

**GCSE**

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

Unit **B585**: Jewish Scriptures 1

General Certificate of Secondary Education

**Mark Scheme for June 2016**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2016

## 1. 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.

## 2. 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**


<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> <ol style="list-style-type: none"> <li>3. A fairly complete and full description/explanation/analysis</li> <li>4. A comprehensive account of the range/depth of relevant material.</li> <li>5. The information will be presented in a structured format</li> <li>6. There will be significant, appropriate and correct use of specialist terms.</li> <li>7. There will be few if any errors in spelling, grammar and punctuation</li> </ol>
<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> <ol style="list-style-type: none"> <li>8. Information will be relevant but may lack specific detail</li> <li>9. There will be some description/explanation/analysis although this may not be fully developed</li> <li>10. The information will be presented for the most part in a structured format</li> <li>11. Some use of specialist terms, although these may not always be used appropriately</li> <li>12. There may be errors in spelling, grammar and punctuation</li> </ol>
<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> <ol style="list-style-type: none"> <li>13. A small amount of relevant information may be included</li> <li>14. Answers may be in the form of a list with little or no description/explanation/analysis</li> <li>15. There will be little or no use of specialist terms</li> <li>16. Answers may be ambiguous or disorganised</li> <li>17. Errors of grammar, punctuation and spelling may be intrusive</li> </ol>
<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> <p>18. Answers will reflect the significance of the issue(s) raised 19. Clear evidence of an appropriate personal response, fully supported 20. A range of points of view supported by justified arguments/discussion 21. The information will be presented in a clear and organised way 22. Clear reference to the religion studied 23. Specialist terms will be used appropriately and correctly 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> <p>24. Some information will be relevant, although may lack specific detail. 25. Only one view might be offered and developed 26. Viewpoints might be stated and supported with limited argument/discussion 27. The information will show some organisation 28. Reference to the religion studied may be vague 29. Some use of specialist terms, although these may not always be used appropriately 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> <p>30. Selection of relevant material with appropriate development 31. Evidence of appropriate personal response 32. Justified arguments/different points of view supported by some discussion 33. The information will be presented in a structured format 34. Some appropriate reference to the religion studied 35. Specialist terms will be used appropriately and for the most part correctly 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> <p>36. Answers may be simplistic with little or no relevant information 37. Viewpoints may not be supported or appropriate 38. Answers may be ambiguous or disorganised 39. There will be little or no use of specialist terms 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>1. Genesis 1:1 - 2:9</b>		
1	(a)	<p><b>In which part of the Tenakh is Genesis?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Torah</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>Name the two trees G-d caused to sprout in the garden of Eden.</b></p> <p>Responses might include:</p> <ol style="list-style-type: none"> <li>Tree of Life</li> <li>Tree of Knowledge (of Good and Bad).</li> </ol> <p>1 mark for each response.</p>	2	<p>Accept 'Good and Evil'.</p> <p>Do not accept descriptions of the tree; question asks for the names from the textual passage.</p> <p>Accept 'sin'.</p>
	(c)	<p><b>Describe what happened on the second day.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Candidates might discuss that on this day G-d made a firmament and they might explain what this is e.g. heaven.</li> <li>• They may describe how the firmament separated the waters beneath it from the waters above it and further describe what these waters are.</li> <li>• They may go on to describe how G-d called the firmament 'heaven' as the last stage of creation on this day. They may describe how G-d names following the act of creation.</li> </ul> <p>Marks will be awarded for any combination of points, development and exemplification.</p>	3	<p>Accept descriptions of the formation of 'sky'.</p> <p>Accept G-d did not complete work; did not say it was 'good'.</p> <p>Accept G-d created Angels (Midrashim).</p>

Question	Answer	Mark	Guidance
(d)	<p><b>Explain how the teachings in Genesis might affect Jewish beliefs about abortion.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question is looking at practical application in life and faith from the passage. Candidates might explain that although the Torah is the greatest source of authority that nothing is mentioned specifically about the contemporary issue of abortion and as such the Genesis text can be used to provide guidance only.</p> <p>Candidates may explain that within the Genesis account the key principle of sanctity of life and that life is a gift from G-d is described/outlined. They may explain what these key terms/ concepts are and make reference to the textual narrative. Candidates may explain, for example, that within the Genesis account the idea that G-d is the source of all life and that humans are made in the image of G-d is described in 1:27 and that G-d put something special into humans, namely a soul. Candidates may explain how every life has a purpose and that our life is sacred and should be preserved.</p> <p>Candidates may go on to explain that within the narrative Adam and Eve are told to 'be fruitful and multiply' and that such an act is contrary to the act of abortion. They may explain how G-d is said to bless each day and to say it was good and that this includes his command for man and woman to procreate.</p> <p>Candidates may discuss some of their learning on abortion and the Abortion Act of 1967 and the updated act of 1990 (Human Embryology and Fertilisation Act) however, this should only be credited if it is made relevant to the teachings within the Genesis set text.</p>	6	Do not accept other scriptural passages as part of the answer; question focuses on Genesis.
(e)	<p><b>'All Jews should believe in the creation account as found in Genesis.' 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>	12	


Question	Answer	Mark	Guidance
	<p>Candidates might argue that many Jews, and people of other faiths, regard the narrative as myth or aetiology. They might discuss the veracity of the story considering the elements that seem fantastic – e.g. woman being made from man’s rib, seas separating, vegetation coming forth before the creation of the sun. They may assess that it is therefore unlikely to be true. Candidates might argue that with the development of science and ‘empirical evidence’ that the creation of the universe in this way seems ‘unlikely’ and is not held by some modern people to be ‘true’. They may discuss how the narrative is similar to other creation narratives and that these have originated as ways of people explaining the creation of the universe in a time prior to science.</p> <p>Candidates may argue that whilst many people may not see the narrative as 100% accurate or ‘true’ that the narrative is one which tells of G-d’s great power and love for His people through the creation of the universe. They may argue that the narrative can be seen to go ‘hand in hand’ with science as the 6 days of creation may refer to 6 periods of time etc. They may argue that the narrative is historical as it forms part of the Torah and so is ‘in history’ even if it is not ‘of history’. Candidates may discuss whether or not it matters if the story is historically and factually accurate. Candidates may also argue that there are different kinds of truth and that the book contains much spiritual and religious truth.</p> <p>On the other hand, candidates may argue that the book is historical and sacred as it is the word of G-d. G-d as an omnipotent, omniscient, necessary being could ‘make the universe’ as described in the book and there is no reason to doubt the historicity of the narrative. Candidates may argue that scripture is divine and sacred and discuss how this means that the narrative is true and must be accepted as such; to not accept the literature as such is to question Judaism</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	



Question		Answer	Mark	Guidance
		<b>2. Exodus 20:1-16</b>		
2	(a)	<p><b>State the meaning of the term adultery.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Extramarital sex/relations</li> <li>• Sexual intercourse between a married person and someone other than their husband/wife</li> <li>• Affair.</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>i) State one commandment about parent/child relationships.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Honour your mother and father (7<sup>th</sup> Commandment).</li> </ul> <p><b>ii) Give one example of how a Jew might put this commandment into practice.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Listening to and obeying your parents.</li> <li>• Not answering your parents back.</li> <li>• Accept any valid interpretation of honouring in practice.</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>State three of the Ten Commandments that are about a Jew's relationship with G-d.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• You shall not make for yourself carved images/any likeness.</li> <li>• You shall have no other gods before me.</li> <li>• You shall not worship or bow down before any god for Hashem is a jealous G-d.</li> <li>• Do not take the name of Hashem in vain.</li> </ul>	3	<p>Accept paraphrasing of the text; candidates do not need to quote the text directly.</p> <p>Accept "I am the Lord your G-d".</p>


Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> <li>• Accept 'Remember the Sabbath' as this discuss an observance in remembrance of G-d's work and as such, His relationship with man.</li> </ul> <p>1 mark for each correct response.</p>		
(d)	<p><b>Explain the importance of the teachings in Exodus 20 for business ethics.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question is looking at practical application in life and faith from the passage. Candidates might explain teaching on greed. Candidates might explain how "Do not steal" can be connected to business ethics and how those in business should 'not steal' in terms of doing their customers out of money by charging more than is necessary for example. Candidates might explain therefore how a Jew in business would support a decent level of pay, and would avoid sourcing materials or products produced in sweatshops or by child labour. In the modern business world, as well as being honest, a Jew should avoid selling inferior goods or products as this could be classed as 'stealing' from the customer.</p> <p>Candidates may argue that "Do not lie" or "bear false witness" can also be applied to business ethics as Jews in business would not lie about products or services or get involved with espionage, as this the theft of ideas. Businesses tend to have policies on how they treat their workers, including health and safety, working hours, etc. and these should not be broken or miscommunicated to staff as this is 'lying'. They may argue it is wrong for Jews to enter business purely to make money.</p>	6	<p>Although 'Do not covet' is not part of the required specification, candidates can be given credit if they include this as it is part of the Exodus 20 teachings.</p> <p>Do not accept other scriptural passages; question is focused on Exodus.</p>

Question	Answer	Mark	Guidance
(e)	<p><b>The Ten Commandments are no longer relevant to Jews living in the 21<sup>st</sup> century.’ 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 argue that because the commandments were given by G-d they remain important and essential to Judaism today; they are at the core of the religious tradition and thus relevant. They might argue that within Judaism all aspects of the Sinai covenant must be complied with, it would be impudent to pick and choose which commands to observe, and as such the commandments are all relevant and essential to being a good Jew.</p> <p>Candidates might argue that for the modern Jew many of the commandments are outdated and not relevant to modern life. They might argue that so many commandments stifle individuality and leave no room for creativity. They make Jewish life too regimented and do not fit in with modern lifestyles, jobs, and family life. They may feel that modern life encourages a wider range of expression of holiness than Judaism allows. Candidates may say that many people in the modern world are taking a more liberal or contemporary approach to faith and that some are abandoning this in favour of agnosticism and atheism but that elements of the commandments are still relevant as they form the basis of human-human relationships and state law.</p> <p>On the other hand, candidates may argue that the commands are a way of a Jew attaining holiness and so remain relevant and pertinent. They may say that the rules are there for a higher purpose; they help to lead a holier way of life. The rules all contribute towards the holy ethos of the Jewish people and increase kedusha (holiness) in the world.</p> <p>Some candidates may argue that the first group of the 10 commandments which are about the relationship between people and G-d, would be those that, if any, should still be held as important today as these form the core of the religion. Whilst others may argue that the commandments that focus on the relationships between people should</p>	12	

Question	Answer	Mark	Guidance
	<p>take precedent in the 21<sup>st</sup> century and are still very much valid, even for those that no longer practise faith.</p> <p>Some candidates may suggest that the positive commands are perhaps the least relevant for the modern Jew as they require active effort. Others may suggest that negative commands are more relevant because they can have punishments, some state punishments, associated with them.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.</p>	SPaG 3	

Question		Answer	Mark	Guidance
		<b><u>3. Jonah</u></b>		
3	(a)	<p><b>How many days was Jonah in the innards of the fish?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 3 days</li> <li>• 3</li> </ul> <p>1 mark for response.</p>	1	Note: 'innards' is the word used in the set text.
	(b)	<p><b>Give two images Jonah uses in his prayer to describe being in the sea.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Waters closed in over him → "<i>waters encompassed me to the soul</i>".</li> <li>• Deep was all round him → "<i>the deep whirled around me</i>".</li> <li>• Weeds were wrapped around his head → "<i>reeds were tangled about my head</i>".</li> <li>• Breakers and waves passed over him.</li> </ul> <p>1 mark for each response.</p>	2	<p>Accept paraphrasing of the text; candidates do not need to quote the text directly.</p> <p>Accept 'distress/threatened/lost'.</p> <p>Accept 'realm of Sheoll/dead'.</p>
	(c)	<p><b>List three things that Jonah did after he received G-d's command to go to Nineveh.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Jonah arose to flee to Tarshish.</li> <li>• He went to Jaffa and boarded a ship.</li> <li>• He paid a fare to board the boat.</li> <li>• Candidates may make reference to Jonah's experience in chapter 1 on the boat with the sailors casting lots etc and this can be credited as long as the emphasis is on Jonah's actions.</li> </ul> <p>1 mark for each response.</p>	3	Note: question focus is on Jonah and as such should relate to actions undertaken by Jonah exclusively.

Question	Answer	Mark	Guidance
(d)	<p><b>Explain what the book of Jonah teaches about prayer.</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 prayer is seen at particular points in the book of Jonah and discuss what the prayers were for and/or the type of prayer that is seen. For example, candidates might explain the power of prayer when Jonah is within the 'big fish' or the incident with the plant in chapter 4 to demonstrate how Jonah prayed to G-d in times of distress. Candidates may discuss that the narrative shows the power of prayer for both Israelites and the Gentiles and how this is seen within chapter 1 and 3. They might explain that prayer shows the power of G-d to listen to those who pray to him in times of distress or trouble.</p>	6	
(e)	<p><b>'Jonah is a good role model.' 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 argue against the question by commenting that at the start of the book Jonah questions G-d. Moreover, they might argue that his perception of G-d's power is limited; Jonah thinks he can run away and that G-d's jurisdiction ends at the Mediterranean sea. All of this points clearly to the fact he was not a good prophet or role model as he disobeyed G-d and did not understand his G-d given role. Candidates may draw upon how Jonah objects to the Gentiles being forgiven and quarrels with G-d about the kikayon plant to further demonstrate how he is not a 'good prophet' or 'role model'.</p> <p>On the other hand, candidates might try to defend Jonah on the grounds that on the ship he admitted he was the one to blame and he repented in the belly of the big fish; showing an awareness that he had gone against G-d's demands of him as a prophet.</p>	12	

Question	Answer	Mark	Guidance
	They might argue that in fact Jonah knew, as a prophet, that the Gentiles would repent and that they would survive and eventually destroy the disobedient Israel so his actions were justified and those of a 'good prophet' or 'role model'.		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7	SPaG 3	
	<b>Total</b>	<b>51</b>	

**OCR (Oxford Cambridge and RSA Examinations)**  
**1 Hills Road**  
**Cambridge**  
**CB1 2EU**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

**Oxford Cambridge and RSA Examinations**  
**is a Company Limited by Guarantee**  
**Registered in England**  
**Registered Office; 1 Hills Road, Cambridge, CB1 2EU**  
**Registered Company Number: 3484466**  
**OCR is an exempt Charity**

**OCR (Oxford Cambridge and RSA Examinations)**  
**Head office**  
**Telephone: 01223 552552**  
**Facsimile: 01223 552553**

© OCR 2016

