

## **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 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 <b>must</b> 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.
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## 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

<b>Level 3</b> <b>5-6</b>	<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/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>
<b>Level 2</b> <b>3-4</b>	<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>
<b>Level 1</b> <b>1-2</b>	<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>
<b>Level 0</b> <b>0</b>	<p><b>No evidence submitted or response does not address the question.</b></p>

## AO2 part (e) question

<b>Level 4</b> <b>10-12</b>	<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> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<b>Level 2</b> <b>4-6</b>	<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> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<b>Level 3</b> <b>7-9</b>	<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> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<b>Level 1</b> <b>1-3</b>	<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> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<b>Level 0</b> <b>0</b>	<p><b>No evidence submitted or response does not address the question.</b></p>

## MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Eternal light</li> <li>• Light in the synagogue</li> <li>• Light above the Ark (Aron Hakodesh)</li> <li>• Light in the Temple</li> </ul> <p>One mark for response.</p>	1	Do not accept 'light'
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Graven images forbidden</li> <li>• G-d has no physical form</li> <li>• No-one knows what G-d is like</li> <li>• G-d cannot be seen</li> <li>• Forbidden in the Torah</li> <li>• G-d is a spirit</li> <li>• G-d is beyond human understanding</li> <li>• Forbidden in the 10 Commandments</li> <li>• God is transcendent</li> </ul> <p>One mark for each response.</p>	2	Allow any correct and appropriate response.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• By men before Yom Kippur</li> <li>• Purifying cooking utensils</li> <li>• By women at the end of their period</li> <li>• On conversion</li> <li>• Before rites of passage</li> <li>• Before holy days in some traditions</li> <li>• Before being married</li> </ul>	3	

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> <li>• By women following birth of a child</li> <li>• By Sefer before writing the name of G-d on a new Torah Scroll</li> <li>• To be purified and made spiritually clean</li> </ul> <p>One mark for each response.</p>		
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The home is a very important religious building for Jews. This is because it has taken on some of the roles of the Temple. It is also important as a place where Shabbat and other holy days are celebrated. Kashrut is observed within the home and all observance is an act of worship. Jews can study the Torah and pray to G-d within their home. This brings them closer to G-d and to each other. They may also educate the young in the faith in the home context. The mezuzah, for example, is a reminder of G-d's presence in the home. Other religious artefacts in the home reinforce the Jew's relationship with G-d. The home is the environment where some rites of passage take place and charity is encouraged.</p>	6	<p>Allow more general points as well as those specifically to do with the home.</p>
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The synagogue design is adapted from that of the Temple. It reminds Jews of that holy site in various ways. All parts of the synagogue are important. The Ner Tamid is a reminder of G-d's presence; the ark is the holiest part as it contains the Sefer Torah and so on. The design helps to emphasise the importance of the Torah reading. There are many important aids to worship in the synagogue that help the Jews focus on G-d. Tradition is also important to Judaism. Jews clearly believe that G-d is omnipresent. G-d is also personal and can hear prayers wherever they may be said, consequently the design of the place of worship does not matter. Jews can still have a relationship with G-d without attending the synagogue.</p>	12	<p>No more than Level 2 if no reference to Judaism.</p> <p>No more than Level 2 if no personal opinion.</p> <p>Some may mention that it has been traditional to have a simpler synagogue design following the Holocaust.</p>
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.</p>	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Daughter of the Commandments</li> </ul> <p>One mark for response.</p>	1	Must be an accurate translation
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Tzedeka/giving money anonymously</li> <li>• Giving tzedakah publicly to an unknown recipient</li> <li>• Giving tzedakah before being asked</li> <li>• Gemilut Hasadim/kind actions</li> <li>• Giving an interest-free loan to a person in need</li> <li>• Forming a partnership with a person in need</li> <li>• Giving a grant to a person in need</li> <li>• Finding a job for a person in need</li> <li>• Giving adequately after being asked</li> <li>• Giving willingly, but inadequately</li> <li>• Giving "in sadness" (giving out of pity)</li> <li>• Tithing</li> <li>• Giving to encourage self-sufficiency</li> <li>• Giving time to work for a charity</li> <li>• Doing Good Deeds</li> </ul> <p>One mark for each response.</p>	2	Do not allow "giving to charity" without explaining the action further.

Question	Answer	Mark	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Burial</li> <li>• Cremation in Progressive tradition</li> <li>• Wearing of kittel</li> <li>• Wearing of tallit</li> <li>• Removing tzitzit from tallit</li> <li>• Use of a plain coffin</li> <li>• Use of a cemetery</li> <li>• Prayer/Kaddish</li> <li>• Blessing</li> <li>• Reciting of Psalms</li> <li>• Tearing of clothes</li> <li>• Pallbearers stop seven times</li> <li>• Circling of grave</li> <li>• Throwing soil/grass onto the coffin</li> </ul> <p>One mark for each response.</p>	3	Allow reference to how the body has been prepared for the funeral.
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Girls may see the ritual as a statement of equality. The advice of the rabbi regarding the girl's responsibilities is important. She is likely to have learnt to read Hebrew which is a sacred language. She may learn about wearing ritual dress. In some communities, she is becoming part of the minyan and taking on responsibility for her own actions. This provides support for others in the community. She may be called on to read the Torah or another reading in the synagogue for the first time. The community will benefit from hearing the Torah read. She will be fasting at Yom Kippur for the full period of time. It provides a religious focus for Jewish girls. Twelve is taught in the Talmud as the age of maturity. This shows an earlier maturity than boys. Bat Mitzvah encourages girls to study and learn about their religion. They may be given gifts of religious significance. They may have had to pass a test before reading. The</p>	6	Allow up to and including Level 2 if Bar Mitzvah being discussed but relevant to Bat Mitzvah

Question		Answer	Mark	Guidance
		whole community will take pleasure in the girl's achievement and it may help to renew their faith as well and remind them of their coming of age.		
	(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Individuals have to deal with death in their own way. Jewish traditions are designed with a view to lessening suffering in the long term. The set structure of Shiva, Sheloshin and Yahrzeit may either aid the mourner in focusing on the death or restrict an individual's need for a quick return to normality. The religious traditions exist to provide reassurance in the face of suffering and death. The traditions may help to focus on an afterlife which is a comfort. Judaism is often described as a religion of life, not death, which suggests that Jews should get back to normal as soon as possible. The continual focus on the existence of G-d during mourning reassures people.</p>	12	For higher levels, it would be expected that the full range of mourning rituals be considered and not just the funeral itself.
		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"> <li>• Writings</li> <li>• Part of the Tenakh</li> </ul> <p>One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Psalms/Tehillim</li> <li>• Proverbs/Mishlei</li> <li>• Job/Iyyôbh</li> <li>• Song of Songs/Shîr Hashshîrîm</li> <li>• Ruth</li> <li>• Lamentations/Eikhah</li> <li>• Ecclesiastes/Qôheleth</li> <li>• Esther</li> <li>• Daniel</li> <li>• Ezra</li> <li>• Nehemiah</li> <li>• Chronicles/Divrei ha-Yamim</li> </ul> <p>One mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The writing of the scroll by a scribe</li> <li>• The importance of accuracy</li> <li>• Decorated by the bells/ mantle/yad/crown/binder</li> <li>• Stored in the ark</li> <li>• Congregation stand and face it in the synagogue</li> <li>• Obedience to the mitzvot</li> <li>• Yad is used</li> <li>• Read in a continual cycle throughout the year</li> </ul>	3	Responses might relate to respecting the scrolls themselves and/or the contents of the scrolls.

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> <li>• Celebrated at Simchat Torah</li> <li>• Read on bimah</li> <li>• Fasting if the scrolls are dropped</li> <li>• Not touched by people</li> </ul> <p>One mark for each response.</p>		
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Study of the Tenakh is an act of worship and many Jews would keep a Chumash at home for this purpose. Jews will study the sacred writings individually to enhance their relationship with – and understanding of – G-d. They will also use it in order educate children in the ways of the religion. This is commanded in the Shema. Extracts from the Shema are to be found in the Mezuzah and this helps a Jew remember the presence of G-d. Each period of prayer contains Torah readings. Observing the mitzvot is also an act of worship and instructions for keeping a kosher home, for food and for clothes, are also found in the Scriptures. The Tenakh provides ethical guidance and information about the origins of the religion. The latter may make worship more meaningful for Jews.</p>	6	Private worship should be understood in general terms
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sacred writings are based on revelation and are seen as the word of G-d. They are accepted on faith by many Jews. They are therefore seen as having eternal value. There are certain stories in the Tenakh that do not fit well with modern understandings of the world such as the Creation and the Garden of Eden. The Torah includes miracles which may not fit well with modern science. Science and technology now provide alternative explanations to the Tenakh. The Tenakh is still used to solve ethical dilemma especially in the way it operates alongside the oral tradition. However, it sets out a morality that is very different from that which is prevalent in society. Not all Jews understand the Tenakh in a literal sense and this may mean that it can sit alongside</p>	12	

Question	Answer	Mark	Guidance
	modern life, especially if stories are interpreted as myths or stories with morals. Orthodox and Progressive Jews have different views on the issue of interpretation of scripture and how it applies to new developments.		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.	SPaG 3	
	<b>Total</b>	<b>51</b>	

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