

**GCSE**

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

Unit **B585**: Jewish Scriptures 1

General Certificate of Secondary Education

**Mark Scheme for June 2015**

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 2015

## Annotations

	Blank Page – this annotation <b>must</b> 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.

## 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>

## MARK SCHEME

Question		Answer	Mark	Guidance
		<b>Exodus 20:1-16</b>		
1	(a)	<p><b>What number commandment is 'You shall not kill'?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 6<sup>th</sup> Commandment</li> <li>• Six</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>State two other commandments from Exodus 20:1-16 that focus on how to treat others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Honour your father and your mother (5<sup>th</sup> Commandment – v12)</li> <li>• You shall not commit adultery (7<sup>th</sup> Commandment – v14)</li> <li>• You shall not steal (8<sup>th</sup> Commandment – v15)</li> <li>• You shall not bear false witness (9<sup>th</sup> Commandment –v16)</li> </ul> <p>1 mark for each response.</p>	2	Candidates may give the content of the commandment or the number of the commandment in order to gain a mark. Answers may refer directly to the text or may present a synopsis of the commandment. Either approach is valid. <b>NOTE: the Tenth commandment is not covered within the specification but will be credited (Do not covet)</b>
	(c)	<p><b>Describe what is meant by the phrase 'sanctity of life'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• G-d made man and woman in his image (Genesis 1); G-d is the source of life</li> <li>• Life is sacred or special as it is G-d given and should be preserved at all costs</li> <li>• Life is so important that the laws of Shabbat can be broken to save a life</li> <li>• Every life is special and has a purpose</li> <li>• Only G-d can decide when someone's life should end; the focus of the sixth commandment</li> <li>• Candidates may discuss other passages such as Ps 139 or Jeremiah 1:5 to help describe the idea that G-d has a plan for everyone from conception and therefore, that life is special and sacred.</li> </ul>	3	Allow general comments on the sanctity of life and any reference to modern ethical dilemmas.

Question	Answer	Mark	Guidance
	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>		
(d)	<p><b><i>Explain why the Ten Commandments remain central to modern Jewish life.</i></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. There is much that can be said about the need to continue to honour G-d as the One who saved his people and the importance of the Exodus in modern Judaism through Pesach remembrance. Candidates may also discuss how the commandments focus on human relationships and community; aspects still important today in the world wide Jewish Diaspora. Candidates may discuss particular teachings from the set texts or more general concepts outlined in the specification such as sanctity of life, marriage, truthfulness, revelation etc.</p> <p>Candidates might argue that the covenant and specifically the Ten Commandments between G-d and Moses (as mediator) was the start of the Jewish nation. They may state that the Jews were slaves and helpless in Egypt but that G-d saved them with his grace and mercy. They might argue that believers today are still inspired by the events of the Exodus and the resulting covenant relationship with G-d in times of oppression.</p> <p>Candidates might suggest that Exodus events and the covenant signify G-d's special relationship with the Jews. They might state that the most important part of this is the Ten Commandments which, with the Shema, form the basis of Jewish belief. They might outline that some modern Jews would not follow all 613 mitzvot but would still hold the Decalogue as a central tenet of Jewish life; the Ten Commandments show how to worship G-d and treat others.</p> <p>Candidates might state that the commandments which focus upon G-d's relationship with man form the central tenant of Jewish belief; G-d cannot be made into an idol or his name taken in vain. Candidates may discuss how Sabbath remains central to</p>	6	<p>Answers may refer directly to the text or may present a more general approach outlining how within modern Judaism religious believers may or may not follow the Ten Commandments. Either approach is valid.</p>

Question	Answer	Mark	Guidance
	<p>many Jewish families. They may discuss how some of the Ten Commandments are also state law and so important in the modern world. They might discuss how some of the Commandments may be seen as less important by some in today's world due to changing society values or ethical dilemmas; i.e. Honour your father and mother in light of recent media stories of abuse.</p>		
(e)	<p><b><i>'The commandment "You shall not kill" is the most important teaching for Jews to follow in medical ethics'. Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</i></b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>'You shall not kill or murder' could stimulate debate on various issues and attitudes within medical ethics such as the Jewish view on euthanasia, abortion or contraception. Candidates may wish to discuss issues on the quality versus sanctity of life arguments in order to discuss whether 'You shall not kill' is the most important commandment in all cases or whether allowing/causing an 'early' death is a more loving option. Candidates may discuss whether abortion is murder and/or whether contraception lowers the appreciation and value of G-d given human life.</p> <p>Candidates might agree with this statement and may argue that as all life is sacred and G-d given that in all medical ethical dilemmas sanctity of life should be followed at all times (regardless of the quality of life). You shall not kill is therefore the most important commandment to follow. Candidates may argue that for some Jews an absolute ethical approach and following the teachings of the Torah must always be followed. They may argue therefore that euthanasia, abortion and life support machines, etc. are never to be accepted and followed. Candidates may state that as children are a blessing from G-d that abortion could never be carried out as this is against G-d's plan and also against the commandment 'You shall not kill'. They may also argue that euthanasia is wrong according to sacred texts and that free will does not extend to the taking of your own or another's life.</p>	12	

Question	Answer	Mark	Guidance
	<p>On the other hand, candidates might argue against the statement and consider that in some medical dilemmas, although sanctity of life is important, so is quality of life and as such that 'You shall not kill' can be abandoned. They may argue, for example, that if a young girl was pregnant that the most loving thing to do would be to allow an abortion. They might argue that 'You shall not kill' cannot be applied to early pregnancy as they may argue that 'life' does not begin at conception. Candidates might also outline that in some situations euthanasia could be the most compassionate response. Candidates might explore how if your mother or father asked to die and were terminally ill to allow their wish would be to honour them and hence the fifth commandment.</p> <p>Candidates may discuss different approaches and understandings of the commandment 'You shall not Kill' and different Jewish responses to medical ethical dilemmas in their answer. Candidates might outline some of the comments outlined in the mark scheme to Q1c but need to use this to support or detract from the statement.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

Question		Answer	Mark	Guidance
		<b><u>2. Genesis 1:1-2:9, 15-25</u></b>		
2	(a)	<p><b><i>State one way in which man describes woman in Genesis 2:23</i></b></p> <ul style="list-style-type: none"> <li>• Bone of my bones</li> <li>• Flesh of my flesh</li> </ul> <p>1 mark for response.</p>	1	Do not accept 'woman'. Accept 'woman is made from man'
	(b)	<p><b><i>State two things that G-d said to man when he placed him in the garden of Eden (Genesis 2:16-17).</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• You may freely eat of every tree of the Garden</li> <li>• The tree of the knowledge of good and evil you shall not eat</li> <li>• The day you eat of it (the tree of knowledge) you shall die</li> </ul> <p>1 mark for each response.</p>	2	Accept general interpretation of the text/paraphrasing, however candidates must list 2 separate ideas from the text.
	(c)	<p><b><i>Describe one difference between the creation of humans in Genesis 1 and Genesis 2.</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• In Genesis 2 the man was made first, then the animals were created and then woman was made from man, whilst in Genesis 1 the animals were made first (Day 4-6) and then man/woman (Day 6).</li> <li>• In Genesis 2, the Lord G-d formed man from the dust and breathed into his nostrils the breath of life, whilst in Genesis 1 G-d says 'let us make man in our image, after our likeness'. Male and female are here created at once in G-d's image and G-d blesses them.</li> <li>• In Genesis 2, the Lord G-d saw that man was alone and so decided to make woman as a result of this to be a helper for him this is not mentioned in Genesis 1.</li> </ul>	3	Answers may refer directly to the text or may present a more general approach paraphrasing the content of the textual passage. Either approach is valid, however, candidates must explore the textual content of the passage in their answer in order to be awarded 3 marks.

Question	Answer	Mark	Guidance
	<p>• In Genesis 2, the Lord G-d caused a deep sleep to come across man and made woman from his rib, man calls woman 'woman' as she is taken from him and the narrative discusses marriage and their nakedness. This is not seen in Genesis 1 where man and woman are both made on Day 6 and the text mentions being 'fruitful and multiplying' and the concept of dominion.</p> <p>Marks should be awarded for any statement and further development and exemplification.</p>		
(d)	<p><b><i>Explain how the teachings in Genesis 2 might affect the relationships between men and women.</i></b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might state that in Genesis 2 G-d saw that it was not good for man to be alone and so made him a helper fit for him. Candidates might argue therefore, that although man was created first, man and woman have a relationship of companionship. Candidates might explain the various ways in which 'helper' or 'companion' could be understood and might explore how this has, and continues to be interpreted.</p> <p>Candidates might explain that in Genesis 2 G-d caused a deep sleep to fall upon the man and took a rib from him and made into a woman – so man and woman are created by G-d but woman comes from the man. They might explain how this makes man and woman intimately connected but that woman is from man. They might argue therefore that some may see woman as secondary or not as important as man. Candidates might argue that 'woman' is so called as she was taken out of man and might explore how the terms 'man' and 'woman' echo this state of relationship.</p> <p>Candidates might also explore how in Genesis 2 it is stated that a man leaves his father and mother and cleaves to his wife becoming one flesh (v24-25). Candidates might explain how Genesis 2 talks about the unity and sacredness of marriage and</p>	6	Some of the content of 2c may be discussed here however it will be used in order to explain the relationships between male and female in Genesis 2. The answer must therefore focus on the question asked and any repeated information will be used in a different way and with a different focus.

Question	Answer	Mark	Guidance
	<p>how this important union between man and woman continues today and is central to Jewish family life. They might explain however, that for some people today marriage is not seen as necessary and that this teaching is therefore not as important when looking at male and female relationships as it was in the past.</p>		
(e)	<p><b><i>'Marriage is not an outdated idea in today's world.' Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</i></b></p> <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 marriage is not necessary in today's modern society. They may explain, for example, that many people do not marry but may live together and have children so doing everything a traditional marriage would but without the 'paperwork'. They might say that many people no longer believe in G-d in a secular society or may be in a relationship with someone of a different faith and so marriage is not an ideal option. Candidates might discuss how divorce rates are increasing and how the media often shows marriages in collapse; as such, the sacredness of marriage is no longer relevant in modern society.</p> <p>On the other hand, candidates might argue that marriage is and will always be relevant as it is a G-d given command. Candidates may discuss some of the text in Genesis 2 to explore their thinking. They might argue that kiddushin (the marriage ceremony) is important as marriage and the relationship between man and woman is stressed throughout the Jewish scriptures. Candidates might refer to Genesis 1 and the importance of having children through marriage. They might explain how marriage is 'holy' as the word kiddushin means holy. Candidates might discuss</p>	12	

Question	Answer	Mark	Guidance
	<p>features of the wedding ceremony in a synagogue and how this emphasises the importance of the ceremony. They might argue that homosexual relationships are now legally binding.</p> <p>Candidates might state that whilst marriages are perhaps taken less seriously as a need in modern society, weddings and the wedding ceremony are still very important for the family, for social and fun reasons and for bringing the community together. Candidates may discuss various views within Judaism. What is important is that candidates explore the question with reference to Jewish scriptures in particular the texts they have studied Genesis 1 and Genesis 2.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.</p>	SPaG 3	

Question		Answer	Mark	Guidance
		<b>The book of Jonah.</b>		
3	(a)	<p><b><i>What did G-d send to attack the kikayon (plant)?</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>worm</li> </ul> <p>1 mark for response.</p>	1	Accept 'insect'.
	(b)	<p><b><i>State two things that made Jonah feel faint after the attack on the kikayon.</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>sultry east wind</li> <li>sun beat upon the head of Jonah</li> </ul> <p>1 mark for each response.</p>	2	<p>Do not accept plant/shade that had been attacked by the worm in v.7 as this has been asked about in the previous question and would advantage some candidates.</p> <p>Accept – his shelter had been removed and he was faint due to this.</p>
	(c)	<p><b><i>Describe G-d's response to Jonah in Jonah 4:10-11</i></b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>G-d speaks to Jonah about his anger over the plant that has perished and Jonah's reaction that he is angry enough to die.</li> <li>G-d states that Jonah is "concerned about the plant, for which you did not labour and which you did not grow; it came into being in a night and perished in a night"</li> <li>G-d tells Jonah that should he/G-d "not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals" – in this G-d is explaining that he is concerned for all creation even those who are not Jewish.</li> <li>G-d is explaining the universalistic nature of his care and compassion. The people of Nineveh are entitled to be saved; Jonah has no right to be angry over a plant perishing which G-d created and show anger over his refusal to send the message/prophecy to the people of Nineveh in order that they could repent.</li> </ul> <p>Marks should be awarded for any combination of points, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p><b><i>Explain what the book of Jonah teaches Jews about an individual's relationship with G-d.</i></b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might discuss how 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. Candidates might discuss therefore that this book teaches us about the need to seek forgiveness and atonement with G-d regardless of whether we think our actions are good or bad.</p> <p>Candidates might outline the contrast between the actions of Jonah and the response of the Ninevites; one responds negatively to G-d's command and the respond positively to G-d's message. Candidates might outline how 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 throughout the narrative as it is in daily life. Therefore, candidates might explore how we each have a personal and intimate relationship with G-d regardless of our shown 'faith' or position.</p> <p>Candidates might state that the text shows that G-d understanding human suffering and the Book of Jonah demonstrates that G-d is willing to forgive everyone for wrongdoing. 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.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p><b><i>'The book of Jonah teaches Jews nothing about responsibility for the world.'</i></b>  <b><i>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</i></b></p> <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 Jonah shows little respect throughout the book for the world around him; he does not understand how G-d controls the world around him (the storm, the fish, the plant) in order to communicate to Jonah the important message he must deliver. Candidates might discuss the plant and worm episode in chapter 4 to show how Jonah appears to have more concern over the plant than people, which shows his lack of responsibility for the world in terms of humanity. Candidates may discuss how the people and animals in Nineveh fast when they hear G-d's message and show complete respect for G-d, whilst Jonah does not.</p> <p>On the other hand, candidates might argue that Jonah's response is important in order to convey the message of the book –repentance, the power of prayer and G-d's universalistic nature. Candidates may argue that the book is not historical but serves an aetiological function and hence why it is read at Yom Kippur – a time for people to reflect on their behaviour in the year towards others and the world around them which G-d made and to ask for forgiveness. 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 than focusing on Jonah's lack of responsibility.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	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 2015

