

Religious Studies A: (World Religion(s))

General Certificate of Secondary Education

Unit **B585**: Jewish Scriptures 1

Mark Scheme for June 2013

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	Benefit of the doubt not given
	Tick
	Cross
	Unclear
	Accurate Language
	Attempts evaluation
	Development
	Significant amount of material that does not answer the question
	Too vague

Subject-specific Marking Instructions**General points**

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed,, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written Communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, ie no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<i>Intermediate performance 2 marks</i>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<i>Threshold performance 1 mark</i>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

AO1 part (d) question

<p>Level 3 5–6</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range/depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation.
<p>Level 2 3–4</p>	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation.
<p>Level 1 1–2</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive.
<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

<p>Level 4 10–12</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly. <p>Few, if any errors in spelling, grammar and punctuation</p>	<p>Level 2 4–6</p>	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately. <p>There may be errors in spelling, grammar and punctuation</p>
<p>Level 3 7–9</p>	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly. <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p>Level 1 1–3</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms. <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

Genesis 1:1–2:9, 15-25

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • heavenly bodies • stars • moon. <p>One mark for response.</p>	1	Do not accept night.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • finished creating • blessed it • rested. <p>One mark for each response.</p>	2	Accept G-d looked at what He created. Accept either 'stop creating' or 'rest' but not both.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Created by G-d • Divine spark • Made in the image of G-d • Has a soul • Everyone is unique • Deserving of protection • Credit examples – Abortion, euthanasia, contraception. <p>Credit will be given for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews believe that animals are an important part of G-d's creation with which he was pleased. There are various Biblical injunctions to care for animals. They are entitled to rest on the Sabbath. A good person should care for their animals. Oxen are not to be muzzled when they are threshing. Jews are to be good stewards of creation and responsibility may be seen as a significant part of dominion. The laws of shechitah are designed to minimise the pain that an animal feels during slaughter. Animals reflect G-d's glory as part of creation.</p>	6	
(e)	<p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Shabbat is one of the most important aspects of the entire Jewish faith. It may be argued that Judaism could not survive without the Sabbath. This is reflected in the Ten Commandments. Shabbat is an important part of the covenant. The story of Creation sets a pattern for humanity. Keeping Shabbat might place great pressure on the family. Peer pressure on younger family members might make observance undesirable. Restrictions on social life might make the religion less appealing. The degree of detail in observance can seem overly scrupulous to some people. Progressive Jews are more flexible in their interpretation of the Torah. This is reflected in their Sabbath observance and maybe preferable to some.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.</p>	12	

Exodus 20:1–14

Question		Answer	Marks	Guidance
2	(a)	<ul style="list-style-type: none"> There are 613 Mitzvot. <p>One mark for response.</p>	1	Accept 10 due to the heading which indicates reference to the 10 commandments.
	(b) (i)	<ul style="list-style-type: none"> (Mount) Sinai. 	1	
	(ii)	<p>Responses might include:</p> <ul style="list-style-type: none"> Moses the Jews the Israelites (Children of Israel) the Hebrews. <p>One mark for each response.</p>	1	
	(c)	<p>Responses might include:</p> <p>G-d commands that they honour them – 5th commandment. In the Torah – respect and honour and obeying Treat their parents well so that they will be rewarded with a long life on the land that G-d has given.</p> <p>Credit will be given for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Torah demands truthfulness in many situations, be it business or in personal relationships. Judaism opposes dishonesty in trading. The Ten Commandments forbid the bearing of false witness as well as coveting, theft and adultery. The Torah shows concern for social justice, part of which is a desire for honesty. The Proverbs and the Prophets both show great concern for honesty. Truthfulness is one of the attributes of G-d. It may be argued that dishonesty in extreme situations, maybe to save a life might be justified.</p>	6	
(e)	<p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Ten Commandments are a challenge to follow as they encompass all areas of life. They require a relationship with G-d and self-control in a range of different moral situations. Many of the commandments are regularly broken in society. It is hard, for example, not to covet when faced with advertisements. Modern life has imposed extra demands on people and there are so many pressures and distractions from leading a spiritual life, making the Ten Commandments difficult to follow. Keeping the Sabbath would be a good example. G-d would not ask his people to obey mitzvot that are impossible. Throughout the generations, the Ten Commandments have been respected by different communities and cultures, not just Jews. G-d expects higher moral standards from his chosen people.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.</p>	12	
		SPaG 3	

The book of Jonah

Question		Answer	Marks	Guidance
3	(a)	<ul style="list-style-type: none"> This book is read during Yom Kippur <p>One mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <p>Any examples from the book:</p> <ul style="list-style-type: none"> the sailors Jonah the Ninevites. <p>One mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <p>Candidates may include details of the story of Jonah's attempt to flee from G-d's command and the incidents that followed: the storm and the fish swallowing Jonah.</p> <p>Credit will be given for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The story of Jonah shows that you cannot avoid the will of G-d. Jonah attempts to avoid G-d's demand that he go to Nineveh and attempts to escape by ship, yet G-d prevails. This may show that G-d has a plan for humanity. The story shows that people may not escape the judgement of G-d for their sins. People may choose to fit in with this or rebel. The story seems to suggest that G-d will respond to prayer, perhaps even changing his mind, in this case sparing the population of the city. Interesting questions about free will and determinism may be raised by the story of Jonah.</p>	6	
(e)	<p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The story of Jonah shows G-d's concern for non-Jews in that he is sent to Nineveh and G-d eventually forgives them for their sins. He gives the Ninevites an opportunity for repentance suggesting that Jews should not begrudge gentiles' G-d's forgiveness and grace. Jews should not give exclusively to Jewish charities. There are injunctions in the Bible to care for foreigners in your land though this is balanced by the teachings in Ezra that Jews should keep themselves separate. Jews do not proselytise among the gentiles but converts are greatly respected for choosing to become part of a minority. One does not have to be Jewish to find favour in G-d's eyes. Judaism does not maintain that Jews are better than other people. Although Jews refer to themselves as 'the chosen people', they do not believe that they have any inherent superiority but rather additional responsibility.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 4.</p>	12	

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