

GCSE

Religious Studies A World Religion(s)

Unit **B579**: Judaism 1

(Beliefs, Special Days, Divisions and Interpretations)

General Certificate of Secondary Education

Mark Scheme for June 2015

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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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Annotations

| | |
|---|--|
|  | 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. |
|---|--|

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 AND 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 | <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/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 | <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 |
| Level 1 1-2 | <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 |
| Level 0 0 | <p>No evidence submitted or response does not address the question.</p> |

AO2 part (e) question


| | | | |
|--------------------------------|---|------------------------------|---|
| Level 4 10-12 | <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> | Level 2 4-6 | <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> |
| Level 3 7-9 | <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> | Level 1 1-3 | <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> |
| | | Level 0 0 | No evidence submitted or response does not address the question. |

MARK SCHEME

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 1 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Mitzvot <p>One mark for response.</p> | 1 | Any variation indicating plural is accepted eg Mitzvots |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Prayer • Rabbi • Talmud • Community example <p>One mark for each response.</p> | 2 | Accept Torah also Tenakh. Credit Mishnah. |
| | (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 – This belief suggests that Jews believe they have a relationship with G-d. It would help to reassure Jews that they are not alone. They may feel that they can seek the support of G-d in prayer and that he may require them to do – or not do - certain things. They may feel that G-d speaks to them through the Torah or the words of the rabbis. • Creator – This belief means that Jews believe that G-d made the world out of nothing and continues to sustain it. The belief may affect the way that Jews see the world. They may believe that they should show more respect to the environment. | 3 | Accept a term and its clarification as two marks e.g omnipotent (all powerful). |


| Question | Answer | Mark | Guidance |
|---|---|--------|---|
| | Marks should be awarded for a statement plus any combination of development and exemplification. | | |
| (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 which may provide reassurance. When they die, a person is with G-d and this might encourage the observance of the mitzvot. Some Jews believe in the resurrection of the body in the Messianic Age which may affect their attitude to cremation. 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 but it is likely that Jews will become more moral as a result of this belief. It is left to G-d to decide what will happen after death but Jews may observe the reciting of Kaddish and the lighting of a Yahrzeit candle.</p> | 6 | Answers mentioning preparation for death are valid. |
| (e) | <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might 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 and all Jews should have this as a priority. The mitzvot denote holiness and being 'chosen', even if they do not have an obvious purpose. Some mitzvot can no longer be followed by Jews today due to the absence of the Temple so sacrifices may no longer take place. Parts of the Torah are perhaps incompatible with other conventional ethical beliefs and the practicalities of modern life. Examples may relate to the treatment of women and punishment. Ethical mitzvot are seen by some Jews as more important than ritual mitzvot. Some mitzvot separate the Jews from the rest of society and this may be seen as a negative for those who believe in integration.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 2 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Weeks • Pentecost • Chag Habikkurim/First Fruits • Time of the Giving of Our Torah/Zman Matan Torahteinu • Atzeret • Hag ha-Qazir/Harvest Feast <p>One mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Remember the receiving of the Torah/Ten Commandments • Read Tikkun Leyl Shavuot • Stay awake on this day • Use two special challot • Eat dairy products • Avoid eating meat and fish • Decorate synagogues with flowers • Read the Ten Commandments in the synagogue • Read the Book of Ruth <p>One mark for each response.</p> | 2 | Credit 'a special family meal' only if linked to specific food. Do not credit generic responses such as prayer. |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Tradition • Mitzvot • Symbol of harmony • Symbol of hospitality • Symbol of humility • Empathy with ancestors • To spend time in • Commanded to do so in the Torah (Lev.23:42-43) | 3 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| | One mark for each response. | | |
| (d) | <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews celebrate many festivals for different reasons. They commemorate different events in Jewish history and aspects of their relationship with G-d. Passover, for example, commemorates the Jew's exodus from Egypt whilst Shavuot marks the receiving of the Law on Mount Sinai. Festivals help to educate children in the ways of the religion. They can be very solemn occasions or times of great joy. Festivals help to unite the community with a common purpose and a sense of shared traditions. They also help to punctuate the year with special occasions and tie in with the readings in the Torah. Some festivals have their origins in the Torah whilst others like Yom Hashoah mark more recent events.</p> | 6 | |
| (e) | <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Pilgrimages are important as they celebrate a particular holy place. The journey is for religious reasons and helps to unite the believers and teach them about their faith. It is a sign of their commitment. The Jewish Pilgrim Festivals all have their roots in the Torah which helps to demonstrate their importance to Jews. The pilgrim festivals involved a visit to Jerusalem and the Temple. Since its destruction by the Romans, this is no longer possible and so may undermine the relevance of the tradition. Sacrifices no longer occur in Judaism. It may not be practical for Jews to visit Jerusalem now that the Diaspora is so widespread. Maybe everything a person needs to worship can be found in their community. There are still important religious places for Jews to visit, not least the Western Wall which reminds Jews of the Temple. There are also other important sites such as Yad Vashem which may be of religious or political significance. Some Jews may interpret pilgrimage as a spiritual journey rather than a physical one. In this case, pilgrimage will remain of value regardless of the ability to travel.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 3 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • England • United Kingdom • Great Britain <p>One mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Resolution to prevent a reoccurrence • The establishment of the State of Israel • Aliyah/Aliyah • Greater awareness and sensitivity to anti-Semitism • Post-Holocaust theology including atheism • Jews may visit Yad Vashem • Yom Hashoah is commemorated by some Jews • Holocaust Memorial Day • Remember the Holocaust on Tisha B'Av. <p>One mark for each response.</p> | 2 | Answers referring to belief or action are credited. |

| Question | Answer | Mark | Guidance |
|----------|--|------|--|
| (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Ancient hatred – Jews had been victimised for generations at the hands of some in the church who falsely blamed them for the death of Jesus. This attitude was still present in the time of the Third Reich and had been perpetuated by Luther. • Anti-Semitism/racism • No Jewish homeland at the time – Jews had been exiled from their homeland since Roman times. This led to them becoming reliant on the charity of other religions, especially Christians and Muslims. Sadly this was often not forthcoming. • Policy of Hitler and the Nazi party – Nazi policy reflected anti-Semitism from 1933 onwards, leading to restrictions to the liberty of the Jews and going on to culminate in their extermination. Jews were seen as sub-human by many Nazis. • Conspiracy theories concerning Jews • Economic collapse in Germany <p>Marks should be awarded for a statement plus any combination of development and exemplification.</p> | 3 | |
| (d) | <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews may be brought up in a specific tradition or may live close to a Liberal synagogue. They may not agree with the Orthodox 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 Liberal Jews. The more supernatural aspects of Judaism may be rejected by Liberal Jews. Different beliefs are held about the role of women and the ideal structure of the synagogue. Liberal Judaism has its roots in a specific historical, religious and philosophical background. This has led to a belief in a greater autonomy for the believer. Liberal Jews ask, 'What does G-d require of you?' Some Jews have rejected some of their more orthodox beliefs because of the problem of suffering or the influence of science.</p> | 6 | Candidates should be showing that they understand the specifics of liberal Judaism for full marks. |

| Question | Answer | Mark | Guidance |
|---|--|-----------|----------|
| (e) | <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Religion is blighted by infighting. Unity within any movement is an asset and Jews would clearly benefit from the strength that would be gained from a common purpose. There is no point having a religion if very little is held in common by the adherents. There are examples in Judaism where differences in belief and practice have caused problems, such as beliefs about rabbis and attitudes to conversion or the role of women. However, it may be argued that belief is a private matter that cannot be imposed on people or legislated for. Judaism is essentially a religion of observance, rather than doctrine. On that basis, a person's beliefs may be seen as less important than what they do. Having different beliefs amongst its adherents may actually strengthen a religion in that it helps it to adapt and to evolve when faced with challenges.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8. | SPaG 3 | |
| | Total | 51 | |

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