

**GCSE**

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

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

General Certificate of Secondary Education

**Mark Scheme for June 2016**

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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



Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

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

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
  - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

### 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**

<b><i>High performance 3 marks</i></b>
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.
<b><i>Intermediate performance 2 marks</i></b>
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.
<b><i>Threshold performance 1 mark</i></b>
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

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


## AO2 part (e) question

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




Question		Answer	Mark	Guidance
		<b><u>The Shema</u></b>		
1	(a)	<p><b>What is the name given to G-d in the Shema?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Hashem</li> <li>• Lord</li> </ul> <p>1 mark for response.</p>	1	Our G-d/G-d is not accepted due to it being in the question.
	(b)	<p><b>List the two places, according to Deuteronomy, that G-d commands the Shema to be written.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Doorposts (of your house)</li> <li>• Upon your gates</li> </ul> <p>1 mark for each response.</p>	2	Do accept reference to tefillin and mezuzah and 'eyes and arms'.
	(c)	<p><b>Describe what the Shema teaches about the Exodus.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• G-d removed the people from the land of Egypt and from slavery</li> <li>• As Jews are the 'chosen people' they have a special responsibility and should set an example of how G-d wants people to live; this was told to Moses and is continued through the actions and words described in the Shema</li> <li>• The Shema contains instructions about how Jews should live following the covenant made with Moses after the Exodus</li> </ul> <p>Marks will be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p><b>Explain how the teaching in the Shema might guide Jewish attitudes to the education of children</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates may explain how in Deuteronomy 11:19 there is the direct commandment from G-d that parents are to teach the commandments to their children. Candidates may explain how this is to take place ‘when you are sitting in the house or when you are walking and when you lie down and rise’. They may argue therefore that teaching the commandments/Shema to your children is constant and a core teaching which impacts upon everyday life. Candidates may explain how if this is followed then the days of those teaching and their children and the future generations will be long within the land G-d has promised them.</p> <p>Candidates may explore how religious education in the practices, beliefs and commandments of Judaism is core for the survival and longevity of a religion. They may discuss how this ‘education’ has occurred since the commandments were given to Moses and how education is part of Jewish tradition as much as serving a practical purpose. Candidates may discuss some of the things children are taught in the Shema such as the wearing of tzitzits and how this links to Bar Mitzvah.</p>	6	<p>Answers may refer directly to the text and/or may present a more general approach outlining how within modern Judaism religious believers educate their children. Either approach is valid as long as some reference to the text of the Shema and its central message is outlined.</p>
(e)	<p><b>‘It is unnecessary for Jews to wear special items of religious clothing for prayer.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></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 on the one hand, the outward signs of prayer shown through religious clothing are important as they serve to help Jews focus on G-d during prayer. Candidates may discuss for example the tzitzits and their purpose in focusing on the 613 mitzvot and the 10 commandments or the tefillin and how the Shema in this</p>	12	<p>No credit will be given for discussion about religious dress outside the occasion of prayer.</p>

Question	Answer	Mark	Guidance
	<p>prayer item is close to the heart and brain. There is much that could be said here. Candidates may discuss how all outward signs of prayer are based on Torah mitzvot and as such it is essential that these are used, Candidates may argue that for Orthodox Jews the wearing of items such as these is mandatory.</p> <p>On the other hand, candidates might argue that G-d does not look at outward appearances but is concerned with what is in the heart. Outward signs are not necessary if prayers are said with sincerity. They may also argue that some items of religious prayer clothing can only be worn by males and or those of a certain age and that this seems absurd when everyone can pray to G-d regardless of gender or age. They may argue that in a modern world prayer clothing is outdated and not needed especially if people have limited time to pray. However, they may argue that this makes the clothing even more necessary in order to connect with the ancestral past and traditions of Judaism.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question		Answer	Mark	Guidance
		<b><u>The Amidah. Paragraph 8</u></b>		
2	(a)	<p><b>Name the city to which Jews should face when reading the Amidah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Jerusalem</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>List the two things that people ask G-d for in this paragraph.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Heal us (that we might be healed)</li> <li>• Save us (that we will be saved)</li> <li>• Full recovery.</li> </ul> <p>1 mark for each response.</p>	2	The three responses from the text are offered here. To gain the two marks the candidate only needs to list 2 of the 3 responses.
	(c)	<p><b>List three ways G-d is described in this paragraph.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• King</li> <li>• Faithful</li> <li>• Compassionate (healer)</li> <li>• Healer.</li> </ul> <p>1 mark for each response.</p>	3	<p>Accept Hashem.</p> <p>Accept merciful as a form of compassionate.</p> <p>Accept trustworthy as a form of faithful.</p>


Question	Answer	Mark	Guidance
(d)	<p><b>Explain what the Amidah Paragraph 8 teaches about dependence on G-d.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might explain how the Amidah is said three times a day and that the structure of the prayers moves from praise of G-d, to petition, to thanksgiving. They may explain that all of these prayers focus on the power of G-d and what he has done for his people and therefore, the people's dependence on G-d.</p> <p>Candidates may explain that the Amidah asks G-d for spiritual and physical needs to be met and that only G-d can do this for his people. Candidates may explain how paragraph 8 focus on Healing and how healing is brought about by G-d.</p>	6	
(e)	<p><b>'It is unnecessary for Jews to pray for those that are sick.' Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might begin by setting the issue of health and illness in historical context. They may state that within Ancient Judaism G-d was seen as the source of health and illness. They may state that sickness was therefore, often viewed as a divine-mandated punishment for individual and communal sins and may make reference to scriptural passages to support this view such as Job.</p> <p>Candidates may argue that in the Hebrew Bible, G-d is viewed as responsible for all healing, and that this was in stark contrast to the magical healing practices of the surrounding nations associated with idolatry. They may argue therefore that prayer to G-d was, and remains, essential for healing from sickness. They may argue that sickness is a result of not following the commandments and that healing occurs when one puts their relationship to G-d back in balance by, for example, prayer.</p>	12	

Question	Answer	Mark	Guidance
	<p>Candidates may argue that over time ‘doctors’ have been seen as those working in ‘partnership with G-d’. In the Hebrew Bible these people would invoke G-d’s help through sacrifice, prayer, repentance, and fasting as well as priestly purification rituals. Candidates may argue that today doctors will use their G-d given skills in order to train to help those that are sick and that therefore prayer is not needed. They may argue that those who train to help those in need are putting others before themselves and delivering an act of love and respect.</p> <p>Candidates may argue that prayer is a very powerful tool and should always be undertaken. They may argue that by saying the Amidah daily Jews ask for healing and that therefore additional prayer is unnecessary. They may argue that for some Jews the fact that people are sick is just a part of everyday life and that G-d cannot help with this so prayer is unnecessary what is more essential is helping those people through practical action.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question		Answer	Mark	Guidance
		<b><u>Grace After Meals: Second Blessing</u></b>		
3	(a)	<p><b>Name the person who is believed to have composed this blessing.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Joshua</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>According to this blessing:</b></p> <p><b>i) Which land did G-d bring the people out of?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Egypt</li> </ul> <p><b>ii) How is this land described?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• House of bondage</li> </ul> <p>1 mark for each response.</p>	2	Do not accept 'desirable' etc. as description of land; question is referring to Egypt.
	(c)	<p><b>List three things that are added to this blessing at Purim and Hanukkah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Miracles</li> <li>• Salvation/Redemption</li> <li>• Mighty deeds</li> <li>• Victories/Battles which G-d performed</li> </ul> <p>One mark for each response.</p>	3	<p>Accept 'al haisim' (miracles). Accept reference to 'days of Mattisyahu' and 'Days of Mordechai'.</p> <p>Do not accept Shir Hamalot.</p> <p>If answers are in Hebrew and unclear a maximum of 1 will be credited due to the paper demands of English responses.</p>

Question	Answer	Mark	Guidance
(d)	<p><b>Explain the importance of Hanukkah for Jews.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might begin by stating that Hanukkah is celebrated for eight days and nights. It starts on the 25th of the Jewish month of Kislev. Candidates might explain that the word "Hanukkah" means "dedication" and that this term reminds Jews that this holiday commemorates the re-dedication of the holy Temple in Jerusalem following the Jewish victory over the Syrian-Greeks in 165 B.C.E. Candidates may outline some of significant events within the story of Hanukkah including how Greek soldiers forcibly gathered the Jewish villages and told them to bow down to an idol, then eat the flesh of a pig. They might discuss how once the Maccabees had regained control they returned to the Temple in Jerusalem but that by this time it had been spiritually defiled. The Jewish troops were determined to purify the Temple by burning ritual oil in the Temple's menorah for eight days, but that to their dismay, they discovered that there was only one day's worth of oil left in the Temple. They lit the menorah and to everyone's surprise the oil lasted the full eight days. As such, candidates might explain how Hanukkah is a festival which remembers the cleansing of the temple for worship to G-d and the fighting spirit and attitude of the Jewish people who were downtrodden.</p> <p>Candidates might explain however, that according to Jewish law, Hanukkah is one of the less important Jewish holidays and how it has become much more popular in modern practice because of its proximity to Christmas. Jewish children receive gifts for Hanukkah.</p> <p>Candidates might explain some of the traditions such as lighting a hanukkiah, spinning the dreidel, and eating fried foods as Hanukkah celebrates the miracle of oil. They might explain how these customs are important in passing Judaism on from generation to generation and creating a sense of community.</p>	6	



Question	Answer	Mark	Guidance
(e)	<p><b>'There is too much emphasis in Judaism on the Land of Israel'. Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might disagree with this statement and argue that the land is of much significance for Judaism. They may explain how the Land has its historical context as the 'Promised Land'. They may state how G-d described the land to Abraham as being a heritage to his descendants and that therefore the land is of much importance and central to the Jewish belief.</p> <p>Some candidates might discuss how in Diaspora Judaism, after the destruction of Jerusalem in 70 CE, the majority of Jews were scattered, leading to the belief that G-d's special 'presence' (shekinah) in Jerusalem was exiled along with the Jewish people. Candidates may state how Judaism and Jewish people have looked forward since this time to the restoration of Jews to the Land of Israel.</p> <p>Some candidates might argue how the Jewish people need a place to live and how 'land', therefore, is integral to Jewish self-understanding and hence that there is not too much emphasis placed on the land of Israel. They might discuss how the modern State of Israel is perceived as a safe haven for persecuted Jews.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
	<b>Total</b>	<b>51</b>	

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