

Religious Studies A (World Religion(s))

General Certificate of Secondary Education **2307/01**

Paper 7 Judaism

Mark Scheme for June 2010

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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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GCSE RELIGIOUS STUDIES**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS

ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels in **a single question** as specified on the question paper – in this case the compulsory question. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1-2 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

‘Remember the Sabbath day by keeping it holy.’ Exodus 20:8

1 (a) Describe how Jews worship at home and in the synagogue during Shabbat.

[8]

Candidates may include:

- The week’s preparation for the day itself is very involved – the home will be cleaned, fine clothes worn and food will be organised. In orthodox homes, timer switches maybe set. The mother will light the two candles;
- The husband may attend a Friday night service at the synagogue;
- In the home, the Friday night meal is crucial. The table is laid with a white table cloth. Plaited loaves are eaten with salt. Wine is also consumed. Family members are blessed;
- The Saturday morning service is often well attended. The reading of the Torah takes place on the bimah and forms a central focus. Prayers are said and the rabbi gives the sermon;
- Jews will be relaxing during the day. Not working has specific meaning for the Jewish community;
- The havdalah ceremony ends the day. The plaited candle is lit, the spices are smelt, wine is drunk and blessings are read.

A good response will refer to both the synagogue and the home.

(b) Explain how Shabbat might strengthen the faith of a Jewish family.

[7]

Candidates may include:

- The excitement of the build up to the day provides a focus throughout the rest of the week;
- During the meal the family spend time together. The blessings may make the family feel closer to each other. The different food and rituals all have significance to Jews. The importance of tradition is always apparent in Judaism and helps them to empathise with their ancestors;
- In the synagogue, group worship may strengthen the faith of Jews as there is a sense of solidarity and the opportunity to hear the Torah being read. The rabbi may encourage them with his sermon;
- Family members have different roles during the day and this may impact on individuals in differing ways;
- The Jews are freed from their normal routines and are able to spend time together in the afternoon.

(c) ‘Judaism could not survive without Shabbat.’

Do you agree? Give reasons to support your answer and show that you have thought about different points of view.

[5]

Candidates may include:

- Shabbat is important as a day of rest and reaffirms the dignity of G-d’s creations, made in G-d’s image;
- It offers Jews a break from the normal routine and helps them bond with their family and community. Jews are obviously encouraged to relax and spend time with the family and the community;
- Shabbat is far more than a day off as there are lots of important traditions that all have value;

- It is a fundamental part of Jewish life and encourages a belief in freedom, equality and mutual respect;
- Shabbat encourages the practice of many important Jewish rituals;
- Keeping Shabbat is part of the Covenant;
- There are, however, other equally important aspects to the religion;
- Without the Torah, for example, there would be no Shabbat;
- Other important aspects of Judaism maybe referred to;
- It may discourage some young people to have to abide by certain restrictions at the weekend.

2 (a) Describe the food laws which Jews might follow. [8]

Candidates may include:

- The mitzvot have their basis in the Torah;
- The process of shechitah by a religious Jew avoids unnecessary suffering to the animal. When meat is bought, the removal of blood from meat may be carried out at home;
- The laws for deciding on which animals are considered fit to eat involve whether they chew the cud and have a cloven hoof;
- The laws about fish require fins and scales. Acceptable poultry are listed in the Torah. Eggs must be checked for blood and vegetables must be checked for insects. Any manufactured products have to have involved rabbinical supervision and may carry a hechsher;
- The division of milk and meat is based on Torah teaching and this has a major impact on daily life, involving the division of cutlery, crockery, sinks and so on.

(b) Explain how belief in Covenant affects the daily life of a Jew. [7]

Candidates may include:

- The covenant is a bargain or agreement between G-d and the Jews. It originated in the Torah with Abraham and Moses;
- The relative obligations for both G-d and the Jews are set out in the Torah. Jews must abide by the mitzvot;
- There are implications of being chosen by G-d and this is reflected in everyday life by what is eaten, worn, daily prayer and so on. There are many ways that 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.

(c) 'Ancient food laws have no place in the modern world.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates may include:

- Keeping kashrut is a very important aspect of the Jewish faith and the mitzvot are never out of date to an observant Jew;
- Keeping kosher is a key indication of what a Jew believes about the covenant and being one of G-d's chosen people;
- Kashrut helps to bind the community together and gives individuals a shared identity;

- A person's diet may be seen as a superficial thing that reflects taste rather than belief;
- There may be non-religious explanations for the laws;
- Kashrut may separate Jews from the rest of society and many Jews strive to be more integrated.

3 (a) Describe what happens at a Brit Milah. [8]

Candidates may include:

- The ceremony might have the home, hospital or synagogue as a venue. It normally takes place on the eighth day after birth;
- The different roles of the father, the Sandek, the Mohel and other participants are of great importance. The father must see that the operation takes place. The Mohel is the circumciser and the boy is circumcised on the lap of the Sandek. Circumcision involves the removal of the foreskin. This is eventually buried;
- The Mohel speaks the blessings and names the child according to the parents' wishes;
- The nature of the celebration is very joyful. The Mohel will check to ensure that the wound is healing properly.

(b) Explain why Brit Milah is important for the Jewish community. [7]

Candidates may include:

- The importance of children for continuing the faith is crucial in a non-proselytising religion;
- Circumcision is the oldest tradition and a reminder of the covenant with Abraham. It is therefore an important tradition and links Jews with their ancestors;
- The blessings on the child look to a joyful and fulfilled future;
- The ceremony involves bringing family and friends together, some to carry out specific roles.

(c) 'Children should not be made to follow a religion.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates may include:

- It is the responsibility of the child to follow their parents' religious beliefs and practices;
- A religion like Judaism is based on family and tradition. Jews are often referred to as one family;
- Religious faith is an individual decision and preference. Consequently it should not be imposed;
- People must always work things out for themselves in a rational way;
- Religious belief can be damaging to children and encourage a sense of guilt.

4 (a) Describe what Jews believe about the nature of G-d. [8]

Candidates may include:

- The idea of monotheism is central and is referred to in the decalogue and Shema;
- G-d is seen as being omnipotent (all-powerful), omnipresent (everywhere) and omniscient (all-knowing);
- G-d is seen as the creator and sustainer of the universe;
- He is also seen as being personal and as intervening in history. Jews can pray to G-d for help and guidance;
- G-d is seen as a merciful Judge;
- He may not be pictured and his name must be treated with respect.

(b) Explain why the Shema is important for Jews. [7]

Candidates may include:

- The Shema has its origin in the Torah;
- The Shema emphasises the idea of monotheism;
- It is one of the most important prayers and summarises the covenant relationship;
- It helps to differentiate Jewish people from other groups in society.
- The regularity with which it is said illustrates its centrality. Ideally it is said just before death;
- The mezuzah and tefillin both have their origins in the Shema;
- The Shema underlines the importance of passing on the mitzvot to children;
- Quotations from the Shema may be provided and commented upon.

(c) 'It is pointless to keep repeating the same prayers.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates may include:

- All prayer may be seen as a waste of time and effort;
- Prayers should be adapted according to the situation in which people find themselves;
- People should be free to pray how and when they want and not have traditions imposed upon them;
- It is important to respect tradition and to maintain the practices of one's ancestors;
- The Shema is set down in the Torah and is therefore part of the covenant made on Sinai;
- Repeating prayers can be comforting and may lead to new insights on the part of the worshipper.

5 (a) Describe what Jews believe about the State of Israel. [8]

Candidates may include:

- Israel is so important to the Jews because of the covenant with Abraham and the idea of a 'Promised Land';
- Israel is important as a focus for the religion. Jerusalem is faced during prayer and synagogues are built facing Jerusalem;
- Some Jews believe in the 'ingathering of the exiles' during the Messianic Age. In this time the Temple will be rebuilt;
- Jews may recognise the importance of holy sites in Israel, especially the Western Wall that is the sole remains of the last Temple in Jerusalem;
- Some Jews believe that they have a responsibility to live in Israel. A Jewish way of life is easier to follow in Israel;
- Jews may visit Yad Vashem as a way of showing respect to the Jews murdered by the Nazis;
- Israel is sometimes seen as a sanctuary from persecution. Jews have a right to settle there.

(b) Explain why some Jews are not Orthodox. [7]

Candidates may include:

- 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;
- The more supernatural aspects of Judaism may be rejected;
- 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 their religious inheritance because of the problem of suffering or the influence of science.

(c) 'All Jews should be Zionist.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates may include:

- The key reasons for its development remain issues for Jews today;
- Israel is seen as a refuge from persecution;
- The Promised Land is believed to have been given to their ancestors. It is part of the covenant between G-d and the Jews, made with Abraham;
- Many Jews consider it important to support Israel today in financial, spiritual and political ways;
- Belief in a Jewish homeland has formed an important part of the liturgy;
- Jews should try to integrate into the Diaspora;
- Jews can follow their religion anywhere – G-d is omnipresent.

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