

GCSE

Religious Studies A (World Religion(s))

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

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

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

MARK SCHEME


Question		Answer	Mark	Guidance
		Deuteronomy 11: 13-21		
1	(a)	<p>State the meaning of the term ‘covenant’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Agreement • Promise • Pact • Religious commitment • Relationship between G-d and humankind • Contract <p>1 mark for response.</p>	1	
	(b)	<p>State two things G-d will provide if the commandments are obeyed.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rain on the land • Autumn and spring rains which will enable the growth of, and gathering in, of grain, new wine and olive oil. • Grass in the fields for cattle. • People will have food to eat and will be satisfied. <p>1 mark for each response.</p>	2	<p>Accept ‘food’</p> <p>Accept that the days of you and your children may be many.</p> <p>Accept reference to Israel/ the Land which was promised to your ancestors</p>
	(c)	<p>Describe what this passage teaches about tefillin.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d commands that his commandments are fixed in the people’s hearts and minds. • G-d instructs to ‘tie them as symbols on your hands’. • G-d instructs to ‘bind them on your foreheads’. 	3	

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> • Words are to be fixed in hearts and minds to ensure full focus on G-d. <p>Marks will be awarded for any combination of statements, development and exemplification.</p>		
(d)	<p>Explain Jewish teaching on the education of children.</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 in the set text of Deuteronomy 11: 13-21 that the education of children is specifically mentioned; in v.19 for example, it is said in reference to the commandments that people should <i>‘Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up’</i>. Candidates may state therefore that ensuring children are aware of the commandments from an early age and that they are taught the basic tenants of Judaism is essential in order that Judaism can continue. Candidates may argue that in history the education of children in the practices and beliefs of Judaism was essential in a time when learning was passed on through oral tradition.</p> <p>Candidates may state that within Judaism children learn about their faith through participation in worship at the synagogue but also family worship, prayer and festivals. Candidates may explain that the Bar Mitzvah and Bat Mitzvah (or Bat Chayil) ceremonies provide an opportunity for children to be educated fully in Judaism and are points at which boys and girls become full members of the religion. At this point the young boy or girl should reflect on their actions and accept the consequences of action. Candidates may state that ‘education’ in Judaism never stops and education as a child is only the start the covenant relationship between a person and G-d. Candidates may mention that for some Jews education in the home through the mother figure is as important as formal religious education.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>‘The mezuzah must be seen on every Jewish house.’ 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 may argue that Jewish home is a very special place and central to Jewish worship and prayer; they may argue the mezuzah contains within it the Shema and as such is an important reminder of the commandment made with G-d. They may argue that in some Jewish houses every door (apart from the bathroom) has a mezuzah (so following the commandment in Deuteronomy) and that a Jew will touch the mezuzah and take their fingers to their lips as they pass so showing respect to the word of G-d.</p> <p>Candidates may argue that the mezuzah, and other items such as the tallit, remind the owners of the fundamental teachings of Judaism and highlight the need of a Jew’s mission. The Mezuzah acts as a reminder that a Jew must live according to G-d’s ways while a person is in the privacy of his own home. They demonstrate in practical way the observance of Jewish life by impressing the attribute of thought and deed to G-d. Candidates may discuss that the mezuzah ‘should’ be seen on every Jewish household rather than ‘must’ and may develop argument to support this.</p> <p>On the other hand, candidates may argue that for some the mezuzah is more of a symbol than something of religious or spiritual need; they may argue that some people may have them in/on their house as ‘tradition’ but that they do not use them in a religious way as they may live their life as a ‘secular’ Jew. Candidates may argue that a mezuzah is something that is often sold in tourist/artefact shops and people who are not Jewish may have them. Candidates may argue that some people may wish to not have them on their house as they may be a target for discrimination.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	


Question		Answer	Mark	Guidance
2. The Amidah. Paragraph 19 (Peace)				
2	(a)	<p>State the Hebrew name given to this paragraph.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sim Shalom • Shalom • Accept: Shalom Rav • שלם <p>1 mark for response.</p>	1	
	(b)	<p>Give two titles used for G-d in paragraph 19.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Our Father • Father • Lord • Lord our G-d <p>1 mark for each response.</p>	2	<p>Do not accept 'G-d'</p> <p>Accept 'Hashem'</p> <p>Accept 'creator'</p>
	(c)	<p>List three things other than peace which this passage asks G-d to grant.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Goodness • Blessing • Grace / Graciousness • Loving kindness • Compassion <p>1 mark for each response.</p>	3	Accept 'blessings / bless us'

Question	Answer	Mark	Guidance
(d)	<p>Explain one Jewish attitude to war.</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 within the Jewish Scriptures G-d can be seen as a warrior who seems to give his blessing to certain conflicts and even helps his people to victory. Candidates may state that some Jews do not regard some acts of violence and war as wrong if the aim of the action is to bring about justice or peace. Candidates may state that some Jews accept that certain kinds of war will be morally right and that it is sometimes acceptable to kill people in order to achieve justice. The Talmud permits killing in self-defence for both individuals and nations but the Jewish view may also be that combatants are allowed only to be killed intentionally in war. Candidates may discuss various concepts of war such as self-defence, milchemet mitzvah (obligatory war) and milchemet reshut (optional war) and ethical value systems associated with this. Candidates may also offer contemporary examples of war in order to support their explanation of Jewish attitudes to war.</p> <p>Candidates may state that within Judaism there are many messianic prophecies of peace to come and that such an attitude is counter to war. Candidates may make reference to the Amidah paragraph 19 and argue that this prayer of thanksgiving to G-d is a final petition to bestow justice, mercy, and peace on the world. They may state that the prayer asks that G-d grant peace, goodness, blessing, and compassion upon everyone. They may argue that a different but parallel version of this prayer is recited in the afternoon and evening Amidah prayers. Candidates may refer to stewardship and care of the environment as a reason to not undertake war and support peace.</p>	6	
(e)	<p>‘There is no point in praying for peace.’ 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>	12	

Question	Answer	Mark	Guidance
	<p>Candidates might consider some of the following:</p> <p>Candidates may disagree with this statement and may argue that peace has to be seen as important; if life is sacred then killing others cannot be condoned and any action that may help bring about peace, be it prayer or social action, must be undertaken. Candidates may refer to teaching or practices such as the Amidah. Candidates may argue that the Amidah for example, is a prayer which asks specifically for peace and as such that the action of praying for peace is an important within Judaism and Jewish practice. Candidates may argue that peace is a main aim within Judaism and may refer to Shalom to develop their argument.</p> <p>Candidates may state that war is sometimes necessary and that as such prayer for peace is redundant but perhaps prayer for a 'quick conflict' and resulting peace is necessary. They may state that prayer can be an important comfort and aid for those that are involved in war and may discuss for example, the role of religious worship and worship leaders during periods of conflict and within the armed forces. Candidates may argue that personal prayer during times of war could be seen as powerful; they may argue that the prayer may not be focused on bringing about peace but that prayer is still important.</p> <p>Candidates may argue that action rather than prayer is needed if war is to cease and peace is to be established. Candidates may argue that this action is needed in the political sphere or community sphere and may argue that prayer may, or may not, be part of this. Candidates may argue that some ultra-Orthodox movements in Israel are exempt from army service instead being allowed to continue their religious studies as Torah study is a higher religious obligation than warfare – they may use this to argue that study and prayer and important if peace is to be established.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.</p>	SPaG 3	

Question		Answer	Mark	Guidance
Grace after Meals. Second Blessing (For the Land).				
3	(a)	<p>Where was the house of slavery?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Land of Egypt • Egypt <p>1 mark for response.</p>	1	
	(b)	<p>i) According to this blessing where is the covenant sealed?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • In flesh • In our flesh <p>1 mark for response</p> <p>ii) What is the term for this covenant sealing in Judaism?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Circumcision/Brit Milah <p>1 mark for response.</p>	2	
	(c)	<p>List three ways the land is described at the start of the blessing.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Desirable / lovely • Good • Spacious (wide) • Accept: a heritage <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain the importance of Purim for Jews.</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 Purim means ‘lots’ and refers to the lottery that Haman used to choose the date for the (unsuccessful) massacre which the festival commemorates (Esther 3:7). Candidates may state that the festival is one of joy and that Purim is one of the most entertaining Jewish holidays enjoyed by all the family.</p> <p>Candidates may explain how Purim commemorates the time when the Jewish people living in Persia were saved from extermination by the courage of Esther. Through the bravery of Esther an attempt to slaughter all the Jews living in Persia at that time was unsuccessful. Candidates may explain that the story of Purim teaches that G-d ensures that good triumphs in the end, G-d is always there, even when unseen (as within the book of Esther G-d is never mentioned but is there in the faith, trust, and loyalty of the Jews).</p> <p>They may explain how it is customary to hold carnival-like celebrations/street events, to perform plays and that it is mitzvah to eat, drink and be merry at this time. They may explain that this is a festival of gladness, joy and giving to others. It may be explained that one of the main customs during Purim is that of ‘making a noise’ and that when the megillah is read in synagogue, when Haman is mentioned, everyone boos, hisses, stamps their feet and makes a noise. They may explain that the festival is an important time to gather as a family and to remember the actions of G-d in saving his people and the triumph of Good over Evil.</p>	6	
(e)	<p>‘Shabbat is the best festival to help Jews to understand 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>	12	

Question	Answer	Mark	Guidance
	<p>Candidates might consider some of the following:</p> <p>Candidates may argue that Shabbat is an important part of the Covenant and that the Ten Commandments demand that Shabbat should be kept holy. They may argue therefore, that through following the festival that a connection to, and adherence to, the covenant is made and that an understanding of G-d's covenant for his people comes through Shabbat practices. Candidates may argue that Shabbat is key to the story of creation and the day of rest sets out a pattern for humanity – a time for Jews to rest and focus on G-d. Candidates may argue that Shabbat worship as a family and as a community brings the Jewish community closer together and establishes a link through history with Jewish ancestors.</p> <p>Candidates may state that as Shabbat is a weekly festival rather than a yearly festival that it provides a continual period of reflection and worship; through this weekly festival understanding of G-d will develop more compared to yearly festivals. They may state that other festivals, which are yearly, focus more heavily on celebration and joy and that maybe 'understanding of G-d' is second to family celebration. On the other hand, they may argue that festivals such as Yom Kippur provide a deeply personal and opportunity for a much more concentrated and solemn reflection on G-d compared to the weekly 'routine' of Shabbat.</p> <p>Candidates may argue that keeping Shabbat may place great pressure on the family, they may argue that some people may feel an economic need to work and that the restrictions on social life may make the festival less desirable. Candidates may argue that following a weekly 'tradition' is not needed and that although Shabbat is an important part of the Covenant and has helped the Jews survive that personal autonomy is needed and a connection and understanding of G-d can come through prayer and reflection and that adherence to festivals is not needed.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
	Total	51	

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