

GCSE

Religious Studies A: (World Religion(s))

Unit **B585**: Jewish Scriptures 1

General Certificate of Secondary Education

Mark Scheme for June 2014

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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

The following annotations are available on SCORIS:

Annotation	Meaning
BP	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.
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	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, 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.

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/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	<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>

Question		Answer	Mark	Guidance
Genesis 1: 1-2:9, 15-25				
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In the beginning • The start • Origin <p>1 mark for response.</p>	1	Do not accept 'creation'
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Fish/ creatures of the sea • Animals • Birds • Land <p>1 mark for each response.</p>	2	Accept world/plants as variants of 'land'.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Humans have been blessed by G-d • Man and woman are to be fruitful/reproduce/procreate • Humans are to populate the world • G-d's intention was for people to multiply –having children is a privilege and duty <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	Allow general comments on the sanctity of life and that man and woman are made in G-d's image. Although these are not explicit within the passage they are implicitly implied and areas candidates will have studied from the specification.

Question	Answer	Mark	Guidance
(d)	<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 this passage. There is much that can be said about the global environment and stewardship in particular. It has affected Jewish life and continues to do so. Candidates can include any of the teachings from the set texts or more general concepts covering global environment, animal welfare, vegetarianism and kashrut.</p> <p>Candidates might argue that G-d is the creator of the world but humankind are the caretakers, or stewards, of creation. They may state that Adam and Eve were to 'till and tend' the earth (Gen 2:15) and that believers today should follow this example and care for the world as stewards.</p> <p>Candidates might suggest that the earth belongs to G-d – humans only have use of it in their lifetime. They might state that as humans are made in G-d's image believers are obliged to take care of G-d's species in the same way G-d does. They might outline the belief that Jews may try and repair the world (tikkun olam)</p> <p>Candidates might state that Jews must look after animals with compassion and may reference vegetarianism and kashrut. They might argue that Jews should prevent pollution. Candidates may give practical examples of stewardship in the 21st century (recycle, cutting down on use fossil fuels, campaigning etc).</p>	6	<p>Answers may refer directly to the text or may present a more general approach outlining how within modern Judaism religious believers care for the environment. Either approach is valid.</p>

Question	Answer	Mark	Guidance
(e)	<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 in the Garden of Eden humans were not allowed to eat meat or fish, only fruits and vegetables. G-d first allowed people to eat meat after the Flood, when humans had almost been wiped out for their wicked behaviour. For some Jews, vegetarianism is the ideal.</p> <p>Candidates may quote Isaiah 11:9 to support this thinking 'In all of my sacred mount nothing evil or vile shall be done'. Candidates may argue that to sanctify food and respect G-d a blessing must be said before eating anything. There are special blessings for fruit and vegetables but no special blessings specifically for meat. Candidates might argue that humanities role is that of stewardship and that Jews are not allowed to hunt or trap animals as support for vegetarianism.</p> <p>On the other hand, candidates might argue that the system of kashrut allows meat to be eaten, but only within limits. They might outline the main requirements of kashrut in supporting their argument; for example, meat animals must be killed in a prescribed way (shechita) which is devised to cause the animal the least amount of pain. They may argue that factory-farmed animals can never be kosher due to the cruel conditions they are kept in and so may argue that animal welfare is more important than being a vegetarian.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
		Tenakh		
2	(a)	<ul style="list-style-type: none"> • Hebrew/ Leshon Hakodesh <p>1 mark for response.</p>	1	Accept 'ivrit' if it is clear candidate is talking about ancient Hebrew.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Torah • Nevi'im • Ketuvim <p>1 mark for each response.</p>	2	Accept relevant books if cited.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • As a covenant is a two-sided agreement between G-d and humanity, humans will try and abide by G-d's commands through prayer, worship and their daily actions • Jews will observe the 10 Commandments/613 mitzvot given through the covenant with Moses. Candidates may outline some of these laws individually and state how following them affects their daily life • G-d made a covenant with Adam and Noah – these were universal covenants for all humanity. Thus there are covenants which affect Judaism and those which affect the behaviour of all humanity • Circumcision will be practiced by all male Jews following the covenant with Abraham • As Jews are 'children of Abraham' they believe and trust in G-d <p>1 mark for each response.</p>	3	Allow general comments on the nature of covenant and practical and specific examples.

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that as G-d gave the Torah to Moses on Mt Sinai and that it is the direct word of G-d given through divine revelation that it is of the up most importance. They may state that G-d inspired the writing of the Nevi'im and the Ketuvim. They may continue that as the Torah, Nevi'im and Ketuvim have been gathered together to form the Tenakh that these texts cannot be changed as a sign of their importance.</p> <p>Candidates might state that the 24 books of the Tenakh give a history of the Jewish nation from the creation of the world up to the building of the second Temple in Jerusalem. They might state that the Tenakh provides details of G-d's plan for the world and his covenantal relationship with humanity. As the Tenakh contains fundamental facets of Jewish religion such as the Law that it is most important for Judaism.</p> <p>Candidates might conclude that the Torah has been interpreted and passed down via the Oral Torah, which in turn has been written down as the Mishnah, Gemara and Talmud. These writings are commentaries on the unchangeable Tenakh and hold importance but perhaps not as much as the word of G-d found within the Tenakh.</p> <p>Candidates may discuss the use of the Tenakh within public and private worship and festivals or ceremonies such as Bar/Bat Mitzvah and weddings. They may discuss how Jews show respect for the Jewish scriptures thus highlighting their importance.</p>	6	<p>Answers may interpret nature in the sense of the formation and structure of the Tenakh or its theological content/G-d's direct revelation and word. Either approach is valid.</p>

Question	Answer	Mark	Guidance
(e)	<p>'Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some candidates might agree with this statement and may argue that certain books or sections of the Tenakh are more important than others from the perspective of what they say about G-d or the history of Judaism. They may explain, for example, how the Book of Exodus contains the 10 Commandments and the covenant with Moses, or how the Shema is found in the Torah, or how significant covenants are found in certain textual sources or how Genesis contains the creation account which shows the power and glory of G-d. They may argue that some sections of the Tenakh are more important than others as they are used or read at particular times in worship or festivals so giving them more importance.</p> <p>They might argue that the types of literature which the sections of the Tenakh are divided into 'give a clue' as to their relative importance. They might argue that the Torah is the direct word of G-d but that some people may regard the Nev'im and Ketuvim as only inspired by G-d as these writings are different in their nature and content. They may say the types of writing They might outline how there are other books (Sefarim Hizonim) which contain important teachings even though they are not the word of G-d.</p> <p>On the other hand, candidates might argue that all sections of the Tenakh are equally important as they are all communicating G-d's word and G-d's covenant. They may state that the whole of the Torah is read throughout the year in synagogue worship and so all is seen equally. They may argue that humans cannot decide what section of the Tenakh is to be seen as more or less important as only G-d can decide such issues.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
		The book of Jonah		
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A set of objects (for example straws or pebbles) drawn or thrown to decide the answer to a question. • The casting or drawing of such objects as a method of deciding something. • An ancient method of making decisions – a Biblical form of ‘Lots’ could be Urim and Thummim • Choosing a person/answer <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Tell us on whose account this evil has come upon us. • What is your trade/occupation? • Where do you come from? • What is your land/country? • What people are you? • What is this that you have done? • What must we do to you so that the sea will subside from upon us? For the sea grows stormier! <p>1 mark for each response.</p>	2	Accept as a general understanding of the text: Who is your G-d – although this is not a direct textual quotation.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Jonah said to the sailors: “I am a Hebrew, and I fear the Lord, the G-d of heaven, who made the sea and the dry land.” • Jonah was aware that the storm was of his making. • Jonah asked the sailors to pick him up and hurl him into the sea so that the sea would quiet down for them. 	3	Accept general understandings of the textual source i.e. shocked, surprised.

Question	Answer	Mark	Guidance
	Marks will be awarded for any combination of points, development and exemplification.		
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jonah disobeys G-d in contrast to the Ninevites who respond to G-d's message. 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 in the account of the sailors, the storm and the 'fish'.</p> <p>Candidates might discuss that the narrative highlights that G-d shows compassion to the Gentiles, in contrast to the 'wrongful' attitude of Jonah to the repentant Ninevites. Candidates might state 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.</p> <p>Candidates might outline that the book of Jonah is read at Yom Kippur – here decisions about a person's behaviour during the past year is said to be sealed in the Book of Life. Yom Kippur is a time when people atone and make peace with G-d by asking for forgiveness.</p>	6	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). Either approach is valid.

Question	Answer	Mark	Guidance
(e)	<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 prayer is seen at particular points in the book and discuss the outcomes of this. For example, candidates may discuss the power of prayer when Jonah is within the 'big fish' or the incident with the plant. Candidates may discuss that the narrative shows the power of prayer for both Israelites and the gentiles. They may argue that prayer shows the power of G-d to listen to those who pray to him in times of distress or trouble.</p> <p>On the other hand, candidates might argue that other aspects of the narrative could be seen as more important. They may state that the lessons we learn from the book concerning repentance or the lesson that you cannot run from G-d's word and command are more important. They may argue that the aspects of G-d's nature shown within the text are more important such as G-d's omnipotence, omni-benevolence and his universal nature.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
	Total	51	

Awarding Spelling, Punctuation and Grammar to scripts with a scribe coversheet

- a. 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:
 - i. 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.
 - ii. 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.
 - iii. 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

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point a. above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at specialrequirements@ocr.org.uk who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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