

GCSE

Religious Studies A (World Religion(s))

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

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
	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	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
		Numbers 15:37-41		
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Tzizit <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • 1) On the corners of the garment • 2) Blue / Turquoise / Murex <p>1 mark for each response.</p>	2	Accept 'end of shirt' or similar.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • G-d requires that the Children of Israel must perform commandments. • G-d brought the Israelites out of Egypt to be their G-d. • G-d is a G-d unto the people who demands obedience. <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	The answer is focused specifically on the text and is asking candidates to recall the description of G-d within the text; as such do not accept general comments. Any valid interpretation of the obedience following the Exodus i.e. no idolatry is accepted.
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates may state that as G-d delivered the Israelites from slavery, in return they must keep the 613 mitzvot as part of their covenant relationship with G-d. The mitzvot are central to Jewish life and belief and to follow the commandments shows a commitment relationship with G-d.</p>	6	

Question	Answer	Mark	Guidance
	<p>Candidates may argue that observing mitzvot is a religious duty. They may state that Jews are required to follow the 613 mitzvot which are divided into 248 mitzvot aseh (positive commandments) and 365 mitzvot lo ta'aseh (negative commandments which highlight that which is forbidden). They may state that following these is central to daily life and religious tradition.</p> <p>Candidates may discuss how Bar Mitzvah/Bat Mitzvah is the time at which responsibility for following the mitzvot becomes prominent within a Jewish boy or girls life and may highlight the importance of these ceremonies within Judaism.</p> <p>Candidates may state that Judaism teaches that people can only be truly happy when the mitzvot are kept. There is no promise of immediate reward for following the mitzvot however, following them is part of a Jew's duty to G-d.</p>		
(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 secular and/or reform Judaism religious clothing is not worn except on 'special occasions'; as such, it is just for show.</p> <p>Candidates may argue that for many young people religious clothing is outdated; they wish to express themselves in different ways. They may make reference to the 'banning' of various items of religious clothing in different religious traditions both in the UK school system/workplaces and throughout the world.</p> <p>Candidates may discuss that women are not allowed within Orthodox traditions to wear the same items of religious clothing as men and that this could be considered unfair. Candidates could also discuss the prejudice and discrimination that some people may face through wearing religious clothing and may link this to historical events. There is much that candidates could discuss here; what is important is that their argument in agreement is developed and supported.</p> <p>On the other hand, candidates might argue that religious clothing plays a very special</p>	12	

Question		Answer	Mark	Guidance
		part in Jewish life; for example, the tallit given as a bar mitzvah gift which is later used in prayer and which people are then wrapped in for burial. They might outline the main requirements of the shema in supporting their argument. They may argue that wearing religious clothing enables a person to connect to their religious heritage, sets them in the right frame of mind for worship and establishes a connect with G-d. Candidates might discuss the kosher ruling around clothing.		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
Grace After Meals. First Blessing: For the Nourishment.				
2	(a)	Responses might include: <ul style="list-style-type: none"> • Lord our G-d • King of the Universe 1 mark for response.	1	
	(b)	Responses might include: <ul style="list-style-type: none"> • Song of Ascents/ Shir Hama'a lot • Ps 137/ By the rivers of Babylon/<i>Naharot Bavel</i> • Tehillat Hashem/Praise of G-d (Ps. 145, 115, 118, 106) 1 mark for each response.	2	
	(c)	Responses might include: <ul style="list-style-type: none"> • Nourishes/feeds • Sustains • Benefits/does good • Prepares food for all creatures. 1 mark for each response.	3	Accept 'gives food/bread/ Do not accept 'mercy'

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 may state that the First blessing was composed by Moses in gratitude for the manna which G-d provided and sustained Israel with daily food in the desert. The blessing therefore connects all Jews with their historical past and the covenant G-d made with Moses and the Israelites.</p> <p>Candidates may suggest that the blessings highlight G-d's goodness and grace and that he will sustain his people for eternity. They may argue that Birkat hazan, praises G-d for sustaining life and providing food for all creatures. They may state that often when a group has eaten together this blessing is sung out loud and that it represents a public thanksgiving for G-d's goodness to all humanity. Candidates may state that the blessing tells Jews about the nature of G-d including his kindness, eternal nature, omnipotence etc. They may highlight that G-d's nourishment may refer to food, shelter and clothing etc – G-d provides all the basic needs of life.</p> <p>Candidates may also describe the Blessing of the Land or the Blessing for Jerusalem. They may state that these are prayers for the future of Zion and Jerusalem and for the continued blessing of G-d. They may highlight the prayer for the rebuilding of Jerusalem.</p>	6	
(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 world hunger is a problem within the world which brings into question an omnipotent and omnibenevolent G-d. They may argue that a prayer thanking G-d for food and nourishment for eternity seems at odds with the situation we see in the world around us.</p> <p>On the other hand, candidates might argue that humanity's role is that of stewardship and compassion to others and that Jews and other religious people should be caring for the poor and hungry. They might argue that humans can never know the ways of</p>	12	

Question		Answer	Mark	Guidance
		<p>G-d and that perhaps we don't understand why people suffer.</p> <p>They may make reference to the fact that G-d has provided enough food for everyone but that it is humans that do not share it responsibly; they make reference here to Biblical laws supporting the poor such as the Law of Jubilees.</p> <p>They may state that this prayer reflects the prayers of thanksgiving made by Moses and the people following G-d providing manna and that perhaps it cannot be translated easily to the modern time.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
		The Amidah: para 19 (peace)		
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Shalom • An absence of war • Wellbeing • State of love for our fellow human beings • Harmony <p>1 mark for response.</p>	1	Accept any valid interpretations of the word 'peace'.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Torah of life • Love of kindness • Righteousness • Blessing • Mercy • Life • Peace • Compassion <p>1 mark for each response.</p>	2	Do not accept Land.

Question	Answer	Mark	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Amidah is prayed three times, once each during the morning, afternoon, and evening services (Shacharit, Minchah, and Ma'ariv). • Interrupting the Amidah is forbidden. • Silent prayer. • The Amidah is recited while standing with feet firmly together. • The Amidah brings everything into focus. • The Amidah is preferably said facing Jerusalem/East. • Observant Jews have the custom to take three steps back and then three steps forward both before and after reciting the Amidah. • The worshipper bows at four points in the Amidah: <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might 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 the emphasis within the prayer on the Land and discuss historical factors re the Land and war/peace including WWII and the establishment of the State of Israel.</p> <p>Candidates may state that Judaism and Jewish prayers such as Amidah 19 look forward to a state of peace – Judaism values peace above all else. They might argue that Shabbat is intended to bring an interval of peace to the week and the Amidah is also a time for Jews to reflect and gain peace. Candidates may refer to Shalom and discuss how this is the perfect state that will be established after the Messiah has</p>	6	

Question	Answer	Mark	Guidance
	<p>come.</p> <p>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. They might refer to stewardship and care of the environment as a reason to not undertake war and support peace.</p>		
(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 peace has to be seen as the most important part of the Amidah and therefore saying this at a time of war is absurd. They may argue that as this part of the Amidah comes last that it is the most important and contains the most pertinent message. They may argue that peace is a main aim within Judaism and may refer to Shalom to back up their argument.</p> <p>Candidates may state that war is always regrettable even when necessary. They may use the narrative of King David and the refusal by G-d to allow him to build the temple because he was a man of battles and had shed blood. Candidates may support their argument using the ideals of pacifism and may refer to modern day examples of this. Candidates may discuss 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.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	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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