

Religious Studies C

General Certificate of Secondary Education **1932/01**

Paper 1 Jewish Scriptures

Mark Scheme for June 2010

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 2010

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

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

- 1 (a) **Describe the covenant which G-d made with Noah.** [8]

Answers are likely to focus on G-d's actions immediately after the flood in Genesis. Candidates may explain what is meant by the word 'covenant' and the significance and/or sign of this covenant. After the waters had fallen and the ark was safe, G-d promised to Noah that never again would he destroy creation in that way and the promise of this was his bow fixed in the sky -a rainbow.

Some candidates may give further details about the flood narrative and/or the giving of the commands which Noah and his sons had to obey.

Answers might also lead on the Noachide Code and offer description of this – the prohibitions against theft, sexual immorality, murder, blasphemy, idolatry, cruelty to animals and disorder. Some candidates may explore how this covenant is universal and for all humanity. Candidates will have studied the Noachide covenant in both the 'background' and 'beliefs' sections of the course and as such answers may make reference to either or both of these contexts in answering this question.

- (b) **Explain why the Noachide Code is important for Jews.** [7]

The Noachide Code precedes the Ten Commandments and was the first occasion on which G-d gave people a full set of instructions by which to live. The Code itself is not spelt out in the same way as the Ten Commandments and, in its clearest form, is found in the Talmud.

It is a set of seven rules, very similar to the Ten Commandments, and is now seen as a rule for life by which any non-Jew can live according to G-d's will; hence it is a universal covenant. Candidates may comment that it is no longer very important to Jews except in their relations with non-Jews or may comment that, in contrast, this universal nature of the covenant means that the Noachide Code remains important.

Answers might explore why the laws are important for Jews today: they are a sign of G-d's love, a sign of the trust and loyalty between G-d and the Jewish people, evidence of G-d's revelation through history, the beginnings of the ways in which G-d is known to the Jewish people and all humanity etc. Again, it should be noted that candidates will have studied the Noachide covenant in both the 'background' and 'beliefs' sections of the course and as such answers may make reference to either or both of these contexts in answering this question; either approach or none is an equally valid interpretation of the question.

- (c) **'The story of Noah is not really true.'**

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]

Although this question may produce some very strong feelings it is looking for a discussion of whether it is likely that there was a real person called Noah and a real flood etc. For candidates to be awarded a high level they MUST show evidence of balanced argument and that they have thought about different points of view even if they conclude that they do not agree with these view points.

Some candidates might comment that if this story is not seen as true then how can anyone believe any part of the bible? They might continue to comment that if the story is seen as 'untrue' then this discredits belief in G-d. Some might argue that

archaeological and extra-Biblical sources suggest that there was a major flood but they may question whether it was worldwide.

Others may defend the literal truth of the story as being part of the Torah. Some may argue that there are different ways of speaking about 'truth' eg allegorical, literal, metaphorical truths and that there are different interpretations of the story. Some candidates may see the Biblical account as exaggerated or as a story that contains moral truths.

There may be distinctions made between a Progressive and Orthodox interpretation. Candidates might conclude that it doesn't matter whether the story is seen as true or not –it is the messages that it conveys which are more important.

Total: [20]

2 (a) Describe the morning service on Shabbat. [8]

Answers might describe the main points of the service: prayers said, readings of the Torah, the readings explained by the rabbi, readings from nevi'im, inclusion of celebrations of special events (engagement, bar mitzvah), ritual actions e.g. lifting of Torah scrolls from the Ark, and that men in service will touch the scroll with the fringes of their tallits as it is taken to the Bimah. Candidates may make relevant observations about the structure of the synagogue and the place of men and women within the service.

Candidates might present an overview of all of the practices of the morning service or may equally present a detailed commentary on one or two aspects and discuss the historical background to this aspect, its current role for worshippers and how this practice may be different in different modern Jewish movements.

(b) Explain the importance of the Chazan in a synagogue service. [7]

The point here is to explain the importance of the Chazan as the leader of the worship and to explain how the Chazan leads the singing in the synagogue and how this role is contrasted to that of the rabbi.

Candidates may explain the singing of the Chazan and the style in which this is done. They might outline that a Chazan may be of benefit to those who are unfamiliar with the liturgy and that some Chazans have produced compositions that are used in the liturgy.

Some may explain that not all synagogues have a Chazan and the reasons for this. Some candidates might outline that such a position is viewed with honour in the community and may explore the historical roots of the Chazan.

(c) 'Men and women should not be allowed to sit together when they worship.'

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]

This is likely to lead to a fairly robust debate as to why, in Orthodox Judaism, men and women are not allowed to sit together whereas they can in more liberal traditions. Candidates are, of course, free to come down on either side of the argument. It should be noted that for candidates to be awarded a high level they MUST show evidence of balanced argument and that they have thought about different points of view even if they conclude that they do not agree with these view points.

Many candidates are likely to agree with the statement but the importance is how they support the arguments on both sides. They may argue that being seated near the opposite sex can be a distraction. They may also argue that it may be claimed that the male's more active role in Orthodox worship necessitates a division. They may argue that men and women are seen as equal in Judaism but that they have different roles. It may be outlined that it is important to preserve tradition and as such men and women should continue to sit separately in worship.

Others may argue, on the other hand, that such a distinction is old fashioned or inappropriate in the 21st century. They may outline that reform and liberal movements disagree with the orthodox view. Candidates may outline the law on equality and reflect on how this should influence religious practices.

Total: [20]

3 (a) Describe a Bar or Bat Mitzvah service. [8]

Candidates may say something about the preparation for the service. Candidates may also outline the meaning of the service ie becoming a full member of the Jewish community and explain differences within different modern movements of the services. Some candidates may outline the role of the rabbi in this process as important and why.

Aspects of the service may be outlined and described ie the main focus is on the young person being called up to read the Torah for the first time and the details of the service itself, many family members might be present, some playing an active role, the father recites the baruch shepatrani to release himself from responsibility, the rabbi may direct his sermon to the boy or girl etc.

The seudah and derasha might be mentioned, though not part of the ceremony. Care should be taken with Bat Mitzvah as the way in which this is celebrated can vary significantly between different Jewish groups and communities.

The question asks for a Bar or Bat Mitzvah to be described, as such it is equally valid for the candidate to describe either service and credit must be awarded for what the candidate describes. Candidates may outline both services and describe the differences between these services, however, this is NOT required for a high level answer as this is not specified in the question.

(b) Explain the importance of Bar or Bat Mitzvah for the Jewish community. [7]

Answers are likely to explain that these ceremonies are seen as a religious 'coming of age'.

They may comment that the person is now able to form part of a minyan and that they become a full member of the synagogue. They may explain that the continuing celebration of this religious coming of age strengthens the community and may help ensure its future with a new generation.

Candidates may outline that the young person will now be seen as responsible for their actions and they are now required to follow the 613 mitzvot. Candidates may further outline that they may be called to read the Torah from this point. Some candidates might outline that the person can now legally marry according to Jewish law – however. Not according to the law of the land.

Answers might discuss that Bar or Bat Mitzvah is seen as a state of being, rather than simply an event and that the preparation for the ceremony might lead to a deeper understanding of the faith.

(c) 'Bar Mitzvah is the most important event in the life of a Jewish boy.'

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

This invites a broad range of responses. Candidates are, of course, free to come down on either side of the argument. It should be noted that for candidates to be awarded a high level they MUST show evidence of balanced argument and that they have thought about different points of view even if they conclude that they do not agree with these view points.

Some answers might consider what 'to be regarded as an adult' really means in this context. They might argue that Bar Mitzvah may be seen as a 'state' rather than an event. They may conclude that the preparation could be seen as the most important part of the process.

Some might argue that this event is very important as it results in full adult entry to Judaism and that from now on it is your choice or not to keep the commandments. On the other hand, it could be argued that people are only responsible for religious actions and not the law of the land therefore they are not legally regarded as an adult etc.; the coming of age at 18 is considered by many as more important. It could be argued that other ceremonies such as marriage are more important and candidates may outline why.

Some may outline that Bar Mitzvah is not commanded in the Written Torah, so may not be vital to the boy's development. There may be discussion of what may sometimes be considered as excessive parties and gifts associated with Bar Mitzvah ceremonies. Some may outline that some boys do not continue with their religious studies beyond Bar Mitzvah or that passing school examinations is really more important for most teenagers.

Total: [20]

4 (a) Give an account of stories that are associated with Hanukkah. [8]

Answers may concentrate in the Talmud story of the oil lasting for eight days. The small pot of oil was sealed with the High Priests seal and eventually uncontaminated oil was produced for the menorah.

Candidates may also describe the story from Maccabees about the defiling of the Temple and its recapture by Judas.

Background information about the persecution under Antiochus could also be included and credited as relevant. Candidates might outline that the Jewish people subsequently enjoyed a period of independence from foreign rule and the freedom to practice their faith in the temple.

(b) Explain the importance for Jews of celebrating Hanukkah. [7]

Answers may say that the festival continues to be important because it stresses the need for faith and trust in G-d. Answers may outline that the festival has become equivalent to Christmas in Christian countries and explain the importance that celebrating this festival has for communities living in traditionally Christian countries.

Candidates may outline that the traditions are based on Talmudic teaching. The kindling of lights is a reminder of the original miracle and that the synagogue service brings the Jewish people together. Answers may discuss how the festival concerns the conviction that good and righteousness will prevail. Candidates may also make links to the historical persecution and survival of the Jews and why this festival is important today.

Answers might consider the family nature of the festival and the giving of Hanukkah gifts and discuss why this is considered important.

Jews can look back on the bravery of the Maccabees for inspiration and may discuss the covenant relationship.

(c) 'Hanukkah is not as important as other Jewish festivals.'

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

The debate is whether the festivals commanded in the Torah are intrinsically more important than the rabbinical festivals such as Hanukkah and Purim. This invites a broad range of responses. Candidates are, of course, free to come down on either side of the argument. It should be noted that for candidates to be awarded a high level they MUST show evidence of balanced argument and that they have thought about different points of view even if they conclude that they do not agree with these view points.

Arguments can go either way though most are likely to suggest that the Rabbinical festivals are less important than those ordered in the Torah. Candidates might argue therefore, that the festival is not as important as it is not commanded in the torah and that there are other events in history that have greater historical significance than the events around Hanukkah. They might outline that the popularity of this festival stems from the Middle Ages onwards and it is not rooted in ancient history.

Candidates might reflect on the importance of Hanukkah to the community and how it involves children in the religion. Examples such as the food, dreidle, candles and gifts might be given. Answers might argue that all festivals are important as they teach history and traditions to the next generation. Both Hanukkah and Purim commemorate times when the Jewish people were being threatened, yet remained faithful. Candidates may see this as providing inspiration.

Total: [20]

5 (a) Describe what Progressive Jews believe. [8]

Answers might outline the basis of belief – that Progressive Jews believe that the Torah is not purely of divine origin, but that there is a human element to its creation. As a consequence they may believe that some laws may be outdated and it is possible to consider ritual laws of less significance than moral laws.

Answers may outline that progressive Judaism is 'modernising Judaism' to make it relevant. They may argue that women may worship in the same way as men, including being a rabbi and being called to read the Torah. Some liturgical traditions may change, such as the wording used in certain prayers, the extent of the Hebrew usage and the length of services.

Candidates might state that Progressive Jews are more likely than some Orthodox groups to believe that integration into society is desirable. They might outline that Bat and Bar Mitzvah occur in Progressive communities and that women as well as men wear the tallit.

Candidates might explore how Progressive Jews approach the observance of mitzvah in a more individual approach and that some mitzvah may not be kept in today's modern society – such as kosher laws being no longer relevant. Candidates may also explore how assimilation into the local community is important.

(b) Explain why the Land of Israel is important for Jews. [7]

Candidates might outline that the covenant with Abraham includes reference to a 'Promised Land' to Abraham and his descendants and that many Jews believe this to be an important part of their faith. Promises in the bible refer to the Jews returning to Israel and part of the messianic hope is a return to Israel.

Some answers might explore how the land identifies the Jewish people and their covenantal relationship with G-d. They may outline that Israel is the only place where the Temple can be and the only place where certain festivals can happen.

Some answers may explore the need to escape persecution means that Jews value the Land of Israel as a place of security and safety. The existence of holy sites makes it desirable to visit Israel, especially the Western Wall as the last remaining part of the Temple in Jerusalem.

Some answers might outline that Israel may be seen as a spiritual and cultural centre for the Jews; a Land where their faith may be practiced more easily than in the Diaspora. Some candidates may conclude that Israel's existence may help to reunite the Jewish people.

(c) 'All Jews should live in Israel.'

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]

This answer may invite a broad range of responses. Candidates are, of course, free to come down on either side of the argument. It should be noted that for candidates to be awarded a high level they MUST show evidence of balanced argument and that they have thought about different points of view even if they conclude that they do not agree with these view points.

There may be some overlap with that outlined in part B of the question –this should be credited as long as it is used to support candidates argument.

Some candidates may conclude that as the Land is linked to messianic hope and covenant history etc. that all Jews should live in Israel. They may argue that with the history of persecution, such as the Holocaust, that the creation of the State of Israel in 1948 was important for the survival of Judaism. Some candidates may simply state that as the Land was promised to the descendents of the patriarch by G-d that all Jews should live within the Land.

Others may argue that as Jews have been dispersed all over the world for centuries that living in the Land is not important. Some may argue that as G-d is omnipresent he can be worshipped everywhere. The role of the Jews is to show the rest of the world the importance of a monotheistic faith and therefore, they need to be placed throughout the world. Some candidates may argue that it is good for Jews to integrate into the Diaspora as it aids mutual understanding.

Total: [20]

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

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