals, marriage, legal systems and caring for the poor. Many Jews will spend time debating aspects of the Talmud in order to enhance their understanding of G-d's will. The importance given to the texts will vary according to the beliefs held about its divine origin.	6	

Question			Answer	Mark	Guidance
	(e)		**'Jews should not question the sacred writings of Judaism.'** **Discuss this statement.** **You should include different, supported points of view.** **You must refer to Judaism in your answer.** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: The Jewish sacred texts should not be questioned as they are seen as inspired by G-d. If people do this then the religion will lose its foundation. Jews should just trust that G-d knows what is best for His people. The whole Jewish experience should be understood as the covenant and therefore requires observance, even if a particular mitzvot has no obvious reason or goes against modern ethical principles. If a teaching is problematic, Jews should assume that it is their understanding that is at fault and not the text. People are fallible and so it is good that they have something to rely on like sacred texts. Chukim are an especially significant indication of a Jew's commitment to the covenant. Times have changed since the texts were written and this has led to parts becoming out-dated or corrupted. With this in mind, abiding by them is pointless and takes away free will. Progressive Jews give more autonomy for individual choice and reject those parts that no longer apply. People should base their lives on science and reason and not blind, unquestioning faith. There is no credit in just doing what a text tells you to do. It is better to work things out for oneself rather than simply inheriting ideas from previous generations. Scared texts should be seen, in part, as human creations and this realisation should mitigate against blind faith.	12	
	✎		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.	SPaG 3	
		Total		**51**	

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

PART OF THE
CAMBRIDGE ASSESSMENT
GROUP

UKAS
MANAGEMENT
SYSTEMS
001