

GCSE

Religious Studies A: (World Religion(s))

Unit **B585**: Jewish Scriptures 1

General Certificate of Secondary Education

Mark Scheme for June 2017

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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

We do not annotate Religious Studies scripts.

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, i.e. 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.

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

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

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>

MARK SCHEME

Question		Answer	Mark	Guidance
		Genesis 1:1 - 2:9; 15-25		
1	(a)	<p>State the meaning of the term ‘Shabbat’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rest • Day of rest <p>1 mark for response.</p>	1	<p>Accept ‘Holy day of the week’</p> <p>Accept ‘Jewish Holy day’</p>
	(b)	<p>(i) On which day did G-d create the firmament?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Second day • Day two. <p>(ii) What name did G-d give to the firmament?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Heaven(s). <p>1 mark for each response.</p>	2	
	(c)	<p>Describe what this text says about vegetarianism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d says in 1:29 that the humans have been given all herb yielding seed and tree yielding fruit to be for food. • 1:29 does not include animals as food and as such this may be used to support vegetarianism. • G-d says when the animals are made that ‘it was good’ and this could be used to support the notion to not eat animals as these are G-d’s good creation. 	3	


Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> • The animals are all named by man in 2:19-20 and are assigned as man's helper – this could be used to support vegetarianism. • The idea of stewardship. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>		
(d)	<p>Explain how some teachings in Genesis might affect Jewish beliefs about contraception.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question is looking at practical application in life and faith from the passage. Candidates might explain that Judaism states that humans are required to 'be fruitful and multiply' (Genesis 1:28); it is the responsibility of the man and woman to marry and then have children in order to continue G-d's command and in order to ensure the continuation of Judaism. Contraception is against the command and should not be used.</p> <p>Candidates may explain that within Judaism sex is seen as an act of pleasure as well as an act of procreation however, with this act comes the command to procreate. Candidates might explain the different views within Judaism towards contraception. They might explain that within the more Orthodox traditions children are seen as precious and a mitzvot; contraception is only allowed in circumstances where a pregnancy would pose a threat to mother's life or health. Within the Orthodox tradition contraception in the form of condoms or the rhythm method is not allowed.</p> <p>Candidates might explain that within the more Reform traditions although children are seen as a gift from G-d, contraception is allowed for social or economic reasons. They might explain that some Jews will to choose to use contraception if they feel it's the best course of action as they exercise free-will.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>‘Abortion is always wrong’. Discuss this statement. You should include different, supported points of view. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that although the Torah is the greatest source of authority that nothing is mentioned specifically about the contemporary issue of abortion and as such the Genesis text can be used to provide guidance only.</p> <p>Candidates may argue that within Genesis the key principle of sanctity of life and that life is a gift from G-d is described/outlined. They may argue for example, that within the Genesis account the idea that G-d is the source of all life and that humans are made in the image of G-d is described in 1:27 and that G-d put something special into humans, namely a soul. Candidates may argue how every life has a purpose and that our life is sacred and should be preserved and as such abortion is morally wrong.</p> <p>Candidates may argue that within the Genesis narrative Adam and Eve are told to ‘be fruitful and multiply’ and that such an act is contrary to the act of abortion. They may argue how G-d is said to bless each day and to say it was good and that this includes his command for man and woman to procreate.</p> <p>Candidates might argue that as all life is sacred and G-d given that in all medical ethical dilemmas sanctity of life should be followed at all times (regardless of the quality of life). ‘You shall not kill’ may be used as a point of argument and candidates may state that this is the most important commandment to follow. Candidates may argue that for some Jews an absolute ethical approach and following the teachings of the Torah must always be followed. They may argue therefore abortion is never to be accepted and followed. Candidates may state that as children are a blessing from G-d that abortion could never be carried out as this is against G-d’s plan and also against the commandment ‘You shall not kill’.</p> <p>On the other hand, candidates might argue against the statement and consider that in some medical dilemmas, although sanctity of life is important, so is quality of life and</p>	12	

Question		Answer	Mark	Guidance
		<p>as such that 'You shall not kill' can be abandoned. They may argue, for example, that if a young girl was pregnant that the most loving thing to do would be to allow an abortion. They might argue that 'You shall not kill' cannot be applied to early pregnancy as they may argue that 'life' does not begin at conception. Candidates might also outline that in some situations abortion could be the most compassionate response.</p> <p>Candidates may wish to discuss issues on the quality versus sanctity of life arguments and whether abortion is murder and/or whether contraception lowers the appreciation and value of G-d given human life. Candidates may discuss different Jewish responses to medical ethical dilemmas in their answer. Candidates may discuss some of their learning on abortion and the Abortion Act of 1967 and the updated act of 1990 (Human Embryology and Fertilisation Act) in order to support their argument.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
		Exodus 20:1-16		
2	(a)	<p>In which part of the Tenakh is Exodus?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Torah. <p>1 mark for response.</p>	1	Accept 'Law'.
	(b)	<p>(i) State the meaning of the term 'covet'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To want • To desire • To be jealous of. 	2	


Question	Answer	Mark	Guidance
	<p>(ii) Give one thing that the 10 Commandments state 'you shall not covet'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • house • wife • manservant • maidservant • ox • donkey • Anything that belongs to your fellow/neighbour <p>1 mark for each correct response.</p>		Accept 'animal'.
(c)	<p>Give three things that this text states about other gods.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • You are not recognise the gods of others in the presence of Hashem. • You are not to make a carved image or any likeness of other gods. • You are not to prostrate/bow down to any other god. • You are not to worship other gods. • Hashem is a jealous G-d (so if the above are done, sin is present). <p>1 mark for each correct response.</p>	3	Do not accept answers which refer to G-d/Hashem only and which do not refer to the question focus 'other gods'.
(d)	<p>Explain Jewish beliefs about divorce.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might state that marriage is seen as very important within Judaism; they may explain that in Genesis 2 it is stated that a man leaves his father and mother and cleaves to his wife becoming one flesh (v24-25). Candidates might explain how</p>	6	Accept that a Cohen may not marry a divorcee.

Question	Answer	Mark	Guidance
	<p>Genesis 2 talks about the unity and sacredness of marriage and how this important union between man and woman continues today and is central to Jewish family life.</p> <p>Candidates may explain that for some Jews divorce is only permissible in exceptional circumstances – the couple should only pursue this course if they have no other options and can prove that the marriage is ‘no more’. Candidates may explain that only a husband can initiate and give a divorce but that the process requires the woman’s consent. A civil court does not have the power to divorce a Jewish couple in Jewish Law. Candidates may explain the process of the Beth Din and the ‘get’ and/or the situation of the agunot, or chained-women.</p> <p>Candidates might explain however, that for some people today marriage is not seen as necessary and that as such the issue of divorce for some Jews is not as prominent; they may also explain that divorce is acceptable if it is the best course of action for the couple involved.</p>		
(e)	<p>‘The commandments about relationships between humans are more important than the commandments about G-d.’ Discuss this statement. You should include different, supported points of view. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that as all the commandments were given by G-d they are all equally important. They might argue that all aspects making up the Sinai covenant must be complied with; it would be impudent to pick and choose which commands to observe or to state which are more important. Some candidates might argue that the first group of the 10 Commandments which are about the relationship between people and G-d, would be those that, if any, should still be held as important today as these form the core of the religion. Whilst others might argue that the commandments that focus on the relationships between people should take precedent in the 21st century and are say still very much valid even for those that no longer practise faith.</p> <p>Candidates might argue that the relationships with other people are in effect</p>	12	

Question	Answer	Mark	Guidance
	<p>relationships with G-d through his commands and creation. They might outline that some modern Jews would not follow all 613 mitzvot but would still hold the Decalogue as a central tenet of Jewish life; the Ten Commandments show how to worship G-d and treat others and that neither can be seen as more important.</p> <p>Candidates might argue that the commandments which focus upon G-d's relationship with man form the central tenant of Jewish belief; G-d cannot be made into an idol or his name taken in vain. On the other hand they might argue how some of the Ten Commandments, most notably those about the relationship between humans are also state law and so more important in the modern world than those about G-d. They might discuss how some of the Commandments may be seen as less important by some in today's world due to changing society values or ethical dilemmas; i.e. Honour your father and mother in light of recent media stories of abuse.</p> <p>Candidates might argue that for the modern Jew many of the commandments are outdated and not relevant to modern life. They might argue that so many commandments stifle individuality and leave no room for creativity. They make Jewish life too regimented and do not fit in with modern lifestyles, jobs, and family life. They may feel that modern life encourages a wider range of expression of holiness than Judaism allows. Candidates may say that many people in the modern world are taking a more liberal or contemporary approach to faith and that some are abandoning this in favour of agnosticism and atheism but that elements of the commandments are still relevant as they form the basis of human-human relationships and state law.</p> <p>Some candidates might suggest that the positive commands are perhaps the least relevant for the modern Jew as they require active effort. Others may suggest that negative commands are more relevant because they can have punishments, some state punishments, associated with them.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.</p>	SPaG 3	

Question		Answer	Mark	Guidance
		The book of Jonah.		
3	(a)	<p>Who was Jonah's father?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Amittai <p>1 mark for response.</p>	1	
	(b)	<p>(i) Where did Jonah go to board a ship?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Jaffa / Joffa <p>(ii) Where was the ship travelling to?</p> <ul style="list-style-type: none"> • Tarshish <p>1 mark for each correct response.</p>	2	Accept 'port'
	(c)	<p>Describe the reaction of the ship's master (captain) to Jonah when he finds him asleep.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • He says "How can you sleep so soundly" • He tells Jonah to "arise". • He tells Jonah to "Call to your God!" • He says that if Jonah were to do this then "perhaps G-d will think of us and we will not perish". <p>Marks should be awarded for any combination of points, development and exemplification.</p>	3	Do not accept reference to 'Lots'/actions of the sailors.

Question	Answer	Mark	Guidance
(d)	<p>Explain what the book of Jonah teaches about responsibility for the world.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might explain that within the book of Jonah, the prophet shows little respect for the world around him; he does not understand how G-d controls the world (the storm, the fish, the plant) in order to communicate to Jonah the important message he must deliver. As such, candidates might explain that the message to take from the book is that G-d has power and control over the world but that humans must be responsible for this and look after it (stewardship).</p> <p>Candidates might explain how the plant and worm episode in chapter 4 show how Jonah appears to have more concern over the plant than people, which shows his lack of responsibility for the world in terms of humanity. Candidates might explain how the people and animals in Nineveh fast when they hear G-d's message and show complete respect for G-d, whilst Jonah does not.</p> <p>Candidates might explain that the book is not historical but serves an aetiological function and hence why it is read at Yom Kippur – a time for people to reflect on their behaviour in the year towards others and the world around them which G-d made and to ask for forgiveness. They may state that the lessons that can be learned from the book concerning repentance or the lesson that it is impossible to run from G-d's word and command, are more important than focusing on Jonah's lack of responsibility.</p>	6	
(e)	<p>'The book of Jonah is about forgiveness.' Discuss this statement. You should include different, supported points of view. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that as the Book of Jonah is read at Yom Kippur that this is a time when decisions about a person's behaviour during the past year are sealed in</p>	12	

Question	Answer	Mark	Guidance
	<p>the Book of Life; this is a time when people atone and make peace with G-d by asking for forgiveness. Candidates might argue that this book teaches us about the need to seek forgiveness and atonement with G-d regardless of whether we think our actions are good or bad; they may use this to argue that the book of Jonah is therefore a book which teaches about forgiveness or repentance depending on their interpretation and argument.</p> <p>Candidates might argue that the narrative highlights the inability to hide from G-d or to resist G-d's wishes and that G-d's omnipotence and omnipresence is shown throughout the narrative as it is in daily life. Therefore, candidates might explore how we each have a personal and intimate relationship with G-d regardless of our shown 'faith' or position and as such the narrative supports forgiveness from G-d over repentance by man.</p> <p>Candidates might argue that the text shows that G-d understands human suffering and the Book of Jonah demonstrates that G-d is willing to forgive everyone for wrongdoing. The question could be answered by either looking at a theological analysis of the narrative or how this narrative is seen in practical application in life and faith (i.e. Yom Kippur). Candidates may argue that a common interpretation of the book is that it teaches us that although sometimes people do wrong and do not listen to G-d that G-d forgives all. Candidates may argue that the book contains vital teachings about G-d's forgiveness of Jonah and the Ninevites. G-d is truly loving as he forgives all even those who are not Jewish. Candidates might argue that aspects of the book teach about Jewish/ non-Jewish relations, the idea that everyone must obey G-d's will and that they should take responsibility for those around them and as such whilst G-d may punish he only does this if needed and in fact the narrative shows a forgiving and loving G-d.</p> <p>Candidates might argue that the book also focuses on repentance and that repentance and forgiveness go hand in hand: one cannot happen without the other. They may argue that the power of the narrative is that G-d forgives all but that with repentance comes deeper forgiveness and a more profound relationship with G-d.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
	Total	51	

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