

**GCSE**

**Religious Studies A (World Religion(s))**

Unit **B586**: Jewish Scriptures 2 (Talmud)

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

<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


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

Question		Answer	Mark	Guidance
		<b>Talmud</b>		
1	(a)	<p><b><i>Who wrote down the outline of the Oral Torah in the Mishnah?</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Rabbi Yehudah Hanasi</li> <li>• Rabbi Judah the Prince</li> </ul> <p>1 mark for response.</p>	1	Must give the full title to be credited the mark.
	(b)	<p><b><i>i) How many parts are there to the Mishnah?</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 63</li> </ul> <p><b><i>ii) Give the Hebrew term for these parts.</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Mesechtos / Masechtot</li> <li>• Masechet</li> </ul> <p>1 mark for each response.</p>	2	<p>Could also accept 6 if candidates interpret this as the 6 orders.</p> <p>If candidates have interpreted the question as 6 orders then accept any answer for b. that is linked to this i.e sedarim, sedar, sishah.</p>

Question	Answer	Mark	Guidance
(c)	<p><b>List three of the orders of the Mishnah</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Zeraim / seeds / plants</li> <li>• Moed / festivals</li> <li>• Nashim / women</li> <li>• Nezikin /damages</li> <li>• Kedoshim / holy matters/ sacrifices</li> <li>• Taharos / purities</li> </ul> <p>1 mark for each response.</p>	3	Accept either English or Hebrew terms.




Question	Answer	Mark	Guidance
(d)	<p><b><i>Explain the importance of the Covenant relationship for Jews.</i></b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates may state that ‘covenant’ is defined as a promise or agreement and the Covenant relationship within Jewish history is between G-d and the Israelite people. Candidates may outline that within the Hebrew scriptures, G-d made covenants (or covenant renewals) with some of the most important people within Jewish scriptural history: Adam, Noah, Abraham, and Moses. Candidates may state that the Covenant relationship is therefore, one which connects modern Judaism to the historical past. They might argue that the Covenant relationship with Abraham is that which starts the story of the Jewish nation, whilst the Covenant relationship with Moses is that which establishes the Covenant Law, the Torah.</p> <p>Candidates might discuss that the Covenant relationship is one in which both sides enter into a ‘contract’ but that the Covenant relationship for Jews is also one which involves feelings of trust, loyalty and love. Candidates might discuss how aspects of the Covenant relationship are still valid today such as Law and how these are followed in everyday life. Candidates might discuss the Land and how this forms an important part of the Covenant relationship; they might refer to modern day Israel in doing this. Candidates might discuss one covenant in detail or may refer to aspects of several covenants in developing their explanation. Either approach is valid.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p><b><i>'There is no point in studying the Talmud'.</i></b>  <b><i>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</i></b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with this statement and may argue that the Talmud, as a written down version of the oral law, is a product of human hands. They might discuss some of the history of the Mishnah and Gemara. Candidates might for example outline how the Mishnah was written down during Roman persecution (200 CE) and how the Gemara was written down by the rabbis of Babylon who required an even more detailed version of the Oral Law. They may go on to discuss Maimonides and his 14 part classification of the teachings of the Talmud. They might end this part of their discussion by concluding that the Talmud although written by humans is an essential part of Jewish history. They might argue that this still comes from G-d and has the same status as the written Torah.</p> <p>Candidates might argue that the Talmud is in fact very important to modern Judaism as it helps to 'fill in the gaps' of the written Torah and helps makes sense of some of the more complex passages of the Tenakh. They might argue that study of the Talmud is therefore, even more important in the modern world. They might argue that for many modern and secular Jews the study of the Talmud is non-existent and that it does not form an important part of their daily lives; whilst for other Jewish groups Talmud is an essential part of daily life as Tenakh.</p> <p>There is much that could be discussed here. What is important is that candidates produce a well argued and evaluative discussion using evidence from their studies.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
<b>2. The Amidah Paragraph 6: Forgiveness</b>				
2	(a)	<p><b>State the Hebrew name given to this paragraph.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Salah lanu</li> <li>• Salah</li> </ul> <p>1 mark for response.</p>	1	Accept 'teshuva' as the translation of 'forgiveness'.
	(b)	<p><b>Give two titles that are used for Hashem in paragraph 6.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Our Father</li> <li>• Our King</li> </ul> <p>1 mark for each response.</p>	2	Accept 'gracious one'.
	(c)	<p><b>Describe what paragraph 6 teaches about G-d's forgiveness.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• In the prayer people ask G-d, their father, for forgiveness as they have sinned; showing the relationship between G-d and each human.</li> <li>• The paragraph explains how G-d pardons and forgives each person for their transgressions.</li> <li>• G-d is seen as merciful and always ready to forgive.</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	Accept variations from other translations which convey the textual meaning.

Question	Answer	Mark	Guidance
(d)	<p><b><i>Explain why forgiveness is important for Jews at Yom Kippur.</i></b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates may state that on Yom Kippur G-d makes a final decision about a person's behaviour during the year that has passed and puts this in the Book of Life. Whilst people may have already asked for forgiveness from relatives in the run up to Yom Kippur, they must now ask it from G-d. Candidates may state that the observance of Yom Kippur stems from the Torah (Leviticus 16:29) and may discuss the practice of the scapegoat who took 'sins' into the desert and/or the kapparrah ceremony.</p> <p>Candidates may discuss that on Erev Yom Kippur, some Jewish men go to the mikveh to cleanse themselves and may discuss how this links with the concept of forgiveness. Candidates may discuss how during the festival, families ask for forgiveness from each other and say blessings. They might outline how some of the rules that are observed on Yom Kippur suggest a focus on forgiveness i.e. no food or drink shows people wish G-d to forgive them and allows people to focus on spiritual things. Candidates may discuss the story of Jonah and what this shows about forgiveness and why it is important during Yom Kippur.</p>	6	
(e)	<p><b><i>'It is worse to sin against people than to sin against G-d'. Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</i></b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with this statement and argue that if you are sinning against people then you are directly impacting upon those around you and in turn your environment and yourself and that this is 'worse'. Candidates might argue that some people in today's world do not believe in G-d and as such that atheists would agree with the statement. Candidates might continue by arguing that some 'sins' against people can be seen as very harmful and wrong (such as murder) but that other 'sins' against people could be considered lesser and therefore not problematic (such as 'white lies'). They might argue therefore, that in some cases it is not wrong to sin against people and that it is worse to sin against G-d.</p>	12	


Question	Answer	Mark	Guidance
	<p>Candidates might argue that it is impossible not to sin. They may state that many people choose not to follow all 613 mitzvot in the modern world as they are impossible to follow and as such, people sin. They may weigh up through examples as to whether in these cases it is 'sinning against people' or G-d and the possible consequences of this. For example, they might state that in some situations it is better to sin in a small way than to cause a bigger upset for example, to stay in school once Shabbat starts if you are in non-faith school rather than missing your education.</p> <p>Candidates might argue that every sin is a sin against G-d and therefore that this question is almost pointless. They might argue that to sin against G-d is to break the covenantal commandment. They might argue that humanity's role is to follow the commandments of G-d and that those who follow and keep all the commandments are following G-d and will be rewarded. They might argue that Jews should always worship G-d and if they do sin that they should respond to G-d through asking for forgiveness when they err. Candidates may discuss freewill and divine providence and/or predestination.</p> <p>Candidates might argue that if one sins, that we can ask for forgiveness, however they might also argue that we should be focusing on not sinning in the first place. Candidates might make reference to what an averah – a sin –is and how this can be defined. They might state that, with so many rules and mitzvoth, observance of the commandments and trying not to sin is an important part of Jewish daily life and that Jews today try to observe these the same as they did in the past.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.</p>	SPaG 3	

Question		Answer	Mark	Guidance
		<b>Ethics of the Fathers. 1: 18</b>		
3	(a)	<p><b><i>State the Hebrew name given to the Ethics of the Fathers.</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Pirkei Avot</li> <li>• Avot</li> </ul> <p>1 mark for response.</p>	1	Accept any valid translation.
	(b)	<p><b><i>i) Who said “the world endures on three things – justice, truth and peace” (Ethics of Fathers 1:18).</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Rabbi/Rabban Shimon ben Gamliel</li> </ul> <p>1 mark for response.</p> <p><b><i>ii) Where are truth and peace to be adjudicated according to Ethics of the Fathers 1:18?</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Your gates.</li> <li>• The gates</li> </ul> <p>1 mark for response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p><b><i>Describe one Jewish belief about justice.</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• People are equal and all have the same value, worth and sanctity of life.</li> <li>• Equal human rights means that all humans have the right to live and work freely and be at peace.</li> <li>• Judaism teaches that all people should be treated with justice, that is that all people should be treated fairly and according to the law (state and religious).</li> <li>• If laws are unjust people should work to change them and ensure truth and peace to all.</li> <li>• Without justice there can perhaps never be peace as unfairness can lead to conflict.</li> <li>• People who have achieved justice without the use of violence may be described.</li> </ul> <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p><b><i>Explain Jewish teachings about ethical monotheism.</i></b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates are likely to explain the meaning of the phrase ‘ethical monotheism’ as referring to the belief in one G-d who is concerned with people’s moral behaviour. Candidates might discuss how G-d sets the moral rules by which people should live, and judges them according to the ways in which they behave. Candidates might discuss how the ethical dimensions to the nature of G-d are emphasised in the Law and the Prophets, and perhaps be able to give examples; they may focus on Ethics of the Fathers here to explore their thinking.</p> <p>Candidates might discuss the continuing importance of ethical monotheism for Jewish life today in terms of the covenantal relationship between G-d and the Jewish people. They might discuss how it is important to follow the 613 mitzvot in order to show the correct relationship between humanity and G-d and between Judaism and the rest of humanity.</p> <p>Candidates might refer to other teachings on ethical monotheism beyond Ethics of the Fathers 1:1, 14, 18 to support their argument.</p>	6	



Question	Answer	Mark	Guidance
(e)	<p><b><i>There will never be peace in the world.'</i></b>  <b><i>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</i></b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with this statement and may argue that the modern world is one in which there is limited justice, truth and peace. They might refer to case studies to support their argument; for example, candidates might argue that war is seen in many countries, they might say how some of these conflicts are due to a lack of justice and that there will therefore never be peace. They might argue however, that conflict is needed in order to bring about justice and eventual peace and as such, might argue that war is always regrettable even when necessary to bring about final peace.</p> <p>Candidates might explore another interpretation of 'peace' and may refer to 'everyday events' which show a lack of justice and truth and hence 'peace'; they may refer to school or home situations which they think show that peace is never possible.</p> <p>On the other hand, candidates might argue that all humanity should strive for the world to be a peaceful and harmonious place as G-d wants. All humans should strive for this and if they don't then justice and peace cannot prevail; it is up to humans and religious believers to lead the way for justice, truth and peace. Candidates might discuss the work of agencies and case studies of people who have campaigned for peace in order to enhance their evaluation and argument.</p> <p>There is much that candidates could discuss here; what is important is that the argument in agreement is developed and supported.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
	<b>Total</b>	<b>51</b>	

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