



**General Certificate of Secondary Education
2011**

Religious Studies

Paper 7

World Religions: Judaism

[GRS71]

THURSDAY 9 JUNE, AFTERNOON

**MARK
SCHEME**

Foreword

Introduction

Mark schemes are published to assist teachers and students in their preparation for examinations. Through the mark schemes teachers and students will be able to see what examiners are looking for in response to questions and exactly where the marks have been awarded. The publishing of the mark schemes may help to show that examiners are not concerned about finding out what a student does not know but rather with rewarding students for what they do know.

The purpose of mark schemes

Examination papers are set and revised by teams of examiners and revisers appointed by the Council. The teams of examiners and revisers include experienced teachers who are familiar with the level and standards expected of 16- and 18-year-old students in schools and colleges. The job of the examiners is to set the questions and the mark schemes; and the job of the revisers is to review the questions and mark schemes commenting on a large range of issues about which they must be satisfied before the question papers and mark schemes are finalised.

The questions and the mark schemes are developed in association with each other so that the issues of differentiation and positive achievement can be addressed right from the start. Mark schemes, therefore, are regarded as a part of an integral process which begins with the setting of questions and ends with the marking of the examination.

The main purpose of the mark scheme is to provide a uniform basis for the marking process so that all the markers are following exactly the same instructions and making the same judgements in so far as this is possible. Before marking begins a standardising meeting is held where all the markers are briefed using the mark scheme and samples of the students' work in the form of scripts. Consideration is also given at this stage to any comments on the operational papers received from teachers and their organisations. During this meeting, and up to and including the end of the marking, there is provision for amendments to be made to the mark scheme. What is published represents this final form of the mark scheme.

It is important to recognise that in some cases there may well be other correct responses which are equally acceptable to those published: the mark scheme can only cover those responses which emerged in the examination. There may also be instances where certain judgements may have to be left to the experience of the examiner, for example, where there is no absolute correct response – all teachers will be familiar with making such judgements.

The Council hopes that the mark schemes will be viewed and used in a constructive way as a further support to the teaching and learning processes.

General Marking Instructions and Mark Grids

Introduction

Mark schemes are intended to ensure that the GCSE examination is marked consistently and fairly. The mark schemes provide markers with an indication of the nature and range of candidates' responses likely to be worthy of credit. They also set out the criteria that they should apply in allocating marks to candidates' responses. The mark schemes should be read in conjunction with these marking instructions.

Assessment objectives

Below are the assessment objectives for GCSE Religious Studies.

Candidates must:

- describe, explain and analyse, using knowledge and understanding (AO1); and
- use evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints (AO2).

AO1 and AO2 are interrelated and connections must be made.

Quality of candidates' responses

In marking the examination papers, examiners should be looking for a quality response reflecting the level of maturity which may reasonably be expected of a 16-year-old which is the age at which the majority of candidates sit their GCSE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners must be positive in their marking, giving appropriate credit for description, explanation and analysis, using knowledge and understanding and for the appropriate use of evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints. Examiners should make use of the whole of the available mark range of any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 16-year-old GCSE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Types of mark scheme

Mark schemes for questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Other questions which require only short answers are marked on a point for point basis with marks awarded for each valid piece of information provided.

Levels of response

Questions requiring candidates to respond in extended writing are marked in terms of levels of response. In deciding which level of response to award, examiners should look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Quality of written communication

Quality of written communication is taken into account in assessing candidates’ responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication. Where the quality of content is not matched by the quality of written communication, marks awarded will not exceed maximum for Level 2.

For conciseness, quality of written communication is distinguished within levels of response as follows:

Level 1: Quality of written response is limited.

Level 2: Quality of written response is satisfactory.

Level 3: Quality of written response is of a high standard.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

AO1: [5] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1])

The candidate gives a basic answer with limited description, explanation and analysis using little knowledge and understanding. There is only a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([2]–[3])

The candidate gives a satisfactory answer with appropriate description, explanation and analysis using some knowledge and understanding. There is a reasonable selection and use of an appropriate form of style and writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([4]–[5])

The candidate gives a competent answer with very good description, explanation and analysis using knowledge and understanding throughout. The candidate successfully selects and uses an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

AO2: [5] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1])

The candidate uses a basic selection of evidence and gives limited reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([2]–[3])

The candidate uses a satisfactory selection of evidence and gives good reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([4]–[5])

The candidate uses a very good selection of evidence and gives well formed and reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. The candidate successfully selects and uses an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

AO2: [10] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1]–[3])

The candidate uses a basic selection of evidence and gives limited reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([4]–[7])

The candidate uses a satisfactory selection of evidence and gives good reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([8]–[10])

The candidate uses a very good selection of evidence and gives well formed and reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. The candidate successfully selects and uses an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

Section A

Answer **all** questions.

AVAILABLE MARKS
15

1 Sacred Literature

- (a) (i)** Moses.
(AO1) [1]
- (ii)** Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
(AO1) [1]
- (iii)** Rabbi Judah the Prince.
(AO1) [1]
- (iv)** 1. and 2.
Two from seeds (farming), festivals, women, damages, holy matters and purities.
(AO1) [2]
- (b)** Answers may include:
- the Talmud provides the details of how to live
 - codifies and brings together the ideas of the Rabbis
 - explains how the Law is to be applied and obeyed
 - provides a sense of identity for Jews
 - represents the collective wisdom of the Jewish elders.
- Accept valid alternatives
Mark in levels
(AO1) [5]
- (c)** Answers may include:
- sacred books deal with issues that are no longer relevant
 - sacred books teach about God, and this is the heart of religion
 - religious teaching is always relevant
 - sacred books provide principles that can be applied today.
- Accept valid alternatives
Mark in levels
(AO2) [5]

2 Kosher Food**(a) (i)** 1. and 2.

Can be eaten: Chicken, Haddock, Cow.

Accept valid alternatives

(AO1)

[2]

(ii) 1. and 2.

Cannot be eaten: Pork, Vulture, Lobster and Prawns.

Accept valid alternatives

(AO1)

[2]

(iii) Blood

(AO1)

[1]

(b) Answers may include:

- food laws make the point that God is the creator of all
- it is important to be grateful to God for food
- some foods are unhealthy to eat.

On the other hand:

- worship of God has nothing to do with food
- rules about food are man-made.

Accept valid alternatives

Mark in levels

(AO2)

[10]

15

AVAILABLE
MARKS

3 The Festival of Brit Milah**(a)** Answers may include:

- the Brit Milah (or Bris) is the circumcision and naming ceremony for a newborn Jewish male
- the Brit Milah is performed on the eighth day after birth (unless there is a medical reason for it to be delayed)
- the person who performs the circumcision is known as a Mohel (or Moyhil), who is specially trained to perform the ceremony
- it is traditional to announce the baby's name for the first time at his Brit Milah
- two chairs are prepared for the Brit
- the first is for the Sandek, the individual who holds the baby on their knees during the actual circumcision
- the second chair is set aside for the spirit of Elijah the Prophet, the "Angel of the Covenant". According to Jewish tradition, Elijah comes to every circumcision to testify before the Almighty to the commitment of the Jewish people to the covenant
- after the Mohel has performed the brit, a special blessing is recited upon a cup of wine, and the baby is given his Hebrew name
- it is customary to serve refreshments or a meal after the Brit.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- circumcision is the sign of the covenant
- the rite goes back to Abraham
- it is a command of God for Jews
- it sets the Jews apart from other people.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- parents should set a good example
- parents have the right to bring up their children in their own religion
- it is important for children to be taught to do what is right.

On the other hand:

- children should be allowed to choose for themselves
- religion is divisive in society, so divisive beliefs should not be encouraged in children
- religious children are not prepared to participate and live in a secular society.

Accept valid alternatives

Mark in levels

(AO2)

[5]

15

4 Religious Founders

(a) Answers may include:

- Exodus 3: 1–12
- Moses looking after the flock of his father-in-law, Jethro on Mount Horeb/Sinai
- Angel of the Lord appears and speaks out of a Burning Bush
- God speaks and tells Moses to remove his shoes as he is on holy ground
- God has heard of the suffering of his people
- God reveals his identity.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- reference may be made to particular examples
- God still speaks and acts through chosen individuals
- the age of great religious leaders is over and people now have the record of them in sacred books
- we have become cynical about religious leaders.

Accept valid alternatives

Mark in levels

(AO2)

[10]

AVAILABLE
MARKS

15

Section A

60

Section B

5 The Practice of Religion

(a) Answers may refer to:

- the dietary laws and the importance of the kitchen
- Sabbath celebrations: candles, prayers, meals, etc.
- celebration of Passover
- certain lifecycle rituals take place in the home, e.g. Brit Milah
- daily prayer and daily blessings.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- the synagogue as a place of worship
- the synagogue as a place of study
- the synagogue as a place of community.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- the rules of religion regulate all of life
- everything that is done should be done with God in mind.

On the other hand:

- God is concerned only with spiritual things
- certain matters are up to the individual to decide.

Accept valid alternatives

Mark in levels

(AO2)

[10]

20

AVAILABLE
MARKS

6 Yom Kippur**(a)** Answers may include:

- Yom Kippur begins at sunset
- before this solemn occasion, some Orthodox Jewish people take a mikveh (ritual bath) to prepare themselves to become more spiritual
- 25-hour period of fasting and intensive prayer, often spending most of the day in synagogue services
- Yom Kippur is probably the most important holiday of the Jewish year
- many Jews who do not observe any other Jewish custom will refrain from work, fast and/or attend synagogue services on this day
- Yom Kippur occurs on the tenth day of Tishri
- seek forgiveness for wrongs done against God and against other human beings
- the Yom Kippur prayer service includes several unique aspects. One is the actual number of prayer services. Unlike a regular day, Yom Kippur has five prayer services
- the prayer services also include a public confession of sins and remember the sacrifices in the Temple
- many wear white clothing.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- the name “Yom Kippur” means “Day of Atonement”
- Yom Kippur atones only for sins between man and God, not for sins against another person
- it’s a time when Jews can make up for the sins of the past year and make a firm commitment to not do the same bad thing or things again
- to atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur
- it is a day set aside to “afflict the soul”, to atone for the sins of the past year
- God’s offer of forgiveness.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- actions have consequences and we cannot undo the consequences
- saying sorry does not change anything.

On the other hand:

- saying sorry means that you wished you had not done what you did
- saying sorry means one wants to begin again and adopt positive attitudes
- by saying sorry you become a new person: you have changed.

Accept valid alternatives

Mark in levels

(AO2)

[10]

20

7 Death Rites and Ceremonies**(a)** Answers may include:

- as they are dying, Jews try to say the Shema (prayer) showing their belief in one God
- when someone dies Jews say Kaddish (Kaddish is often called a funeral prayer but it is actually a prayer praising God)
- as soon as someone dies preparations are made for burial which must take place as quickly as possible
- the body is washed and dressed in tachrichim, a simple white shroud
- men are also wrapped in their tallit (prayer shawl)
- the fringes are cut off the tallit to show that he is now free of the religious laws
- the body is put in a plain wooden coffin which is sealed. From the time of death until burial, the body is never left alone
- before the burial the mourners make a tear in their garments to show their grief
- Jewish funerals are usually simple, respectful services. Most take place in a synagogue, funeral home or graveside
- during this service Psalms are chanted, the memorial prayer is said and a eulogy honouring and celebrating the deceased is given
- the casket is carried to the gravesite by pallbearers who stop seven times while family and friends follow
- burial then takes place and the Kaddish is recited
- rabbis may not officiate at the funerals of Jewish people.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- belief in God and in the afterlife
- the importance of family and the community who perform funeral rites and attend the funeral
- simple coffin symbolising all are equal in death before God: only their good works and actions count
- the need for purity before God (body dressed in white shroud)
- no longer any need to keep the law (fringes are cut off the tallit).

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- makes sense of right and wrong
- almost universal belief
- religions teach that there is life after death
- near death experiences.

On the other hand:

- no uncontroversial evidence
- cannot know for sure
- the body decays upon death.

Accept valid alternatives

Mark in levels

(AO2)

[10]

Section B

Total

AVAILABLE
MARKS

20

40

100