

Religious Studies A

GCSE 1930

GCSE Short Course 1030

Mark Schemes for the Units

June 2007

1930/1030/MS/R/07

OCR (Oxford, Cambridge and RSA Examinations) is a unitary awarding body, established by the University of Cambridge Local Examinations Syndicate and the RSA Examinations Board in January 1998. OCR provides a full range of GCSE, A level, GNVQ, Key Skills and other qualifications for schools and colleges in the United Kingdom, including those previously provided by MEG and OCEAC. It is also responsible for developing new syllabuses to meet national requirements and the needs of students and teachers.

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 2007

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 870 6622
Facsimile: 0870 870 6621
E-mail: publications@ocr.org.uk

CONTENTS

GCSE Religious Studies A (1930) GCSE Short Course Religious Studies A (1030)

MARK SCHEMES FOR THE UNITS

Unit	Content	Page
2391	Paper 1 – Christianity through a study of either Luke or Mark	1
2392/01	Paper 2A – Christian Perspectives on Personal, Social and World Issues	13
2392/02	Paper 2A – Christian (Roman Catholic) Perspectives on Personal, Social and World Issues	23
2393	Paper 3 – Buddhism	31
2394/01	Paper 4A – Christianity	39
2394/02	Paper 4B – Christianity (Roman Catholic)	47
2395	Paper 5 – Hinduism	55
2396	Paper 6 – Islam	63
2397	Paper 7 – Judaism	71
2398	Paper 8 – Sikhism	79
2399	Paper 9 – Jewish Studies	87
2400	Jewish Texts	95
2301	Paper 1 – Christianity through a study of either Luke or Mark	101
2302/01	Paper 2A – Christian Perspectives on Personal, Social and World Issues	113
2302/02	Paper 2A – Christian (Roman Catholic) Perspectives on Personal, Social and World Issues	123
2303	Paper 3 – Buddhism	131
2304/01	Paper 4A – Christianity	139
2304/02	Paper 4B – Christianity (Roman Catholic)	149
2305	Paper 5 – Hinduism	159
2306	Paper 6 – Islam	1693
2307	Paper 7 – Judaism	179
2308	Paper 8 – Sikhism	187
2309	Paper 9 – Religion, the Media and Entertainment	195
*	Grade Thresholds	206

**Mark Scheme 2391
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2391 Christianity through a study of Mark or Luke**Section A: Luke**

Stimulus: Picture showing the crucifixion of Jesus.

- 1 (a) From Luke's gospel, describe the crucifixion and death of Jesus. **[8]**

Description of the crucifixion Luke 23:33-47. This is a long passage which begins 'When they came to the place called The Skull...'

Good answers are likely to include, by quotation or paraphrase, the main details of the event but not necessarily all the details. The casting of lots; the mockery, the notice, the conversation with the criminals, darkness, curtain of the Temple, last words, the centurion.

- 1 (b) Explain why belief in the death and resurrection of Jesus is important for Christians. **[7]**

Good explanations might suggest some of the following. The events of Jesus' death are full of symbolism, fulfilment of scripture; Jesus as Messiah, sacrifice to save sins etc, darkness, Temple curtain torn – breaking down the barrier between man and God. Promise of salvation; eternal life 'today you will be with me in Paradise' etc. reinforced by the resurrection of Jesus. He did what he promised – proof he was the Son of God etc.

Some answers might explain why Christians remember the events of the death and resurrection in worship.

- 1 (c) 'The crucifixion is the most important event in Luke's gospel.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. **[5]**

Answers might assess the crucifixion as the climax and fulfilment of Jesus' ministry/destiny and also a dramatic part (end?) of the gospel story.

Some answers might argue, with evidence, reasons why parts of the ministry/gospel are more or equally important as the crucifixion.

The best answers might offer a balanced view that in Luke particularly, the resurrection stories are more important or offer argument that the death and resurrection were a necessary progression of events.

All valid comment should be credited. Different points of view should be offered to achieve level 4.

- 2 (a) Describe the Feeding of the Five Thousand. **[8]**

Description of The Feeding of the 5000 from Luke 9:10-17.

Good answers are likely to include either by quotation or paraphrase, all the main details of the event.

The best responses might make reference to Jesus giving thanks to God before the distribution of the food as this is a significant part of the text.

NB 'a boy' is not in this account, nor in Mark, but may well appear in responses.

- 2 (b) Explain why the Feeding of the Five thousand is an important story for Christians. [7]

Candidates might explain the different Christian interpretations of the meaning of the miracle and what actually happened. Or, focus on this as a miracle story intervening with nature and proof of Jesus as Son of God.

The miracle is in the self-sacrifice and service part of the specification and connections with these aspects of Christian life might be made ie to help those who are hungry and in need in the world.

Comment might be made about Jesus' sacrifice to feed the souls of men –prefiguring the Eucharist etc.

- 2 (c) 'Actions are more important than beliefs.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Evaluation of how actions are the result of beliefs. Most arguments in favour of the statement might be about good actions, compassion, and sacrifice etc. not requiring Christian belief.

A balanced view might be that beliefs prompt actions and most Christians act as caring members of society or in a highly moral way because of their beliefs.

All valid comments should be credited. Different points of view should be offered to achieve level 4.

- 3 (a) Give an account of the Parable of the Sower and the explanation Jesus gave. [8]

The Parable of the Sower Luke 8:4-8, the explanation 9-15.

Good answers are likely to include, by quotation or paraphrase, the main details of the parable and Jesus' explanation of the meaning of the seed as the word of God.

Answers might include Jesus' comment in verse 9-10. However, responses that are comprehensive and accurate in detail might reach the highest levels without this passage.

- 3 (b) Explain how Jesus' teaching in the Parable of the Sower might influence the lives of Christians. [7]

Good explanations might compare the descriptions of the seed with the different ways Christians receive, understand and act upon the message of the gospel etc.

General or specific examples of Christian behaviour and commitment might be offered.

The best answers might contain explanation of the meaning of last verse and how Christians can 'by persevering produce a good crop' etc.

- 3 (c) 'Jesus' teachings are too difficult for Christians to follow today.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might agree with the statement and argue that commitment to worship or attending Church; high moral standards, and other behaviour that might result from following the teachings are mocked or ignored by the attitudes and actions of some parts of secular society.

However in a balanced view, the degree of difficulty might be judged by the fact that there are large numbers of practising Christians in the world and many non-Christians also have the same standards of behaviour.

All valid comment should be credited. Different points of view should be offered to achieve level 4.

- 4 (a) Describe what happened when Jesus met Zacchaeus. [8]

Description from Luke 19:1-10.

Good answers are likely to include, by quotation or paraphrase, the main details of the event. The sycamore tree; Jesus' words to Zacchaeus, the reaction of the people, Zacchaeus' offer to give his possessions to the poor and pay back those he had cheated.

The best answers might also include Jesus' final comments regarding Zacchaeus' salvation and the Son of Man etc. However, responses that are comprehensive and accurate in detail might reach the highest levels without this passage.

- 4 (b) Explain how Jesus' actions towards outcasts and sinners might guide Christians today. [7]

Answers might explain the background to the disapproval of Zacchaeus or make reference to Jesus' treatment of other outcasts of Jewish society.

However the main focus of good answers might be how Christian attitudes towards prejudice and discrimination might be influenced by the example of Jesus in the story in (a) and/ or other references to forgiveness/ healing of outcasts.

Examples of suitable Christian attitudes to prejudice might be made with reference to specific Christians or to more general behaviour and situations.

- 4 (c) 'In Luke's gospel there is too much sympathy for people who do wrong.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Some may argue that there is too much in Luke about sinners and outcasts being better than religious people (Jews) and fewer stories about good people being rewarded.

However, Jesus' sympathy and compassion for sinners and outcasts is a special feature of Luke's gospel and many of the stories were intended to show the universalism of Christ as Saviour of all.

Another view might be that Luke's purpose is to show that Jewish religious laws and practises were prejudiced and discriminatory against the poor, tax collectors and those who were sick. Many of the people at the centre of the stories were not people who had done wrong but were considered sinners because they were sick etc.

The best answers might offer a balanced view.

All relevant comments should be credited. Different points of view should be offered to achieve level 4.

Section B: Mark

Stimulus: Picture showing the crucifixion of Jesus.

- 5 (a) From Mark's gospel, describe the crucifixion and death of Jesus. [8]

Description of the crucifixion Mark 15:21-41. This is a long passage, which begins with the carrying of the cross by Simon of Cyrene.

Good answers should include, either by quotation or paraphrase, the main details of the event. The main details might be: -carrying the cross, casting lots, the notice, the two robbers, the mockery, darkness and Jesus' last words, the Temple curtain, the centurion.

The best answers should be fairly comprehensive and accurate as to the sequence of events in the passage.

- 5 (b) Explain why belief in the death and resurrection of Jesus is important for Christians. [7]

Good explanations might suggest some of the following. The events of Jesus death are full of symbolism, fulfilment of scripture; Jesus as Messiah, sacrifice to save sins etc., darkness, Temple curtain torn – breaking down the barrier between man and God. Promise of salvation; eternal life 'today you will be with me in Paradise' etc. reinforced by the resurrection of Jesus – he did what he promised – proof he was the Son of God etc.

Some answers might explain why Christians remember the events of the death and resurrection in their worship.

- 5 (c) 'The crucifixion is the most important event in Mark's gospel.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might assess the crucifixion as the climax and fulfilment of Jesus' ministry/destiny and also as a dramatic part (end?) of the gospel story.

Some answers might argue, with evidence, other reasons why parts of the ministry/gospel are more, or equally as important as the crucifixion.

Answers might offer a balanced view that in Mark particularly, the resurrection stories are more important or offer argument that the death and resurrection were a necessary progression of events from the ministry and crucifixion.

All relevant comment should be credited. Different points of view should be offered to achieve level 4.

- 6 (a) Describe the occasion when Jesus prayed with his disciples, before his arrest. [8]

Description of Jesus praying in the Garden of Gethsemane, Mark 14:32-41.

Good answers are likely to include, either by quotation or paraphrase, all the main details of the event: the disciples, Peter, James and John; Jesus' distress, the instruction to keep watch, 'Take this cup', disciples asleep, 2nd time, 3rd time.

The best answers will be accurate in detail on the sequence of events and may include the final comment about the betrayer.

- 6 (b) Explain why this account of Jesus praying might encourage Christians to pray. [7]

Candidates can answer this question with reference to (a). However, the concept of Jesus, the Son of God, at prayer could prompt answers on prayer in general.

Good explanations might focus on Jesus, as the Son of God, needing the solace of prayer to God (His Father?) so Christians also should be encouraged to pray for their own spiritual wellbeing.

In (a) Jesus prays in the same way that Christians pray, there is a pattern of prayer, praising God, asking for intervention, accepting God's will. Christians might follow Jesus' example.

Some answers might explain that praying is an end in itself, ie Jesus was seeking solace or strength, not an answer and Christians can gain many and varied benefits from prayer.

- 6 (c) 'Jesus' disciples should have had more faith in him.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might offer evaluation of the human frailty of the disciples from a selection of evidence of one incident or more general references and other incidents.

They slept, they were afraid, they ran away and abandoned Jesus etc. Were they just human and their actions understandable? Should they have been stronger and more conscientious as Jesus' chosen followers (in this or other incidents)? Were they part of God's wider plan and Jesus' divine destiny?

The best answers will offer a balanced view.

All valid comment should be credited. Different points of view should be offered to achieve level 4.

- 7 (a) Give an account of the Parable of the Sower and the explanation Jesus gave. [8]

The Parable of the Sower, Mark 4:2-9. The explanation, 13-20.

Good answers are likely to include, by quotation or paraphrase, the main details of the parable and Jesus' explanation of the meaning of the seed as the word of God.

The best answers might include Jesus' comments in verses 10-12. However, responses that are comprehensive and accurate in detail might reach the highest levels without this passage.

- 7 (b) Explain how Jesus' teachings in the Parable of the Sower might influence the lives of Christians. [7]

Good explanations might compare the descriptions of the seed with the different ways Christians receive, understand and act upon the message of the gospel etc.

General or specific examples of Christian behaviour and commitment might be offered.

The best answers might contain explanation of the meaning of last verse and how Christians can 'produce a crop –thirty, sixty or even a hundred times what was sown.'

- 7 (c) 'Jesus' teachings are too difficult for Christians to follow today.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might agree with the statement and argue that commitment to worship or attending Church; high moral standards, and other behaviour that might result from following the teachings are mocked or ignored by the attitudes and actions of some parts of secular society.

However in a balanced view, the degree of difficulty might be judged by the fact that there are large numbers of practising Christians in the world and many non-Christians also have the same standards of behaviour.

All valid comment should be credited. Different points of view should be offered to achieve level 4.

- 8 (a) Describe what happened when Jesus met the Rich Young Man. [8]

Description of Mark 10:17-31.

Good answers are likely to include, by quotation or paraphrase, the main details of the event but not necessarily all the details. The man's question; the answer about the commandments and the man's response, Jesus' instruction and the man's reaction, camel through the eye of a needle, the disciple's amazement, who then can be saved?

Answers might include some aspect of Jesus' comment to the disciples in reply to Peter's question but not necessarily full details of these verses.

- 8 (b) Explain how Jesus' teaching on the cost of being a disciple might influence Christians today. [7]

Explanations might focus on Jesus' comments in verse 29 of the above event or relate to other teachings about the cost of discipleship.

Good answers might explain how leading a Christian life might contain sacrifice and leaving family and possessions, literally as in taking vows, ordination or doing missionary work. Or the practical application of Christian principals in dealing with people and situations which might arise.

Some candidates might comment on how the promise of reward ie 'a hundred times as much' and the interpretation of its meaning encourages commitment and sacrifice.

- 8 (c) 'Mark's gospel teaches that it is wrong to be rich'.
Do you agree? Give reasons to support your answer and show that you have
thought about different points of view. [5]

Answers might offer evaluation of the purpose of the story of the Rich Young Man and others.

Good arguments might offer a balanced view with evaluation of the statement with evidence from the gospel or their own understanding of the teachings contained in the set texts.

The best answers might conclude that the teaching is not that it is wrong to be rich but it is wrong to love earthly riches too much.

**Mark Scheme 2392/01
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

2392/01 Christian Perspectives

Stimulus: Headlines

'Abortion debate hots up in America.'

'Terminally ill patient asks doctors to help her to die.'

'Hospital cash crisis may lead to cuts in spending on elderly patients.'

- 1 (a) Describe Christian teaching about the value of human life. **[8]**

Candidates might offer:

Descriptions of the concept that life is 'God given' and only God can give it and take it away; reference to material given in the specification and any appropriate additional material; reference to and explanation of Biblical and general Christian teaching; references to appropriate Biblical texts. Possible reference to Jesus' teaching and his actions towards people showing how he treated them all as equally valuable.

- 1 (b) Explain how Christians might put their beliefs about euthanasia into practice. **[7]**

Candidates might offer:

Christians will offer encourage and support for the person to help them live well until God calls them. This might mean supporting the local hospice, prayer, general encouragement and 'being there' for the person. It might mean taking a public stance on the issue. Some Christians might feel that euthanasia is the kinder / more loving thing and be prepared to support passive euthanasia.

- 1 (c) 'Only God has the right to end a life.'
Do you agree?
Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. **[5]**

Candidates might offer:

Agree

God gives life and only he can take it away. People must let nature (and therefore the will of God) take its course.

Disagree

God has given responsibilities to humans which mean that life can now extended and supported artificially. If everything was left to nature (God) we would not try to relieve suffering at all. God surely wants us to use the gift of medical knowledge and Christian compassion, which may mean that a wrecked life is ended as a loving and caring act.

- 2 (a) Describe Christian teaching about favouritism. **[8]**

Candidates might offer:

General ideas about equality and treating all people as of equal worth.

Christian values underpinning human rights.

All people as equal before God and as he has no favourites neither should we.

Jesus' actions in dealing with all kinds of people without favour.

Biblical teaching from James 2 vs. 1 – 9.

- 2 (b) Explain how children should be treated in a Christian family. [7]

Candidates might offer:

References to material in the specification. Biblical teaching and church teaching. The idea that children in a Christian family will be encouraged to learn and adopt the faith and practise it. That the familial relationships should be balanced between honour for parents and respect for the developing child.

- 2 (c) 'Christian parents should encourage their children to follow Christian teachings.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates might offer:

Agree

Christians have a responsibility, taken at the baptism of their children, to introduce their children to the faith and churchgoing is a vital aspect of this.

Disagree

Parents should respect the fact that faith can not be forced on their children and taking part in worship in church should be something which the children decide to do for themselves when they begin to take responsibility for their actions.

- 3 (a) Describe the teaching which a Christian might use in a discussion about gender. [8]

Candidates might offer:

Reference to material in the specification.

Reference to teachings such as:

Everyone is created equal in God's sight

Parable of the Good Samaritan.

Jesus attitude and actions towards the outcasts of society

'No distinction between Jew and Gentile'

Second Vatican Council 'Church in the Modern World' –

'Discrimination is incompatible with God's design.'

- 3 (b) Explain how and why a well known Christian has dealt with prejudice and discrimination. [7]

Candidates might offer:

Description of the work of one Christian individual. Candidates need to explain how the work affected the issue of Prejudice and Discrimination rather than just offer biography, although that may be appropriate up to a point.

- 3 (c) 'It is impossible to treat all people equally.'
Do you agree?
Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates might offer:

Agree

It is beyond the ability of humans to consider all people impartially and it is inevitable that sometimes people will be treated unequally. In fact some people deserve to be treated unequally.

Disagree

It may not be possible to treat all people equally but if Christians are trying to follow Jesus' example they must treat all people as having equal worth, as he did.

Or

In a world guided by Christian teaching everybody would be treated equally because that is the consequence of following the new commandment to love one another – it is what the first Christians did and fits in with Jesus' comments about the 'last shall be first' and the 'least shall be the greatest' in his parables.

- 4 (a) Describe the teachings which Christians might use in a discussion about divorce [8]

Candidates might offer:

Reference to material in the specification.

Explanation of views and attitudes:- Possibly explanation of different denominational outlooks; reference to the idea of the sanctity of marriage; reference to the idea of forgiveness in relationships and of the importance of human happiness. The Roman Catholic view and the idea of annulment.

- 4 (b) Explain how Christians should treat elderly relatives [7]

Candidates might offer:

Description of the underpinning values which Christians have regarding family life and of the teachings, which back them up. Reference to the idea of agape and the importance of respecting family members. The significance of marriage and of the family as the context for the development of Christian values and attitudes; reference to appropriate Biblical and Church teaching.

- 4 (c) 'Christian couples should never divorce.' [5]
Do you agree?
Give reasons to support your answer and show that you have thought about different points of view.

Candidates might offer:

Agree

The promise made before God in a Christian marriage is a bond for life and must not be/cannot be broken. Therefore Christian couples have to find solutions to marital problems, which will enable them to remain married. There could be other significant reasons why a couple should never divorce such as the need to preserve a secure home life for children.

Disagree

The marriage vows reflect an ideal which sadly humans can not always achieve. Some relationships just can not continue and divorce is the better alternative to the living hell of an unhappy, and possibly violent marriage. Several Christian denominations take this view and even the words of Jesus seem to suggest that adultery could be a reason for divorce.

**Mark Scheme 2392/02
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

2392/02 Christian Perspectives (Roman Catholic)

Stimulus:

'God created man in the image of himself,
in the image of God he created him,
male and female he created them.'
Genesis 1:27 (NJB)

- 1 (a) Describe Roman Catholic teaching which might be used in a discussion about race and gender. **[8]**

Some candidates may begin with a description of some New Testament passages such as the way Jesus treated women and outcasts as equals. Others may use some of the teachings of St. Paul. Some candidates may explore some of the encyclicals which have been written on the subject of equality in general. For a high level response candidates will need to look at issues surrounding both race and gender.

- 1 (b) Explain how Roman Catholics might put teaching about equality into practice. **[7]**

Some may question the extent to which the RCC actually puts these teachings into practice. Others may look at men and women as co workers in the vineyard (possibly quoting Pope Benedict XVI). Others may outline the variety of roles available to men and women through ordained and lay ministry and explore the extent to which they complement each other.

- 1 (c) 'It is impossible to treat everyone equally'

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. **[5]**

This question is intended to be provocative and should elicit a strong response arguing for the equality of men and women. Candidates may argue that while we may all be different through gender, intelligence or race we are all equal in the eyes of God. All relevant arguments should be given the appropriate level of credit.

- 2 (a) Describe Roman Catholic teaching about family life. **[8]**

Some candidates may begin by exploring those teachings about the significance of family life which are expressed during the marriage ceremony, for example fidelity, commitment and the need to be open to the gift of children. They are likely to discuss the importance of children in Roman Catholic teaching in general. Some candidate may use some of the teachings they will have studied from St. Paul's letters, others may use teachings found in papal encyclicals.

- 2 (b) Explain why the Roman Catholic Church teaches that marriage should be for life. **[7]**

Candidates may begin by developing their understanding of the Church's teaching on fidelity and commitment and explain why these teachings are so important. They may also explore the extent to which the family is the best unit for nurturing children. Some may contrast these teaching with the reality of so many marriages not surviving the pressures of modern society.

- 2 (c) 'It is important for family life that women stay at home.'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates may argue either side of this debate; some may look at the importance of children having quality time with their mothers, others may look at the improved quality of life available when both parents work. Either way candidates must refer to Christian teachings in their answers and not just describe social practices.

- 3 (a) Describe Roman Catholic teachings that could be used in discussion about the sanctity of life. [8]

Candidates may begin by describing RC teaching on the sanctity of life, and the value it is given by being a gift from God. They may also explore a large variety of scripture readings on which these teachings are based. They may describe the implications of these teachings in terms of the beginnings of life, contraception or abortion; or they may look at Roman Catholic teachings about the end of life.

- 3 (b) Explain Roman Catholic attitudes towards euthanasia. [7]

Candidates may build on their answer to part (a), explaining why there is a distinction between 'killing someone' and 'allowing someone to die'. Some may explore the extent to which these teachings protect the sanctity of life as opposed to the extent to which they simply prolong suffering. Some may use examples of those who are going abroad to seek assisted suicide or even the court decisions surrounding cases such as Diane Pretty or Tony Bland.

- 3 (c) 'Euthanasia is not wrong if a person asks to die.'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are generally well versed in both sides of the arguments used in this debate. Some may continue their arguments through from part (b) either arguing that the rules are there for a good reason and are rightly protective of human life at all costs or alternatively arguing that no one should be expected to suffer unnecessarily. All relevant arguments should be given credit.

- 4 (a) Describe Roman Catholic teaching which might be used in a discussion about divorce. [8]

Candidates may outline the reasons, based on scripture and the magisterium of Roman Catholic Church, that divorce is considered to be wrong. Some may discuss the need for commitment and fidelity in a marriage; others may look at the side effects on children which may happen during a divorce. Some candidates may discuss the distinction between divorce and annulment.

- 4 (b) Explain how people in a Roman Catholic parish might help a couple having problems with their marriage. [7]

Candidates may know of organizations such as Marriage Care (though some may still refer to them as CMAC). Others may talk about older couples sharing their experience with younger couples, or organising babysitting to reduce some of the pressure on younger families. Some may talk about the priest or deacon discussing problems with couples or praying with them.

- 4 (c) 'Divorce should never be allowed'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Some candidates may support this statement with some of the arguments they have discussed in parts (a) and (b). Others may argue against the statement, possibly pointing the damage which might be done by very unhappy couples being forced to stay together. All relevant arguments should be given credit.

**Mark Scheme 2393
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2393 Buddhism

Stimulus: Image of the Parinibbana (death) of the Buddha

- 1 (a) Describe Buddhist beliefs about life after death. **[8]**

Answers may consider samsara, the wheel of life, kamma and re-incarnation/rebirth. The best answers may try to give definitions of nibbana or enlightenment as the ultimate goal of Buddhism and credit may also be given for attempting to discuss the differences between Buddhist ideas of re-birth and re-incarnation in the light of the Buddhist belief in anatta. In view of question c a description of the Six Realms of existence could usefully be given.

- 1 (b) Explain how believing in kamma might affect the life of a Buddhist. **[7]**

Answers might include examples of how Buddhists might try to gain kamma through participation in festivals or puja, recitation of the scriptures, following the Dhamma, developing metta through Right Action, acts of dana etc. Some attempt to explain the connection between kamma and rebirth or enlightenment would be required for a good answer.

- 1 (c) 'The Six Realms are not real.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. **[5]**

Answers are likely to discuss the question of whether the Six Realms are merely metaphorical, or whether they refer to actual realms of reality in which it is possible to be re-born. Good answers may question what is meant in this context by "real" suggesting that the Realms refer to "real" states of mind or being in which we may find ourselves in this life.

- 2 (a) Describe the Five Precepts. **[8]**

Answers should give an accurate account of the Five Precepts. Good answers may be aware that they can be interpreted positively or negatively and may describe the difference in emphasis between these approaches. Answers may describe the precepts as rules, guidelines, or tools to help the Buddhist to reach enlightenment. Candidates may give examples of ways in which Buddhists might put the precepts into action and may describe the benefits to be gained from following them.

- 2 (b) Explain why a Buddhist might find it difficult to follow the First Precept. **[7]**

Candidates are most likely to explain the implications of this Precept with regard to a vegetarian lifestyle, explaining why not all Buddhists would come to the same conclusions about vegetarianism. Good answers may also explain the links to Right Action and Right Livelihood, pointing out that some interpret any hurt to another being as a breach of this Precept. Good answers may give consideration of the positive interpretation of the Precept, explaining difficulties in the cultivation of metta, and possibly considering metta-bhavana meditation.

- 2 (c) 'Buddhists only want to reach nibbana, so they don't care about making the world better.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

The discussion is likely to focus on the question of whether Buddhism is a selfish religion since its main aim is the cessation of personal suffering, and detachment from the world. This lack of concern with the world removes the motivation to improve it. Answers in the negative are likely to consider the central importance of compassion in Buddhism and the impossibility of progression towards nibbana without it.

- 3 (a) Describe what Buddhists mean by the term dukkha. [8]

Candidates may describe dukkha as suffering. Better answers may concentrate on the idea of dukkha as "dis-ease" or "unsatisfactoriness" in life in that life can give no permanent happiness. They may profitably link their definition to the Three Marks of Existence, the Four Noble Truths and the "Four Sights" of the Buddha which set him on his spiritual quest. Good answers may describe the relationship between dukkha and the Dhamma in that it is the realisation of dukkha which leads to the quest to overcome it.

- 3 (b) Explain how the Dhamma can help Buddhists to overcome dukkha. [7]

Answers may concentrate on the Noble Eightfold Path, the Five Precepts, or other ways of achieving enlightenment. Good answers may make reference to the aim of the Dhamma to enable the Buddhist to overcome craving (tanha) which leads to dukkha.

- 3 (c) 'Religion should make people happy.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. [5]

Answers in the negative may point to the inevitability of dukkha in Buddhist thought, or the idea that only by overcoming craving can enlightenment be achieved. This can lead to a view of Buddhism as essentially pessimistic. Others may argue that Buddhism is very positive as although it gives a rather depressing view of the human condition it goes on to offer hope of a way to transcend tanha and so escape dukkha. Candidates may compare Buddhist philosophy and eschatological ideas with those of other religions.

- 4 (a) Describe Mahayanan Buddhist beliefs about Bodhisattvas. [8]

Candidates may describe the concept of the Bodhisattva as a being who delays enlightenment out of compassion for others and so attains enlightenment. Good candidates may go on to discuss the apparent paradox in this. Some may discuss the Mahayanan concept of the Buddha nature in all people and so the comparative ease of attaining enlightenment compared to Theravadan views. Some candidates may discuss the four stages of the Bodhisattva path and the Six Perfections. Particular examples of Bodhisattvas, their images and use in worship may also usefully be mentioned.

- 4 (b) Explain how a Buddhist might try to develop the Six Perfections. [7]

Candidates should give examples of ways in which Buddhists might seek to put the Six Perfections into action in daily life (for example by giving dana to the Sangha.) but are not required to list or explain all six. Good answers may explain the connections between the Perfections and the Noble Eightfold Path and/or the Five Precepts.

- 4 (c) 'Anyone can reach enlightenment.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. [5]

Answers may concentrate on the differing views in Mahayana and Theravada Buddhism about the ease with which Buddhism can be achieved. They may discuss the necessity of following the Dhamma or on the role of meditation. Some may discuss the differing roles of the sangha and the laity. Some candidates may explore whether it is necessary to be a Buddhist in order to be enlightened.

**Mark Scheme 2394/01
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2394/01 Christianity

Stimulus: Picture of girl refusing offer of chocolates

Caption: 'I wish I hadn't given up chocolate for Lent.'

- 1 (a) Describe how some Christians keep Lent including Ash Wednesday. **[8]**

Description of the forty day preparation for Easter and of the service at the start of Lent on Ash Wednesday in Roman Catholic and Anglican churches which might include the custom practised by some Christians of rubbing ashes, made from palm leaves used the previous year on Palm Sunday, on their foreheads and covering crosses with a purple veil. Good responses are likely to include positive spiritual efforts as well as giving up luxuries, like sweets, and fasting. Technically, Lent goes from Ash Wednesday to Easter Saturday so credit should be given for reference to other services eg during Holy Week but Ash Wednesday needs to be addressed for full marks. Credit reference to preparations and penitence on Shrove Tuesday.

- 1 (b) Explain why Christians keep Lent. **[7]**

Cross accreditation may be necessary. Credit general religious reasons for fasting (eg develop self control and more appreciation of what one has been given, become less greedy, less selfish and more compassionate and charitable towards the needy) as well as comments about the experience leading to more spiritual growth not only of the individual but of the community. The more competent responses are likely to include as a main reason for observing Lent the fact that Christians remember the 40 days Jesus spent in the wilderness preparing for his ministry, being tempted by Satan and resolving to do God's will even though it would lead to his death. Also, as Christians remember this, they take stock of their own lives.

- 1 (c) 'Fasts are more important than festivals.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. **[5]**

Candidates are free to argue either way or to attempt to come to some sort of compromise position but the discussions should be based on accurate information. Candidates might continue on the themes of the Lenten fast and the Easter festival and their relationship to each other. They might use the fact that the preparations for Lent often include festivities or that the forty days of Lent exclude Sundays when Christians must not fast because Sunday is a feast day and (in light of Mark 2:19) the followers of Jesus do not fast at times of rejoicing. For information: In the Eastern Orthodox churches Lent is the eight weeks before Easter – both Saturdays and Sundays are not counted and Lenten Monday is the start of fasting for Orthodox Christians.

- 2 (a) What does Jesus teach in the Sermon on the Mount about the laws against murder and adultery? **[8]**

The Sermon on the Mount is a set text in the specification and candidates should be able to quote or give the sense of passages relevant to the question. In Matthew 5, verses 21-26 are about murder and verses 27-30 about adultery. Good candidates should be able to place these in the context of Jesus and the Law (verses 17-20) where Jesus states he did not come to destroy the Law. According to the Sermon on the Mount, thoughts that lead to sinful actions must also be controlled.

- 2 (b) Explain how the teachings about divorce in the Sermon on the Mount might affect the lives of Christians. [7]

Good candidates are likely to use the opportunity to include the actual teachings and to explain that the Sermon on the Mount quotes Deuteronomy 24:1 about divorce and that Jewish law allowed men to write a certificate of divorce. Most candidates are likely to explain that Jesus makes unfaithfulness the only legitimate justification and that the sermon also criticises remarriage after divorce. There are likely to be a variety of equally acceptable responses explaining the effects these teachings might have on the lives of Christians. Candidates are free to answer from one tradition or across denominations as the examination is open to candidates of any religious persuasion or none. Candidates might comment on the differing Christian attitudes to divorce but this is not essential for full marks.

- 2 (c) 'The teaching in the Sermon on the Mount is **not** helpful to people today.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are free to use any teachings from Matthew chapters 5-7 not only the passages relevant to the earlier parts of the question but good discussions need to be based on sound knowledge and understanding of the sermon. The best responses might point out that the sermon establishes positive timeless principles for living rather than negative rules.

- 3 (a) Describe the work of bishops and priests. [8]

For full marks the description needs to include reference to the work of both bishops and priests though not necessarily in equal proportions. Candidates might concentrate on the work of bishops and priests in one particular Christian tradition or might address the topic across the traditions. Candidates are also free to concentrate on the work of bishops and priests in one particular locality. Candidates are not expected to explain history and hierarchy. Good responses are likely to describe work which reflects the fact that the bishop is responsible for the spiritual welfare of all the faithful, both clergy and laity within his diocese and has the power to ordain bishops, priests, and deacons. Good descriptions of the work of priests are likely to move beyond jumble sales to the work in which they spiritually shepherd their congregations.

- 3 (b) Explain the importance of confirmation for some Christians. [7]

Candidates might introduce the topic by explaining that most Christians who practise infant baptism see it as a sacrament which channels God's grace and that as soon as children are old enough to confirm the promise made by parents and godparents, they go to confirmation classes and then to a confirmation service which is presided over by the bishop. Good responses might explain the significance of important parts of the service eg anointing with oil and laying on of hands. The best responses are likely to explain also that the individual has witnessed in public to acceptance of the Christian faith and has made full commitment to living as a Christian in the power of the Holy Spirit.

- 3 (c) 'In today's church, ordinary people are as important as ministers.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Any sensible interpretation of the stimulus is acceptable. Candidates might discuss the reasons for and the validity of the increasing role played by lay people in the practical running of churches today. They might include other changes which churches have made or they might choose to consider some theological aspect of the statement such as a discussion of the priesthood of all believers.

- 4 (a) Describe how Christians might use the Bible in worship. [8]

There are a number of potentially equally valid approaches to this question. Some candidates might give a description which covers Christianity in general and others may stay within one tradition. The specification makes reference to Bible readings in the context of public worship and to Bible reading under private worship so good candidates are likely to make reference to both though not necessarily in equal proportions. Any place of worship from any Christian denomination may be used as the context of the description when candidates are writing about public worship. Good responses are likely to be those which give details of the actual usage of the Bible or of specific passages during a service of worship and during private worship.

- 4 (b) Explain why the Bible is important for Christians. [7]

Cross accreditation might be necessary as, for example, candidates might link b with a by explaining that the New Testament gospels tell the story of Jesus Christ. Candidates might refer to the use of the Bible in personal devotions and also to its role as a source of authority and guidance in moral issues. Good responses are likely to make sure to explain the authority of the Bible as revelation and word of God.

- 4 (c) 'Christianity could not exist without the Bible.'
Do you agree? Give reasons for your answer and show that you have thought about different points of view. [5]

Candidates are free to come to any conclusion but arguments should be based on accurate knowledge and sensible understanding of the nature of the Bible and its importance for Christians as the Word of God. Again, cross accreditation might be necessary.

Mark Scheme 2394/02
June 2007

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2394/02 Christianity (Roman Catholic)

Stimulus: Picture of girl refusing offer of chocolates

Caption: 'I wish I hadn't given up chocolate for Lent.'

- 1 (a) Describe how Roman Catholics keep Lent including Ash Wednesday. [8]

Description of the forty day preparation for Easter and the service on Ash Wednesday which should include the tradition of making a sign of the cross on foreheads with ashes made from burning the palm leaves which had been used the previous year, on Palm Sunday. Good answers are likely to include positive spiritual efforts as well as giving up luxuries, like sweets, and fasting. Technically, Lent goes from Ash Wednesday to Easter Saturday so credit may be given for reference to other services eg during Holy Week but Ash Wednesday needs to be addressed for full marks. Credit may also be given for reference to preparations and penitence on Shrove Tuesday.

- 1 (b) Explain why Roman Catholics keep Lent. [7]

Candidates may begin by giving some general reasons for fasting, for example developing self control and more appreciation of what one has been given, becoming less greedy, less selfish and more compassionate and charitable towards the needy. Some may also comment on the belief that Lenten practices are not just for the individual but may also be for the good of the community. Other responses may include, as a main reason for observing Lent, the fact that Christians remember the 40 days Jesus spent in the wilderness preparing for his ministry, being tempted by Satan and resolving to do God's will even though it would lead to his death. It is while remembering this that Roman Catholics take stock of their own lives.

- 1 (c) 'Fasts are more important than Festivals.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates are free to argue either way or to attempt to come to some sort of compromise position but the discussions should be based on accurate information. Candidates might continue on the themes of the Lenten fast and the Easter festival and their relationship to each other or might use the fact that the preparations during Lent often include festivals or that the forty days of Lent exclude Sundays as every Sunday is a celebration in thanksgiving for the sacrifice of Jesus.

- 2 (a) Describe what is said and done at a Roman Catholic funeral. [8]

Candidates may begin with the reception of the body into the Church the night before the funeral; alternatively they may begin with the ceremony itself. Some may focus on the prayers and reading which are chosen specially for these occasions. Some candidates may talk about the use of flowers and pictures of the deceased on the coffin and the incensing of the coffin as a sign of respect. They may then go on to describe the further prayers which may be said at the graveside or in the crematorium.

- 2 (b) Explain how belief in the afterlife might affect the daily life of Roman Catholics. [7]

Candidates may focus on the comfort that can be found in the idea that death is not the end and the help this can be with many of the challenges that they may face during their lifetimes. Others may see belief in the idea of heaven and hell as a way of the Church controlling the daily actions of Roman Catholics, through reward and punishment.

- 2 (c) 'When people worry about going to heaven it stops them enjoying life.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are free to argue either or both sides of this question. Some may agree whole heartedly with the constraints some of this kind of worry might put on them, others may argue that living their lives can be done comfortably without any such issues impinging. They may for example explore the idea that a life of caring for others can be satisfying in itself and not something done in hope of a reward in heaven.

- 3 (a) Describe Jesus' teaching about prayer in the Sermon on the Mount. [8]

Some candidates may see this question as a chance to write all they know about the Sermon on the Mount, to gain credit though it is important that they focus on Jesus' teachings on prayer. They may, for example, give an account of Jesus' teaching about 'going to your private room' and praying in secret. They may then discuss the fact that prayer is not about babbling, 'as the gentiles do'; and describe, though not just write out, the Our Father.

- 3 (b) Explain how praying daily might affect the life of a Roman Catholic. [7]

Candidates may explore the problems of making time for daily prayer in a society which seems to keep everyone very busy. Alternatively they may see this action as essential in this busy society if people are to find some peace. Others may discuss the importance of making time for God and the affect this may have in the workplace or within relationships.

- 3 (c) 'The two great commandments are too difficult to follow'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates may spend some time writing out the commandments, however as long as they make it clear that they know which commandments are in question, they should focus their answers on whether or not they are in fact too difficult to follow or they may argue that they in fact make life easier if they become part of the way we think. Some may argue that with the tensions present in many societies today focusing on loving God and our neighbour is an essential way forward.

- 4 (a) Describe the work of Bishops and Priests in the Roman Catholic Church. [8]

Candidates may begin by describing the Bishop as the 'First Teacher of the Diocese' and look at his role in governing his diocese. A common image which candidates may employ is that of a Shepherd looking after his flock. Alternatively they may begin by looking at his sacramental role; for example he will perform all the sacramental functions of an ordinary priest but also has the power to ordain. This may lead them to discuss other roles of a priest specifically, such as administering his parish, visiting the sick, organising liturgies, being school Governors or the practical issues involved in looking after Church property.

- 4 (b) Explain how Religious Orders might help with the work of the Roman Catholic Church. [7]

Candidates may give an explanation of the different charisms which may be found in different orders and the way they all contribute differently to the Church. Examples may be given of, for instance, the Franciscans or the Sister of Charity being concerned with the care of the poor, or the Dominicans being concerned with preaching or other religious orders, such as the Jesuits or the Sisters of Notre Dame, who are more concerned with teaching.

- 4 (c) 'In today's Church lay ministers are as important as priests'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. [5]

Some candidates may see the role of the priest in a parish as pivotal while others may be aware of parishes where there are no priests available or where the priest is elderly and where many ministries traditionally seen as the priests function are now being carried out by lay people. For example, lay ministers of communion taking the sacrament to the sick or even holding Eucharistic Services where no priest is available on a regular basis. Another example may be lay people taking responsibility for the preparation of catechumens to be received into the Church. All relevant arguments should be given credit.

**Mark Scheme 2395
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2395 Hinduism

Stimulus: Picture of a man wearing a sacred thread

Caption: 'Wearing the sacred thread.'

- 1 (a) Describe the sacred thread ceremony, including the preparations for it. [8]

Candidates may describe about the people who undertake this ceremony and may comment briefly on the significance of this. The question requires a description of what happens at the ceremony including the preparations for it. Candidates may describe the symbolism of the three strands of the thread and the obligations it represents. They may make mention of varnashramadharma, particularly as it relates to the brahmacharya stage, and may describe the differences between the way it is practised now and how it was used in the past. Descriptions of preparations may include the shaving of the head and the ritual separation from the mother. The description of the ceremony may include the roles of the boy, his father and the priest.

- 1 (b) Explain why the sacred thread ceremony is important to some Hindus. [7]

Some candidates may deal with the significance of the ceremony as the beginning of the brahmacharya ashrama, and may comment on the role of the ceremony within the varnashramadharma system. Others may talk about the symbolism of the ceremony, leaving the care of the women to enter into adult society. Answers may explain the responsibilities of those who have taken the ceremony, perhaps mentioning the historical symbolism when the student would leave home to study with a guru. Some may explain the symbolism of the thread itself. Candidates may explain the significance of the fact that it is only males of the "twice born" castes who undergo the ceremony and may question whether this is beginning to change.

- 1 (c) 'Family is more important than anything else'.
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

The debate is likely to focus on the obligation of duty to one's family (varnashramadharma) over and against the requirements of sanatana dharma or bhakti (devotion to a deity.) Some may question whether family could be said to be the most important thing, maybe contrasting the search for moksha. Good answers might consider the possibility that duty to family is one way of gaining karma within the varnashramadharma system and so is a way to access moksha.

- 2 (a) Describe the role of a priest in a Hindu community. [8]

Answers may describe the role of the priest as a repository of knowledge (particularly Vedic and ritual knowledge.) They may describe the varna system with Brahmin priests being trained to assist in rituals. On a practical level they may describe the role of the priest in performing puja in the mandir and, on occasion, at home. They may also describe the role of priests in assisting people to carry out their roles during particular festivals and samskaras. Some candidates may describe how the role of the priest is changing amongst Hindus living outside India.

- 2 (b) Explain how a mandir might strengthen a Hindu Community. [7]

Answers may explain the role of puja in Hinduism and the significance and benefits of public worship and darshan. Some may explain how the mandir may take on a greater significance for people in the later ashramas of life, or for Hindus living outside of India. Some candidates may explain the cultural or social role of the mandir, or consider it as a place of education. The role of mandirs in festivals may also be discussed. Candidates may be aware that there is no obligation on Hindus to visit the mandir regularly, but may give a wide variety of reasons why they may wish to do so.

- 2 (c) 'Every Hindu community should have a mandir.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Positive answers may focus on the importance of community feeling while negative responses may make reference to Hinduism as an essentially family based religion in which all puja can be carried out at home, so reducing the significance of the mandir. Good answers may consider the relative importance of temple worship to people in the different ashramas; or contrast the importance of communal worship with the need for a personal relationship with God. Candidates may also consider the need for a mandir among Hindu communities outside India, where the distances involved may, by necessity, reduce its importance. Some may argue that it is actually more important in these communities than in India as a way of achieving social and cultural unity in a minority community.

- 3 (a) Describe Hindu beliefs about Brahman (God). [8]

Candidates should be aware that there is a diversity of opinion about Brahman and the nature of the relationship between the One and the Many in Hinduism, although they are unlikely to explain this in detail. They may describe Brahman as personal or as an impersonal life force. They may describe the idea of God as One, but with many forms or aspects, and may give various allegories or examples to illustrate this. Some may describe particular forms or aspects of God, especially the trimurti.

- 3 (b) Explain why some Hindus might use pictures or statues of gods and goddesses in their worship. [7]

Candidates may explain the usefulness of the murti for providing a concrete form to concentrate worship on. They may explain the symbolism of the murti as a way to understand the nature of God (with appropriate examples) or as reminders of stories about the deities which can be used as role models. Some may explain the idea of installed murtis as actual vehicles of God into the material world.

- 3 (c) 'It does not matter which god you worship.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Positive answers are likely to point out that all gods are ultimately the same so it does not matter which are worshipped. Others may consider the fact that some people might find it easier to identify with certain deities. Some candidates may be aware that some Hindus do not believe that all deities are aspects of one God and so might feel that it does matter which are worshipped.

- 4 (a) Describe how Hindus celebrate Durgapuja (Navaratri). [8]

Answers may deal with the fact that this is celebrated all over India, and may describe the different ways in which it is done in different regions. They may also consider the particular ways in which it is celebrated in Britain. The importance of Shakti, and puja offered to various goddesses may be described. The different goddesses who may be honoured in this festival in different parts of India might be named and described and reference may be made to the general theme of the triumph of good over evil. A description may be given of the images and murtis of various goddesses that may be made and processed through the streets at this time. Mention may be made of special dances and of the particular significance of this festival to women.

- 4 (b) Explain how stories about the gods might affect the way Hindus live their lives. [7]

Candidates may give a general explanation of the gods as role models and examples. Better answers will give specific examples which may be taken from any valid source. Many may explain the stories of the Ramayana as an example to Hindus of all kinds of how to put dharma into practice in their lives.

- 4 (c) 'Festivals are the most important part of Hinduism.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Some may consider the positive side of festivals as ways of teaching the young and passing on traditions, uniting the community and having fun. Their importance in the bhakti tradition as a form of devotion to God could also be discussed. A consideration may also be made of whether festivals could be a distraction from the path of karma and the search for moksha. Some may conclude that festivals are important but offer an alternative suggestion for the most important part of Hinduism (eg prayer or varnashramadharm).

**Mark Scheme 2396
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2396 Islam

Stimulus: Picture of an imam leading worship

- 1 (a) Describe the role of an imam. [8]

Islam does not have priests and 'imam' means 'in the front' so candidates are likely to describe the role of the imam in leading prayers, preaching the khutbah as well as teaching the Qur'an and Arabic in the madrassah. Besides reference to worship, good responses might include the variety of tasks the leadership and involvement of the imam might entail because the mosque is the centre of so many community activities, including rites of passage.

- 1 (b) Explain the importance of the mosque for a Muslim community. [7]

Good explanations are likely to cover the use of the mosque for prayer and worship but also the importance of the use as a school, community meeting place, morgue, etc. etc. Candidates might refer to the importance of the mosque for a Muslim community in a non-Muslim country though this is not essential for full marks.

- 1 (c) 'You must attend the mosque regularly to be a true Muslim.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Good discussions need to be based on accurate knowledge and understanding of facts which may be relevant such as the requirement of the attendance at Salat-ul-Jumu'ah of Muslim males who are able to do so whilst the females are exempt. Consideration of the significance of the words 'regularly' and 'true' may signify a change of stance or development in the argument.

- 2 (a) Describe how Muslims keep Ramadan. [8]

Muslims fast for the month of Ramadan by not eating in daylight hours. Nothing must pass the lips and some Muslims even avoid swallowing saliva. Food at the end of each day's fast is called Iftar and Id ul-Fitr is celebrated at the end of Ramadan. To keep it properly Muslims should abstain from evil actions and thoughts and remember that the Qur'an was given so read it more. Those excused are children under 12, pregnant and nursing mothers, the old, the sick and travellers.

- 2 (b) Explain how keeping Ramadan might affect the life of a Muslim. [7]

Accept any relevant effects on life eg the desire to identify with ummah, gratitude for gifts from Allah etc. Explanation might include some of the difficulties encountered by Muslims during Ramadan but the better responses might be those which focus on the more positive effects. Saum, observing Ramadan, is seen as an act of 'Ibadah, worship and obedience. It is one of the Five Pillars. Saum develops concern for others whilst encouraging self discipline and the month is associated with forgiveness, mercy and a means of avoiding punishment of Hell. Muslims believe they get two rewards – the first is the end of the fast – the second at the day of judgement.

- 2 (c) 'Fasting is the least important of the Five Pillars.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates are free to agree or disagree with the stimulus, to offer other contenders for 'least important' or to argue for the unity of the pillars but good discussions are likely to build on points made in the previous parts of this structured question and to reflect sound knowledge and understanding of Islam.

- 3 (a) Describe the use of calligraphy in Islam. [8]

Calligraphy is literally: 'beautiful writing' and candidates are likely to describe its use in a mosque instead of statues etc. as a decorative pattern that might be painted or made of mosaic tiles and precious stones. The patterns are abstract, geometric or taken from plant life but they are deliberately not realistic and might even incorporate a small flaw.

Candidates are not expected to explain the theology but most are likely to know that Muhammad ﷺ told his followers not to draw pictures of animals or people. Good responses are likely to be those which include the fact that many examples of calligraphy in mosques are declarations in Arabic from the Qur'an. Credit any other relevant information about the use of calligraphy. For example, in the madrassah children learn to read the Arabic calligraphy, copying it is regarded as a religious act and this Islamic art form can be used on other buildings besides mosques as well as on textiles and jewellery etc.

- 3 (b) Explain why Muslims practise both Salah and du'a. [7]

Candidates might explain that salah is formal prayer in Arabic and they might give details of how it is performed five times a day with an introduction and two or four cycles of movements according to the time of day (Fahr2, Zuhr4, 'Asr4, Maghrib3, 'Isha'4). When salah is completed, Muslims raise their hands with palms upwards and du'a commences.

Candidates are likely to provide some explanation of du'a eg The word means 'asking' and these personal prayers might be either more rak'ahs or prayers in the vernacular etc. Candidates might give general reasons why Muslims use both types of prayer eg submission to the will of Allah, and these deserve some credit. Good responses, however, are likely to be those which demonstrate understanding that salah is fard-obligatory-in that salah is one of the Five Pillars whilst du'a is not compulsory and can be prayed at any time as a cry from the heart.

- 3 (c) 'Islam is all about prayer.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Discussions could take a variety of equally valid directions. Most candidates are likely to acknowledge the importance of prayer and refer back to details in the previous part of the question to confirm the key part that prayer plays in a Muslim's life. Some candidates might point out that Islam means submission and they might define prayer in its widest sense as part of worship and the only possible human response to the message of Islam.

Other candidates might discuss the significance of salah in the context of the Five Pillars in order to consider what Islam is 'all about' and might argue for every part of Islam being equally important

- 4 (a) Describe a Muslim marriage ceremony. [8]

Any Muslim marriage ceremony may be described from any culture eg more of a civil rite rather than a religious ceremony but common features might be: consent of both parties, sometimes by proxy, a minimum of two witnesses, readings (sometimes from Surah 4), prayers, the Aqd Nikah contract of marriage spoken and written, the mahr gift or bridal price from the bridegroom, walimah feast.

- 4 (b) Explain why family life is important for Muslims. [7]

Good responses are likely to demonstrate understanding that eg ideally the family (and roles within it) provides support (financially, emotionally etc.) especially with extended family; respect for elderly; the family benefits from the experience and wisdom of the old, transmission of not only religious beliefs and practices but of moral behaviour, attitudes; social practices etc. Institution goes back to Adam and Eve and the family is the basis of Islamic society.

- 4 (c) 'Parents should not decide whom their children marry.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are free to come to any conclusion or to attempt some sort of compromise but the best responses are likely to be those that provide a balanced discussion. Arguments should be supported by sensitive understanding of Muslim attitudes and good responses are likely to refer back to earlier parts of this structured question.

Mark Scheme 2397
June 2007

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2397 Judaism

Stimulus:

'This is my covenant which you shall keep between Me and you and your descendants after you – Every male among you shall be circumcised.'

(Genesis 7.10)

- 1 (a) Describe what happens at a Brit Milah. **[8]**

Candidates may mention the home or synagogue as a venue. They may go onto describe the roles of the father, the Sandek, the Mohel and other participants. The main events might be described including the blessings, naming, circumcision and the nature of the celebration.

- 1 (b) Explain the importance of the family in Judaism. **[7]**

Candidates may explain the role of the family in educating the young and passing on tradition. Explanations might be provided as to the family's importance in perpetuating rites of passage and festivals. They may also refer to the importance of a Jewish identity being maintained through having children.

- 1 (c) 'Children should follow their parents' religion.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. **[5]**

Candidates may argue for either or both sides of the debate. They may suggest that it is the responsibility of the child to follow their parents' religious beliefs and practices, particularly with a religion like Judaism that is based on family and tradition. Alternatively, candidates may argue that religious faith is an individual decision and preference.

- 2 (a) Describe Kashrut (dietary laws). **[8]**

Candidates may describe various aspects of Kashrut, including shechitah, the laws for deciding on which animals are considered fit to eat, and other foods such as fish, poultry, eggs, vegetables and manufactured products. They may refer to the division of milk and meat and the removal of blood from meat.

- 2 (b) Explain how Kashrut (dietary laws) affects the life of a Jew. **[7]**

Candidates may explain the origins of the food laws in the Torah, and explain how they are part of the covenant. They may refer to the importance of holiness and being 'chosen'. There is also scope to explain how food is important as a symbol in ritual and festivals.

- 2 (c) 'What people eat shows what they believe.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. **[5]**

Candidates may argue for either or both sides of the debate. They may argue that keeping kashrut is a very obvious sign of the Jewish faith and a clear indication of what a Jew believes. Alternatively, candidates may argue that a person's diet is a superficial thing that says very little about a person's beliefs generally. Although candidates may discuss more general ethical issues, they must refer to Jewish practices as well.

- 3 (a) Describe how Shabbat is celebrated in the Jewish home. [8]

The focus of this question is on the home, rather than the synagogue. Candidates may refer to the week's preparation for the day itself – the home will be cleaned, fine clothes worn and food will be organised. Most of the answer will probably be directed towards the Friday night meal and possibly the havdalah ceremony. General points about relaxing during the day should also be credited.

- 3 (b) Explain why the synagogue is important during Shabbat. [7]

Candidates will be expected to explain the importance of the Saturday morning service. Some particular features may be identified and explored such as the sermon and prayers. Of particular importance is the reading of the Torah, re-enacting the events on Sinai four thousand years ago. General points about the coming together of the community should also be credited.

- 3 (c) 'Shabbat is just a day off work.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates may argue for either or both sides of the debate. They maintain that Shabbat is clearly a day of rest that offers Jews a break from the normal routine. Jews are obviously encouraged to relax and spend time with the family and the community. Alternatively candidates might argue that Shabbat is far more than a day off, but rather a fundamental part of Jewish life, and one that encourages the practice of many important Jewish ritual.

- 4 (a) Describe what Jews believe about the Messianic hope. [8]

Candidates may outline the idea of a figure who will come to bring peace, gather the Jews to the Promised Land, rebuild the Temple and so on. They may describe the progressive belief in a Messianic Age, less tied to an individual. Some candidates may possibly differentiate Jewish and Christian beliefs about the Messiah.

- 4 (b) Explain why believing in G-d is important for a Jew. [7]

Candidates may explain that the Jewish beliefs about G-d form the basis of all they do. It is the basis of the covenant relationship, which leads to the Jewish adherence to the mitzvot. Belief in G-d also leads to a certain way of seeing the world, especially as he is viewed as the creator, omnipotent, omniscient and so on. This may lead Jews to feel a sense of reassurance in the face of difficulty.

- 4 (c) 'Believing in G-d is the most important part of Jewish life.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates may argue for either or both sides of the debate. They may maintain that belief in G-d is the foundation of all that comes after including the covenant, the mitzvot, prayer and so on. Alternatively, candidates may argue that Judaism is not based on belief or doctrine, so much as it is about action, or that the Jewish hope in the Messiah is the defining belief.

Mark Scheme 2398
June 2007

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2398 Sikhism

Stimulus: Image of the Guru Granth Sahib Ji

- 1 (a) Describe how the Guru Granth Sahib Ji is shown respect by Sikhs. [8]

Answers may include the fact that it is read regularly and its' teachings are listened to and put into practice in the daily life of a believer. Hands are washed before it is touched and a bath may be taken by some Sikhs. It is the focal point of worship in the Gurdwara. It is raised above the head when moved from place to place. It is given a special place to rest at night, and prayers are said. A procession of respected believers will carry it to the prayer hall each morning. Believers bow as it enters the room. It is placed on a raised platform. Romallas are used to cover it. A chauri is used as a sign of respect. Believers will kneel before it. It is disrespectful to point the soles of the feet towards it, or to turn your back on it.

- 1 (b) Explain the importance of the langar in the life of a Sikh community. [7]

Answers may include the fact that langar or kitchen is a common feature of the gurdwara and represents sewa (service towards others) –an important part of worship. It denotes the concept of equality among believers. Some candidates may include a description of what the langar is and how it functions. This should be credited if it includes reasons why it is important.

- 1 (c) 'Religious people need a sacred book'.
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. [5]

Candidates may include the idea that believers can refer to their sacred book for guidance and to seek examples and rules for behaviour and for belief. They may also suggest that Sikhs refer to their sacred book at important times in their life –at the naming of a new baby for example. Conversely they may suggest that a sacred book is not necessary as a believer can rely on prayer or guidance from others in the faith. They may also suggest that sacred books are generally written a long time ago and have little or no relevance for a modern day believer.

- 2 (a) Describe how the birth of a baby is celebrated by the Sikh community. [8]

Answers may include the following –about two weeks after the birth of a baby the child is presented before the Guru Granth Sahib Ji. A naming ceremony takes place towards the end of the service or possibly at a separate time. Gifts to the Guru Granth Sahib Ji –a romalla or the ingredients for karah parshad may be given. Food for the langar may also be donated by the family. The Ardas prayer is said and blessings for the child are requested by the granthi. The Guru Granth Sahib Ji is opened at random and the child's name is chosen beginning with the first letter of the first word on the page. Singh is added for a boy and Kaur for a girl. A prayer of thanksgiving may be said and amrit is given to he baby, often by dipping the khanda into the liquid and dripping it on to the baby's tongue. An Akhand Path may take place to mark the celebrations.

- 2 (b) Explain how being brought up in a Sikh family might strengthen the faith of a child. [7]

Answers may include the importance of knowing what is expected of a child as they grow up, also that a sense of belonging is important. Having rules will allow a child to

understand what is expected and how to behave. A clear structure will mean that the child will learn the faith of the family and will be a part of the community.

- 2 (c) 'Children should be free to choose their own religion'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. [5]

Candidates may suggest that children have the right to make up their own minds rather than be made to follow the faith of the family. On the other hand they may feel that continuity and a clear direction is important. They may suggest that Sikhs feel tradition is important and that a child should carry forward the faith into the next generation.

- 3 (a) Describe Sikh beliefs in one God. [8]

Answers may include the fact that this belief is central to the Sikh faith. They may comment on the fact that a Sikh would say that God is the one eternal, timeless being, the only one who should be worshipped. God may be referred to by Sikhs as without beginning or end and as the creator of the world and all that is in it. Candidates may also include the fact that Sikhs believe that God created countless universes and that creation evolved slowly. God is immanent (sargun) – everywhere and in everything, and transcendent (nirgun) – above and beyond creation. Reference to the belief that images of God are not allowed as God does not assume a physical identity may also be included. God is neither male nor female. Candidates may also mention that Sikhs believe that this one God is not exclusive to any one religion and that different routes to the truth are possible. They may mention a variety of names for God. They may include the fact that the Mool Mantra expresses the basis of belief about God.

- 3 (b) Explain how samsara might affect the life of a Sikh. [7]

Candidates may explain the concept that samsara is the cycle of existence of birth, death and rebirth. They may suggest that this belief will cause a Sikh to try to work towards freeing themselves from the cycle and to suggest ways that this might be done. They might suggest that sewa may be performed in its various forms (tan, man or dhan with examples) as a way of working towards a release from samsara. They might suggest that human birth and the actions during life are the way to gain release from samsara.

- 3 (c) 'Reincarnation means that Sikhs should not worry about life after death'.
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Arguments will vary from the point of view that reincarnation provides a person with another chance to improve on their actions or to make amends for those of a previous life. They might suggest that this is a form of 'second chance'. From another viewpoint they might suggest that there is no such thing as reincarnation and might argue that a person has only one physical existence. They might suggest that there is a non –physical or spiritual life after death, or that there is nothing at all.

- 4 (a) Describe the life and work of Guru Gobind Singh Ji. [8]

Answers may include a biography –born in 1665, died in 1708. He was assassinated. He is remembered mostly for the formation of the Khalsa and for being the final (10th) human Guru. Candidates may refer in detail to the events in 1699 at

Baisakhi when the Khalsa was formed. They may explain that he decided that the Sikh Scriptures would be the living Guru in the future.

- 4 (b) Explain how the initiation ceremony (khalsa) is important to Sikhs. [7]

Answers may include the fact that the 5Ks remind a believer of their obedience to the teachings of the Gurus, and that they are a reflection of how a member of the Khalsa should live their lives. By wearing these items a Sikh is reminded of the expectations intrinsic to the khalsa and to the way they are expected to behave in the community. They may give examples of how the khalsa influences action in the community for a Sikh today and may mention sewa, strict regulations that govern members of the khalsa and how others in the community look up to members of the khalsa. The answers will probably give details of each of the 5 Ks and what they represent – kesh for devotion to God and spirituality, kangha for discipline, kara as a symbol of unity and devotion and a constant reminder of the bond between a wearer and God, kirpan as a symbol of power and freedom and kirpan as a symbol of modesty and of living a good life

- 4 (c) 'Initiation ceremonies are not important for a believer.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. [5]

Candidates may decide that initiation ceremonies are an outward symbol of belief and belonging, or that they are in themselves meaningless – that it is the belief that is important for a believer, not the ceremony. They might mention that some Sikhs choose not to go through an initiation ceremony.

Mark Scheme 2399
June 2007

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

2399 Jewish Studies

Stimulus: Picture of man worshipping in synagogue

- 1 (a) Describe a Shabbat morning service. [8]

Answers should consider the main points of the service: the prayers, the Torah service, haftarah reading, sermon etc.

There is a great deal of detail which can be utilised in responding to this question. The Torah service is central to the answer and should be referred to in some way. Other detail is likely to vary according to the tradition perspective from which the candidate is writing.

- 1 (b) Explain the importance of the Chazan and the Rabbi for worship. [7]

The point here is to consider the importance of the Chazan as the leader of the worship and to indicate the different roles played by the Chazan and the Rabbi in worship.

Answers should be able to distinguish between the two roles and therefore to consider the importance of both separately.

They may conclude that the Chazan is, in some ways, more important but such a discussion is clearly not required by the question.

- 1 (c) 'It is more important to live according to G-d's will than to attend services at the synagogue.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are free to argue either way.

Some may comment that although G-d commanded the observance of the Sabbath, there is no commandment to require synagogue attendance on that day.

Others may argue that it is not possible to live according to G-d's will without worship and that part of this worship is to be observed in the synagogue.

- 2 (a) Describe how Jews celebrate Sukkot. [8]

Answers may discuss the ideas of living in sukkahs both during the Exodus and also as a shelter for shepherds, harvesters etc. Reference may be made to the Torah instruction to celebrate the festival. Expect description of Sukkot today, building and using the sukkah, ushpizzin, lulav and etrog etc.

- 2 (b) Explain how celebrating Sukkot might affect the lives of Jews today. [7]

Answers may consider the sense of community and family in building the sukkah, rejoicing in living in the sukkah and relying on goodness of G-d whilst exposed to the elements.

Also the celebration of the ushpizzin and of G-d's bounty in the harvest.

- 2 (c) 'Without the Temple, celebrating the Pilgrim Festivals is pointless.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

It can be argued that, as a pilgrim festival, part of the purpose of Sukkot has been lost but the instruction remains and the idea of the festival is still present. Some may argue that being unable to visit Jerusalem does change the nature of the celebration but, on the other hand, the instruction to live in the sukkah can be observed anywhere and always has been.

- 3 (a) Describe the main items of religious dress which a Jew might wear. [8]

The specification lists yamulkah, tzizit, tallit and tefillin. Candidates are likely to focus on these and describe them in some detail. Some may also mention the kittel as worn at Yom Kippur and used as a shroud. The specification also mentions dress codes for men and women and it would, of course, be acceptable to talk about dressing with modesty or wearing a sheitel in response to the question.

- 3 (b) Explain how wearing items of religious address might affect the life and beliefs of a Jew. [7]

There may, inevitably, be some negative positions taken eg they may be the victims of abuse, and these will, of course, be credited. However, the main focus of answers is likely to be on the wearing of these items being a mitzvah, that they help a Jew feel closer to G-d, that they are a reminder of tradition and of the Covenants.

- 3 (c) 'People should wear what they like, there is no need for special religious dress.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Response may be mainly from either direction. Some will argue that it really does not matter what people wear as long as they worship G-d and obey the mitzvot. Others may see religious dress as a very important aspect of Jewish life and worship and respond from this position.

- 4 (a) Describe the customs that are associated with Hannukah. [8]

Answers are likely to include going to the synagogue and hearing the reading of Maccabees, the lighting of the chanukiyah candles; hannukah gelt; songs which are sung at the festival and other community and family observances such as eating doughnuts.

- 4 (b) Explain the importance of Hannukah. [7]

The festival is important because it stresses the need for faith and trust in G-d with the conviction that good and righteousness will prevail. Answers might also consider the family nature of the festival, particularly the use of the chanukiyah, the eating of fried foods such as doughnuts and the giving of hanukkah gelt.

- 4 (c) 'The festivals which Jews are instructed to celebrate in the Torah are more important than others.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

The debate is whether the festivals commanded in the Torah (Pesach, Shavuot, Rosh Hashanah, Yom Kippur) are intrinsically more important than the rabbinical festivals such as Hannukah and Purim.

Arguments can go either way.

Many are likely to assert that although the Torah festivals may perhaps have a slight edge, nevertheless the Rabbis instituted festivals such as Hannukah for an important reason and that therefore their observation is equally important.

**Mark Scheme 2400
June 2007**

GCSE RELIGIOUS STUDIES 1030 SHORT COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

2400 Jewish Texts

1 Exodus 20:12-14

Honour your father and your mother, so that your days will be lengthened upon the land that, your G-d, gives you. You shall not kill; you shall not commit adultery; you shall not steal, you shall not bear false witness against your fellow. You shall not covet your fellow's house. You shall not covet your fellow's wife, his manservant, his maidservant, his ox, his donkey, nor anything that belongs to your fellow.

1 (a) Describe the teachings found in this passage. **[8]**

The passage is the last six of the Ten Commandments.

Respect for parents and family is always a central part of Jewish teaching and is stressed here.

Candidates may offer interpretation of the commandments although this is not required.

Good responses may go beyond simply outlining the commandments and may offer some insight into the implications of the instructions given such as caring for parents and respect for others and for animals.

1 (b) Explain how these teachings might affect a Jew's attitude towards marriage and family life. **[7]**

Answers will probably consider the commandment to respect parents as showing the essential importance of family life within Judaism.

They should also consider the instruction about adultery as emphasising the sanctity of marriage.

Some may also look at the last commandment and consider what status is given to a wife – more radical answers may suggest that women are not shown as equal in this text being put together with servants and other belongings.

1 (c) 'The first five commandments are more important than the second five.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. **[5]**

Many candidates are likely to disagree with the statement because all the commandments were given by G-d and therefore are of equal importance.

Others may consider, particularly, whether the first four commandments which are clearly about the relationship between people and G-d are more important than the later ones which deal with the relationship between people.

Some may comment, however, that, in effect, relationships with other people are really relationships with G-d through his creation.

2 Deuteronomy 6:4-9

Hear, O Israel: HASHEM is our G-d, HASHEM is the One and Only. You shall love HASHEM, your G-d, with all your heart, with all your soul, and with all your resources. And these matters that I command you today shall be upon your heart. You shall teach them thoroughly to your children and you shall speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be ornaments between your eyes. And write them on the doorposts of your house, and upon your gates.

2 (a) Describe the teachings found in this passage. [8]

Candidates will be able to identify the passage as the opening of the Shema and are likely to comment on this.

The teachings which they may mention include a monotheistic G-d, the requirement to love G-d with every part of the body, to instruct future generations about G-d and to talk about G-d at all times, to wear tefillin and to place mezuzahs.

2 (b) Explain the importance of these teachings. [7]

Candidates may choose to focus on certain of the teachings which they have described in part (a).

They may concentrate on any of them.

The four basic ideas here are: a monotheistic G-d who is to be worshipped, loved and obeyed; the instruction to educate children in the ways of G-d; the instruction to talk about G-d at all times, and the wearing of tefillin or use of mezuzah as constant reminders of G-d and the Shema.

2 (c) 'The opening paragraph of the Shema is the most important part.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

The wording of the question should remind candidates that there are two other sections to the Shema.

Many will argue simply that all three paragraphs are important as they together form the Shema.

Others may suggest that there are very important teachings in the other paragraphs which are not included here and that therefore they cannot be judged separately.

Others may suggest that just the opening words of this paragraph themselves constitute the principal teachings.

3 Genesis 2:18-25

HASHEM G-d said, "It is not good that man be alone; I will make him a helper corresponding to him." Now, HASHEM G-d had formed out of the ground every beast of the field and every bird of the sky, and brought them to the man to see what he would call each one; and whatever the man called each living creature, that remained its name. And the man assigned names to all the cattle and to the birds of the sky and to every beast of the field, but as for man, he did not find a helper corresponding to him. So HASHEM G-d cast a deep sleep upon the man and he slept, and He took one of his sides and He filled in flesh in its place. Then HASHEM G-d fashioned the side that He had taken from the man into a woman, and He brought her to the man. And the man said, "This time it is bone of my bones and flesh of my flesh. This shall be called Woman, for from man was she taken." Therefore a man shall leave his father and his mother and cling to his wife and they shall become one flesh. They were both naked, the man and his wife, and they were not ashamed.

3 (a) Describe the teachings found in this passage. [8]

This is a long passage but there are a few clear teachings which candidates can draw upon.

They are not expected to elicit all the possible teachings from the passage.

These include the innocence of humanity in the goodness of the garden both in the opening part of the passage and again after the creation of the woman.

It also is the beginning of the stewardship teaching as everything in the garden, except the one tree, is for the use of humanity.

Also it deals with animals and their naming which gives humans power over them.

The power of knowing a name is common in ANE religion and is possibly referred to later at the Burning Bush.

3 (b) Explain what Jews might learn from this passage about the relationship between men and women. [7]

Responses are likely to vary dependant upon the way in which students have studied the text.

They may comment, of course, on woman being made from man.

They may continue with the passage and consider the early idea of marriage 'they shall become one flesh' which is presented.

Others may discuss the fact that the Hebrew term usually translated as 'man' at the beginning of this passage is in fact correctly translated as a neuter human being, the male and female terms are not used until the woman is created.

3 (c) People today cannot be expected to take the creation story literally.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

This may bring about a debate on denominational lines but many are likely to consider what 'literally' really means and therefore look at the idea of myth (though without that technical vocabulary) considering whether the story contains a literal truth rather than a factual 'day by day' account.

4 Jonah 1:1-2

'And the word of HASHEM came to Jonah son of Amittai saying: "Arise! Go to Nineveh, the great city, and call out against her, for their wickedness has ascended before Me."

4 (a) Describe the main teachings found in the Book of Jonah. [8]

There are a number of teachings which candidates could use in their answer. These include: divine providence; the seven Noachide laws; prayer; obedience, Jewish / non-Jewish relations etc. Candidates will probably select some of these and describe their part in the story in some detail.

4 (b) Explain what the book of Jonah teaches about the role of the individual. [7]

In responding to this question candidates may consider how Jonah, the son of Amittai, about whom we know nothing other than is in the book, was chosen by G-d, as an individual, to single-handedly save the people of the city of Nineveh. The book shows the power which an individual could have and the strength of G-d's belief in them.

4 (c) 'The only purpose of the story of Jonah is to teach people to obey G-d's will.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates may choose to agree with the statement as this is a common interpretation of the story. On the other hand they may argue that the teachings about G-d's forgiveness, both of Jonah and the Ninevites, or the implicit teachings about Jewish / non-Jewish relationships, or the idea that no-one can hide from G-d is the most important feature and therefore the main purpose of the story.

**Mark Scheme 2301
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2301 Christianity through a study of Mark or Luke**Section A: Luke**

Stimulus: Picture showing the crucifixion of Jesus

- 1 (a) From Luke's gospel, describe the crucifixion and death of Jesus. [8]

Description of the crucifixion Luke 23:33-47.

This is a long passage which begins 'When they came to the place called The Skull...'

Good answers are likely to include, by quotation or paraphrase, the main details of the event but not necessarily all the details. The casting of lots; the mockery, the notice, the conversation with the criminals, darkness, curtain of the Temple, last words, the centurion.

- 1 (b) Explain why belief in the death and resurrection of Jesus is important for Christians. [7]

Good explanations might suggest some of the following. The events of Jesus' death are full of symbolism, fulfilment of scripture; Jesus as Messiah, sacrifice to save sins etc., darkness, Temple curtain torn – breaking down the barrier between man and God. Promise of salvation; eternal life 'today you will be with me in Paradise' etc. reinforced by the resurrection of Jesus. He did what he promised – proof he was the Son of God etc.

Some answers might explain why Christians remember the events of the death and resurrection in worship.

- 1 (c) 'The crucifixion is the most important event in Luke's gospel.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might assess the crucifixion as the climax and fulfilment of Jesus' ministry/destiny and also a dramatic part (end?) of the gospel story.

Some answers might argue, with evidence, reasons why parts of the ministry/gospel are more or equally important as the crucifixion.

The best answers might offer a balanced view that in Luke particularly, the resurrection stories are more important or offer argument that the death and resurrection were a necessary progression of events.

All valid comment should be credited. Different points of view should be offered to achieve level 4.

- 2 (a) Describe the Feeding of the Five Thousand. [8]
Description of The Feeding of the 5000 from Luke 9:10-17.

Good answers are likely to include either by quotation or paraphrase, all the main details of the event.

The best responses might make reference to Jesus giving thanks to God before the distribution of the food as this is a significant part of the text.

n.b. 'a boy' is not in this account, nor in Mark, but may well appear in responses.

- 2 (b) Explain why the Feeding of the Five thousand is an important story for Christians. [7]

Candidates might explain the different Christian interpretations of the meaning of the miracle and what actually happened. Or, focus on this as a miracle story intervening with nature and proof of Jesus as Son of God.

The miracle is in the self-sacrifice and service part of the specification and connections with these aspects of Christian life might be made ie to help those who are hungry and in need in the world.

Comment might be made about Jesus' sacrifice to feed the souls of men –prefiguring the Eucharist etc.

- 2 (c) 'Actions are more important than beliefs.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Evaluation of how actions are the result of beliefs. Most arguments in favour of the statement might be about good actions, compassion, and sacrifice etc. not requiring Christian belief.

A balanced view might be that beliefs prompt actions and most Christians act as caring members of society or in a highly moral way because of their beliefs.

All valid comments should be credited. Different points of view should be offered to achieve level 4.

- 3 (a) Give an account of the Parable of the Sower and the explanation Jesus gave. [8]

The Parable of the Sower Luke 8:4-8, the explanation 9-15.

Good answers are likely to include, by quotation or paraphrase, the main details of the parable and Jesus' explanation of the meaning of the seed as the word of God. Answers might include Jesus' comment in verse 9-10. However, responses that are comprehensive and accurate in detail might reach the highest levels without this passage.

- 3 (b) Explain how Jesus' teaching in the Parable of the Sower might influence the lives of Christians. [7]

Good explanations might compare the descriptions of the seed with the different ways Christians receive, understand and act upon the message of the gospel etc. General or specific examples of Christian behaviour and commitment might be offered.

The best answers might contain explanation of the meaning of last verse and how Christians can 'by persevering produce a good crop' etc.

- 3 (c) 'Jesus' teachings are too difficult for Christians to follow today.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might agree with the statement and argue that commitment to worship or attending Church; high moral standards, and other behaviour that might result from following the teachings are mocked or ignored by the attitudes and actions of some parts of secular society.

However in a balanced view, the degree of difficulty might be judged by the fact that there are large numbers of practising Christians in the world and many non-Christians also have the same standards of behaviour.

All valid comment should be credited. Different points of view should be offered to achieve level 4.

- 4 (a) Describe what happened when Jesus met Zacchaeus. [8]

Description from Luke 19:1-10.

Good answers are likely to include, by quotation or paraphrase, the main details of the event. The sycamore tree; Jesus' words to Zacchaeus, the reaction of the people, Zacchaeus' offer to give his possessions to the poor and pay back those he had cheated.

The best answers might also include Jesus' final comments regarding Zacchaeus' salvation and the Son of Man etc. However, responses that are comprehensive and accurate in detail might reach the highest levels without this passage.

- 4 (b) Explain how Jesus' actions towards outcasts and sinners might guide Christians today. [7]

Answers might explain the background to the disapproval of Zacchaeus or make reference to Jesus' treatment of other outcasts of Jewish society.

However the main focus of good answers might be how Christian attitudes towards prejudice and discrimination might be influenced by the example of Jesus in the story in (a) and/ or other references to forgiveness/ healing of outcasts.

Examples of suitable Christian attitudes to prejudice might be made with reference to specific Christians or to more general behaviour and situations.

- 4 (c) 'In Luke's gospel there is too much sympathy for people who do wrong.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Some may argue that there is too much in Luke about sinners and outcasts being better than religious people (Jews) and fewer stories about good people being rewarded.

However, Jesus' sympathy and compassion for sinners and outcasts is a special feature of Luke's gospel and many of the stories were intended to show the universalism of Christ as Saviour of all.

Another view might be that Luke's purpose is to show that Jewish religious laws and practises were prejudiced and discriminatory against the poor, tax collectors and those who were sick. Many of the people at the centre of the stories were not people who had done wrong but were considered sinners because they were sick etc.

The best answers might offer a balanced view.

All relevant comments should be credited. Different points of view should be offered to achieve level 4.

- 5 (a) Describe what happened when Jesus healed a Paralytic (paralysed man). [8]

Description of the healing of the Paralytic Luke 5:17-26.

The main details might be; entry into the room, the actions of the friends, Jesus' initial words to the man indicating forgiveness of sins, the reaction of the Pharisees and teachers of the Law, Jesus' response to them, the change in Jesus' instruction to the man and the completion of the healing.

The best answers might include the reaction of the Pharisees etc. and details of Jesus' response.

- 5 (b) Explain what this miracle might teach Christians about faith. [7]

This is a fairly open question. There may be a variety of answers at different levels of interpretation, all equally valid.

Candidates might explain that Luke's story illustrates Jesus' ability to heal and forgive sins and (for Christians) proves, in his response to the attitude of the Pharisees, that he is the Son of God on earth. There are lessons about persistence and faith, in the actions of the friends. Examples might be given of importance of faith in times of sickness/ or forgiveness etc.

Some may just focus on the lessons of faith in the contrasting actions of the man's friends and the Pharisees and how these lessons might be applied in Christian life today.

- 5 (c) 'Sick people should have faith in doctors, not religion.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers may offer evaluation of the value of religious faith in times of illness and whether it is of any use or not in aiding recovery or coping with treatment.

A balanced view might be that confidence in medical doctors is important and that is the way people are cured/helped, however, some Christians might find comfort/help in their faith and it might affect their ability to deal with treatment etc, in a positive way.

All valid comment should be credited. Different points of view should be offered to attain level 4.

Section B: Mark

Stimulus: Picture showing the crucifixion of Jesus

- 6 (a) From Mark's gospel, describe the crucifixion and death of Jesus. [8]

Description of the crucifixion Mark 15:21-41.

This is a long passage, which begins with the carrying of the cross by Simon of Cyrene.

Good answers should include, either by quotation or paraphrase, the main details of the event. The main details might be: -carrying the cross, casting lots, the notice, the two robbers, the mockery, darkness and Jesus' last words, the Temple curtain, the centurion.

The best answers should be fairly comprehensive and accurate as to the sequence of events in the passage.

- 6 (b) Explain why belief in the death and resurrection of Jesus is important for Christians. [7]

Good explanations might suggest some of the following. The events of Jesus death are full of symbolism, fulfilment of scripture; Jesus as Messiah, sacrifice to save sins etc., darkness, Temple curtain torn – breaking down the barrier between man and God. Promise of salvation; eternal life 'today you will be with me in Paradise' etc. reinforced by the resurrection of Jesus – he did what he promised – proof he was the Son of God etc.

Some answers might explain why Christians remember the events of the death and resurrection in their worship.

- 6 (c)** 'The crucifixion is the most important event in Mark's gospel.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. **[5]**
- Answers might assess the crucifixion as the climax and fulfilment of Jesus' ministry/destiny and also as a dramatic part (end?) of the gospel story. Some answers might argue, with evidence, other reasons why parts of the ministry/gospel are more, or equally as important as the crucifixion. Answers might offer a balanced view that in Mark particularly, the resurrection stories are more important or offer argument that the death and resurrection were a necessary progression of events from the ministry and crucifixion. All relevant comment should be credited. Different points of view should be offered to achieve level 4.
- 7 (a)** Describe the feeding of the Five thousand. **[8]**
- Description of The Feeding of the Five thousand from Mark 6:30-44. Good answers are likely to include either by quotation or paraphrase, the main details of the event. The best responses might make reference to Jesus giving thanks to God before the distribution of the food, as this is a significant part of the text. n.b. 'a boy' is neither in this account, nor in Luke, but may well appear in responses.
- 7 (b)** Explain why the feeding of the Five Thousand is an important story for Christians. **[7]**
- The miracle is in the "Jesus the Miracle Worker" part of the Specification and answers might explain the different interpretations of the miracle and what actually happened and how this reflects different Christian thought. Or, focus on this as a miracle story intervening with nature and proof of Jesus as Son of God. Connections with aspects of Christian life might be made ie to help those who are hungry and in need in the world. Comment might be made about Jesus' actions in v 41 as prefiguring the Eucharist (and his own sacrifice to feed the souls of men).
- 7 (c)** 'Actions are more important than beliefs.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. **[5]**
- Answers might offer evaluation of how actions are the result of beliefs. Most arguments in favour of the statement might be about good actions, compassion, and sacrifice etc. not requiring Christian belief. A balanced view might be that beliefs prompt actions and most Christians act as caring members of society or in a highly moral way because of their beliefs. All relevant comment should be credited. Different points of view should be offered to achieve level 4.
- 8 (a)** Give an account of the Parable of the Sower and the explanation Jesus gave. **[8]**
- The Parable of the Sower, Mark 4:2-9. The explanation, 13-20. Good answers are likely to include, by quotation or paraphrase, the main details of the parable and Jesus' explanation of the meaning of the seed as the word of God. The best answers might include Jesus' comments in verses 10-12. However, responses that are comprehensive and accurate in detail might reach the highest levels without this passage.

- 8 (b) Explain how Jesus' teachings in the Parable of the Sower might influence the lives of Christians. [7]

Good explanations might compare the descriptions of the seed with the different ways Christians receive, understand and act upon the message of the gospel etc. General or specific examples of Christian behaviour and commitment might be offered.

The best answers might contain explanation of the meaning of last verse and how Christians can 'produce a crop –thirty, sixty or even a hundred times what was sown.'

- 8 (c) 'Jesus' teachings are too difficult for Christians to follow today.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might agree with the statement and argue that commitment to worship or attending Church; high moral standards, and other behaviour that might result from following the teachings are mocked or ignored by the attitudes and actions of some parts of secular society.

However in a balanced view, the degree of difficulty might be judged by the fact that there are large numbers of practising Christians in the world and many non-Christians also have the same standards of behaviour.

All valid comment should be credited. Different points of view should be offered to achieve level 4.

- 9 (a) Describe what happened when Jesus met the Rich Young Man. [8]

Description of Mark 10:17-31.

Good answers are likely to include, by quotation or paraphrase, the main details of the event but not necessarily all the details. The man's question; the answer about the commandments and the man's response, Jesus' instruction and the man's reaction, camel through the eye of a needle, the disciple's amazement, who then can be saved?

Answers might include some aspect of Jesus' comment to the disciples in reply to Peter's question but not necessarily full details of these verses.

- 9 (b) Explain how Jesus' teaching on the cost of being a disciple might influence Christians today. [7]

Explanations might focus on Jesus' comments in verse 29 of the above event or relate to other teachings about the cost of discipleship.

Good answers might explain how leading a Christian life might contain sacrifice and leaving family and possessions, literally as in taking vows, ordination or doing missionary work. Or the practical application of Christian principals in dealing with people and situations which might arise.

Some candidates might comment on how the promise of reward ie 'a hundred times as much' and the interpretation of its meaning encourages commitment and sacrifice.

- 9 (c) 'Mark's gospel teaches that it is wrong to be rich'.
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers might offer evaluation of the purpose of the story of the Rich Young Man and others.

Good arguments might offer a balanced view with evaluation of the statement with evidence from the gospel or their own understanding of the teachings contained in the set texts.

The best answers might conclude that the teaching is not that it is wrong to be rich but it is wrong to love earthly riches too much.

- 10 (a) From Mark's gospel, describe what happened at the Last Supper. [8]

Description of the Last Supper Mark 14:12-25.

This passage includes the preparations for the meal. Candidates may include these details, however an accurate answer as to what happened at the meal, from verse 17 onwards, could still achieve the highest levels.

Good responses are likely to include, either by quotation or paraphrase, the main details of the event; ie (the preparations), reclining at the table, Jesus' prediction of betrayal, the breaking of bread, offering of wine, Jesus' words, the covenant, the Kingdom of God.

The best answers will show appropriate, accurate knowledge of the event and the words of Jesus.

- 10 (b) Explain why the Eucharist is an important part of Christian worship. [7]

Good responses might explain of the significance of celebration of the Eucharist (any denomination) and its symbolism in worship for Christians. The words used at the ministration of the bread and the wine are the words used by Jesus in the gospel. The best answers might explain that the ritual signifies belief in Jesus' sacrifice, confession of sins, salvation etc.

Some might explain the unifying purpose of the service and some may explain transubstantiation.

Some candidates may be aware of the varying degrees of frequency/importance of the Eucharist in denominations

- 10 (c) 'Christians should expect God to answer all their prayers.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

The most likely response will argue 'it just depends what you are praying for' but reasoned argument should support opinions.

Good responses might evaluate the extent to which Christians should expect divine intervention in their daily lives in response to prayer. Most answers will probably focus on the degree of intervention which should be expected and evaluate the reasons why some prayers may be answered and others not.

Some answers might assess if there is any benefit to prayer and whether or not it should be about supplication/pleading or used only in worship as adoration/glorification.

All valid answers should be credited. Different points of view should be offered to achieve level 4.

**Mark Scheme 2302/01
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

2302/01 Christian Perspectives

Stimulus: Headlines

'Christians will be judged by how they deal with the issues of the environment and world poverty.'

'Climate change is the biggest single threat to the world's poor.'

- 1 (a) Describe Christian teaching which could be used in a discussion about caring for the environment. **[8]**

Candidates might offer:

Reference to material in the specification.

General ideas about caring for the world and for the future of the planet and future generations.

Specific Christian teaching about stewardship.

Specific teaching based on the Christian doctrine of creation.

- 1 (b) Explain how and why many Christians work to get rid of poverty. **[7]**

Candidates might offer:

General comments about activities of aid agencies or of individual Christians with comment about the rationale of their actions.

Candidates may select one organisation and offer a detailed account of the work and rationale.

- 1 (c) 'Helping the poor is the most important thing Christians can do.'
Do you agree?
Give reasons to support your answer and show that you have thought about different points of view. **[5]**

Candidates might offer:

Agree

Jesus set an example and his teaching is clear (eg Parable of the Sheep & Goats) which Christians must follow. They will be judged by how they have helped the poor; this makes it a priority.

Disagree

Even Jesus recognised that the poor will 'always be with us' and whilst it (helping the poor) is a crucial aspect of what it is to be a Christian, other things are equally if not more important – worship, fighting for human rights, working for the rights of the unborn.

- 2 (a) Describe Christian teaching which might be used in a discussion about euthanasia. **[8]**

Candidates might offer:

Reference to material in the specification.

General ideas such as the sanctity of life, 'playing God', through the destruction of the life of an adult. The commandment 'Do not kill.' Jesus' teaching about the value of life (every hair on the head...). The loss of human dignity through being kept alive is against nature. Doing the loving thing – some Christians might feel that euthanasia is the kinder/more loving thing and to be prepared to support passive euthanasia. The 'double effect' of appropriate medical treatment.

- 2 (b) Explain how Christian teaching might affect a Christian's attitude to fertility treatment. [7]

Candidates might offer:

Fertility treatment is fulfilling the command to go forth and multiply and assists couples to achieve one of the goals of marriage – to have children. Spare embryos are created and then killed – (sanctity of life issues), hence fertility treatment is wrong. It is wrong to create life artificially as this is like 'playing God'. Some people are destined by God to be infertile and their vocation is different and should not be altered. Issues of sperm donation and the possible introduction of a third party into a marriage.

- 2 (c) 'Only God has the right to end a life.'
Do you agree?
Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates might offer:

Agree

God gives life and only he can take it away. People must let nature (and therefore the will of God) take its course.

Disagree

God has given responsibilities to humans which mean that life can now be extended and supported artificially. If everything was left to nature (God) we would not try to relieve suffering at all. God surely wants us to use the gift of medical knowledge and Christian compassion, which may mean that a wrecked life is ended as a loving and caring act.

- 3 (a) Describe Christian teaching which might be used in a discussion about marriage and divorce. [8]

Candidates might offer:

References to material in the specification. Biblical teaching and church teaching drawn perhaps from the content of the marriage service. The idea that marriage is a bond (an indissoluble union) before God, which provides the right context for sexual activity, companionship and for children to be brought up. Divorce is acceptable only in the case of adultery and there are denominational variations. Roman Catholic views about the annulment of a marriage.

- 3 (b) Explain how children should be treated in a Christian family [7]

Candidates might offer:

References to material in the specification. Biblical teaching and church teaching. The idea that children in a Christian family will be encouraged to learn and adopt the faith and practise it. That the familial relationships should be balanced between honour for parents and respect for the developing child.

- 3 (c) 'Christian couples should never divorce.'
Do you agree? [5]
Give reasons to support your answer and show that you have thought about different points of view.

Candidates might offer:

Agree

The promise made before God in a Christian marriage is a bond for life and must not be/cannot be broken. Therefore Christian couples have to find solutions to marital problems, which will enable them to remain married. There could be other significant reasons why a couple should never divorce such as the need to preserve a secure home life for children.

Disagree

The marriage vows reflect an ideal which sadly humans can not always achieve. Some relationships just can not continue and divorce is the better alternative to the living hell of an unhappy, and possibly violent marriage. Several Christian denominations take this view and even the words of Jesus seem to suggest that adultery could be a reason for divorce.

- 4 (a) Describe Christian teaching which might be used to support pacifism. [8]

Candidates might offer:

References to material in the specification. Biblical teaching and church teaching. Reference to the words of Jesus about blessed are the peacemakers. His passive example at his arrest and his words at his crucifixion. The incompatibility of warfare with the Christian idea of the sanctity of life. Violence begets violence and does not bring peace.

- 4 (b) Explain how and why Christians might try to help people who have been imprisoned for their beliefs. [7]

Candidates might offer:

References to material in the specification. Biblical teaching and church teaching. Reference to 'visiting prisoners' and 'proclaim release to the captives', or the parable of the Sheep and the Goats. Christians might support an organisation like Amnesty international and write letters and join protests. This is a sound non-violent and powerful way of fighting for the weak and oppressed.

- 4 (c) 'It is sometimes right for Christians to fight for their country.'
Do you agree? [5]
Give reasons to support your answer and show that you have thought about different points of view.

Candidates might offer:

Agree

War is sometimes just and the defence of one's country and loved ones is a just act. There are plenty of examples of warfare in the Bible. Jesus seemed to accept that war could be the result of his mission – come not to bring peace but a sword.

Disagree

War means killing and killing is wrong, therefore a Christian has to be a pacifist and must never fight. Two wrongs do not make a right. Jesus appears to advocate a peaceful solution to problems and he calls peacemakers blessed.

- 5 (a) Describe Christian teaching which might be used in a discussion about gender. [8]

Candidates might offer:

Reference to material in the specification.

Reference to teaching such as:

Everyone is created equal in God's sight

Parable of the Good Samaritan.

Jesus attitude and actions towards the outcasts of society

'No distinction between Jew and Gentile'

Second Vatican Council 'Church in the Modern World' –

'Discrimination is incompatible with God's design.'

- 5 (b) Explain how and why a well known Christian has dealt with prejudice and discrimination. [7]

Candidates might offer:

Description of the work of one Christian individual. Candidates need to explain how the work affected the issue of Prejudice and Discrimination rather than just offer biography, although that may be appropriate up to a point.

- 5 (c) 'It is impossible to treat all people equally.' [5]

Do you agree?

Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer.

Candidates might offer:

Agree

It is beyond the ability of humans to consider all people impartially and it is inevitable that sometimes people will be treated unequally. In fact some people deserve to be treated unequally.

Disagree

It may not be possible to treat all people equally but if Christians are trying to follow Jesus' example they must treat all people as having equal worth, as he did.

Or

In a world guided by Christian teaching everybody would be treated equally because that is the consequence of following the new commandment to love one another – it is what the first Christians did and fits in with Jesus' comments about the 'last shall be first' and the 'least shall be the greatest' in his parables.

Mark Scheme 2302/02
June 2007

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

2302/02 Christian Perspectives (Roman Catholic)

Stimulus:

'God created man in the image of himself,
in the image of God he created him,
male and female he created them.'
Genesis 1:27 (NJB)

- 1 (a) Describe Roman Catholic teaching which might be used in a discussion about race and gender. **[8]**

Some candidates may begin with a description of some New Testament passages such as the way Jesus treated women and outcasts as equals. Others may use some of the teachings of St. Paul. Some candidates may explore some of the encyclicals which have been written on the subject of equality in general. For a high level response candidates will need to look at issues surrounding both race and gender.

- 1 (b) Explain how Roman Catholics might put teaching about equality into practice. **[7]**

Some may question the extent to which the RCC actually puts these teachings into practice. Others may look at men and women as co workers in the vineyard (possibly quoting Pope Benedict XVI). Others may outline the variety of roles available to men and women through ordained and lay ministry and explore the extent to which they complement each other.

- 1 (c) 'It is impossible to treat everyone equally'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. **[5]**

This question is intended to be provocative and should elicit a strong response arguing for the equality of men and women. Candidates may argue that while we may all be different through gender, intelligence or race we are all equal in the eyes of God. All relevant arguments should be given the appropriate level of credit.

- 2 (a) Describe Roman Catholic teachings that could be used in discussion about the sanctity of life. **[8]**

Candidates may begin by describing RC teaching on the sanctity of life, and the value it is given by being a gift from God. They may also explore a large variety of scripture readings on which these teachings are based. They may describe the implications of these teachings in terms of the beginnings of life, contraception or abortion; or they may look at Roman Catholic teachings about the end of life.

- 2 (b) Explain Roman Catholic attitudes towards euthanasia. **[7]**

Candidates may build on their answer to part (a), explaining why there is a distinction between 'killing someone' and 'allowing someone to die'. Some may explore the extent to which these teachings protect the sanctity of life as opposed to the extent to which they simply prolong suffering. Some may use examples of those who are going abroad to seek assisted suicide or even the court decisions surrounding cases such as Diane Pretty or Tony Bland.

- 2 (c) 'Euthanasia is not wrong if a person asks to die.'

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Candidates are generally well versed in both sides of the arguments used in this debate. Some may continue their arguments through from part (b) either arguing that the rules are there for a good reason and are rightly protective of human life at all costs or alternatively arguing that no one should be expected to suffer unnecessarily. All relevant arguments should be given credit.

- 3 (a) Describe Roman Catholic teaching about family life. [8]

Some candidates may begin by exploring those teachings about the significance of family life which are expressed during the marriage ceremony, for example fidelity, commitment and the need to be open to the gift of children. They are likely to discuss the importance of children in Roman Catholic teaching in general. Some candidate may use some of the teachings they will have studied from St. Paul's letters, others may use teachings found in papal encyclicals.

- 3 (b) Explain why the Roman Catholic Church teaches that marriage should be for life. [7]

Candidates may begin by developing their understanding of the Church's teaching on fidelity and commitment and explain why these teachings are so important. They may also explore the extent to which the family is the best unit for nurturing children. Some may contrast these teaching with the reality of so many marriages not surviving the pressures of modern society.

- 3 (c) 'It is important for family life that women stay at home.'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates may argue either side of this debate; some may look at the importance of children having quality time with their mothers, others may look at the improved quality of life available when both parents work. Either way candidates must refer to Christian teachings in their answers and not just describe social practices.

- 4 (a) Give an account of what is meant by a 'Just War'. [8]

Candidates may begin with a historical approach to the development of this theory, its origins going back to Ambrose of Milan and, in particular, to St. Augustine who had to confront a new political situation. Other may distinguish when it was right to engage in war (*Jus in Bello*), and how wars should be fought (*Jus in Bellum*). Candidates should be able to talk about some of the principles of this theory, for example war should only be waged by a legitimate authority, responses should be proportionate or the limitation of civilian casualties.

- 4 (b) Explain why some Roman Catholics might agree with non-violent protest. [7]

Some candidates may begin by using the example of Christ himself, 'going like a lamb to the slaughter'. Others may give examples of scriptural or Church teachings which would advocate non-violent protest. While they are not Roman Catholic some

may use the examples of Gandhi and Martin Luther King as holding and practicing ideal to which Roman Catholics might aspire.

- 4 (c) 'No-one should be forced to fight for their country.'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Some candidates may build on their answer to part (a) and argue against the statement, others may agree with the statement and argue against the Just War theory. Some may argue that warfare today has changed so much that the Just War theory no longer applies. It is important that they use religious and not secular arguments if they are to achieve full marks. All relevant arguments must be given credit.

- 5 (a) Describe Roman Catholic teaching about caring for God's creation. [8]

Candidates will probably look to the Bible texts from the specification; however they may also have studied other Church teachings in this area. They are likely to talk about stewardship and the idea that the planet is a gift from God. Some may look at how the Church has responded to modern problems with the environment and the extent to which mankind, as members of the Church, has contributed to these problems.

- 5 (b) Explain how a Roman Catholic might put teachings about the environment into practice. [7]

Candidates are free to explore a number of ways that Catholics might work towards caring for the planet. They may for example talk about how they might contribute to the work of organisations like Greenpeace; however it is important that they do not just describe the work of these organisations. Some may look at Roman Catholic teachings about finding God in all things and thereby treating all of his creation in an appropriate manner.

- 5 (c) 'Caring for God's creation is the most important thing Roman Catholics can do.'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Candidates are often tempted to give a purely environmentalist answer to this question, having a good knowledge of the work of organisations like green peace. However it is essential that they give a specifically Christian response to this question pointing to why it is important or not for Roman Catholics to care for these gifts from God. An argument based solely on the importance of re-cycling, for example, is unlikely to reach the higher levels.

**Mark Scheme 2303
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2303 Buddhism

Stimulus: Image of the Parinibbana (death) of the Buddha

- 1 (a) Describe Buddhist beliefs about life after death. **[8]**

Answers may consider samsara, the wheel of life, kamma and re-incarnation/rebirth. The best answers may try to give definitions of nibbana or enlightenment as the ultimate goal of Buddhism and credit may also be given for attempting to discuss the differences between Buddhist ideas of re-birth and re-incarnation in the light of the Buddhist belief in anatta. In view of question c a description of the Six Realms of existence could usefully be given.

- 1 (b) Explain how believing in kamma might affect the life of a Buddhist. **[7]**

Answers might include examples of how Buddhists might try to gain kamma through participation in festivals or puja, recitation of the scriptures, following the Dhamma, developing metta through Right Action, acts of dana etc. Some attempt to explain the connection between kamma and rebirth or enlightenment would be required for a good answer.

- 1 (c) 'The Six Realms are not real.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. **[5]**

Answers are likely to discuss the question of whether the Six Realms are merely metaphorical, or whether they refer to actual realms of reality in which it is possible to be re-born. Good answers may question what is meant in this context by "real" suggesting that the Realms refer to "real" states of mind or being in which we may find ourselves in this life.

- 2 (a) Describe what Buddhists mean by the term dukkha. **[8]**

Candidates may describe dukkha as suffering. Better answers may concentrate on the idea of dukkha as "dis-ease" or "unsatisfactoriness" in life in that life can give no permanent happiness. They may profitably link their definition to the Three Marks of Existence, the Four Noble Truths and the "Four Sights" of the Buddha which set him on his spiritual quest. Good answers may describe the relationship between dukkha and the Dhamma in that it is the realisation of dukkha which leads to the quest to overcome it.

- 2 (b) Explain how the Dhamma can help Buddhists to overcome dukkha. **[7]**

Answers may concentrate on the Noble Eightfold Path, the Five Precepts, or other ways of achieving enlightenment. Good answers may make reference to the aim of the Dhamma to enable the Buddhist to overcome craving (tanha) which leads to dukkha.

- 2 (c) 'Religion should make people happy.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. [5]
- Answers in the negative may point to the inevitability of dukkha in Buddhist thought, or the idea that only by overcoming craving can enlightenment be achieved. This can lead to a view of Buddhism as essentially pessimistic. Others may argue that Buddhism is very positive as although it gives a rather depressing view of the human condition it goes on to offer hope of a way to transcend tanha and so escape dukkha. Candidates may compare Buddhist philosophy and eschatological ideas with those of other religions.
- 3 (a) Describe Mahayanan Buddhist beliefs about Bodhisattvas. [8]
- Candidates may describe the concept of the Bodhisattva as a being who delays enlightenment out of compassion for others and so attains enlightenment. Good candidates may go on to discuss the apparent paradox in this. Some may discuss the Mahayanan concept of the Buddha nature in all people and so the comparative ease of attaining enlightenment compared to Theravadan views. Some candidates may discuss the four stages of the Bodhisattva path and the Six Perfections. Particular examples of Bodhisattvas, their images and use in worship may also usefully be mentioned.
- 3 (b) Explain how a Buddhist might try to develop the Six Perfections. [7]
- Candidates should give examples of ways in which Buddhists might seek to put the Six Perfections into action in daily life (for example by giving dana to the Sangha.) but are not required to list or explain all six. Good answers may explain the connections between the Perfections and the Noble Eightfold Path and/or the Five Precepts.
- 3 (c) 'Anyone can reach enlightenment.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. [5]
- Answers may concentrate on the differing views in Mahayana and Theravada Buddhism about the ease with which Buddhism can be achieved. They may discuss the necessity of following the Dhamma or on the role of meditation. Some may discuss the differing roles of the sangha and the laity. Some candidates may explore whether it is necessary to be a Buddhist in order to be enlightened.
- 4 (a) Describe how Buddhists make use of sacred writings (scriptures). [8]
- Answers may consider sacred writings as a vehicle for communicating the Dhamma and therefore as a route to enlightenment. They may also consider the uses of sacred writings in puja and the recitation as a means of achieving merit and making progress towards enlightenment. Some may also consider the role of sacred writings in describing the life of the Buddha and so presenting a role model; or the stories in them as giving hope, encouragement and advice. The particular uses of particular sacred writings (such as the Vinaya Pitaka as a guide for monastic life) may also be mentioned.

- 4 (b) Explain why all Buddhists do not use the same sacred writings. [7]

Candidates are likely to explain the differences between the different schools of Buddhism and the different use of sacred writings made by them. Good candidates will be able to give an account of which traditions use which sacred writings and why. There may be an explanation of some of the issues surrounding the unique ideas of the Zen Buddhists with regard to sacred writings.

- 4 (c) 'Buddhism could not exist without the sacred writings.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates may discuss the scriptures as the vehicle of the Dhamma which could be argued to be the main point of Buddhism. Others may argue that each person must find their own path to enlightenment. The idea that the Buddha will appear to re-enforce the Dhamma when it has disappeared from the earth may be considered. Some may point out that Buddhism thrived on its oral traditions for a long time before the scriptures were written down. Some may draw attention to the diversity of sacred writings used within Buddhism and may question the usefulness of a canon on which there is so little agreement.

- 5 (a) Describe the main features of Zen Buddhism. [8]

Candidates may give an account of the history of Zen Buddhism. They may also focus on the unique elements of Zen Buddhism such as the za-zen approach to meditation and its five levels, or the neglect of normal Buddhist teachings, practices and scriptures. They may describe the use of koans and mondos and the aim of Zen to observe enlightenment in oneself (satori) rather than achieve it in the future.

- 5 (b) Explain how Zen Buddhists might differ from Theravadan Buddhists. [7]

A contrast should be drawn with the Theravadan ideas of meditation and following the Dhamma as a means of attaining enlightenment as well as differences in practice. An explanation of some of the key points of Theravadan Buddhism could usefully be given.

- 5 (c) 'All Buddhists should worship in the same way.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Answers are likely to contrast the need for unity and the helpfulness of using the same means to achieve the same ends with the Buddha's insistence that his teachings are a means to an end rather than an end in themselves. Some might argue that since all Buddhists are aiming to achieve enlightenment and following the same person there should be a high degree of unity. Some candidates may discuss the ways in which Buddhism has adapted to fit the cultural needs of the various countries in which it has been practised.

**Mark Scheme 2304/01
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2304/01 Christianity

Stimulus: Picture of girl refusing offer of chocolates

Caption: 'I wish I hadn't given up chocolate for Lent.'

- 1 (a) Describe how some Christians keep Lent including Ash Wednesday. **[8]**

Description of the forty day preparation for Easter and of the service at the start of Lent on Ash Wednesday in Roman Catholic and Anglican churches which might include the custom practised by some Christians of rubbing ashes, made from palm leaves used the previous year on Palm Sunday, on their foreheads and covering crosses with a purple veil. Good responses are likely to include positive spiritual efforts as well as giving up luxuries, like sweets, and fasting. Technically, Lent goes from Ash Wednesday to Easter Saturday so credit should be given for reference to other services eg during Holy Week but Ash Wednesday needs to be addressed for full marks. Credit reference to preparations and penitence on Shrove Tuesday.

- 1 (b) Explain why Christians keep Lent. **[7]**

Cross accreditation may be necessary. Credit general religious reasons for fasting (eg develop self control and more appreciation of what one has been given, become less greedy, less selfish and more compassionate and charitable towards the needy) as well as comments about the experience leading to more spiritual growth not only of the individual but of the community. The more competent responses are likely to include as a main reason for observing Lent the fact that Christians remember the 40 days Jesus spent in the wilderness preparing for his ministry, being tempted by Satan and resolving to do God's will even though it would lead to his death. Also, as Christians remember this, they take stock of their own lives.

- 1 (c) 'Fasts are more important than festivals.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. **[5]**

Candidates are free to argue either way or to attempt to come to some sort of compromise position but the discussions should be based on accurate information. Candidates might continue on the themes of the Lenten fast and the Easter festival and their relationship to each other. They might use the fact that the preparations for Lent often include festivities or that the forty days of Lent exclude Sundays when Christians must not fast because Sunday is a feast day and (in light of Mark 2:19) the followers of Jesus do not fast at times of rejoicing. For information: In the Eastern Orthodox churches Lent is the eight weeks before Easter – both Saturdays and Sundays are not counted and Lenten Monday is the start of fasting for Orthodox Christians.

- 2 (a) What does Jesus teach in the Sermon on the Mount about the laws against murder and adultery? **[8]**

The Sermon on the Mount is a set text in the specification and candidates should be able to quote or give the sense of passages relevant to the question. In Matthew 5, verses 21-26 are about murder and verses 27-30 about adultery. Good candidates should be able to place these in the context of Jesus and the Law (verses 17-20) where Jesus states he did not come to destroy the Law. According to the Sermon on the Mount, thoughts that lead to sinful actions must also be controlled.

- 2 (b) Explain how the teachings about divorce in the Sermon on the Mount might affect the lives of Christians. [7]

Good candidates are likely to use the opportunity to include the actual teachings and to explain that the Sermon on the Mount quotes Deuteronomy 24:1 about divorce and that Jewish law allowed men to write a certificate of divorce. Most candidates are likely to explain that Jesus makes unfaithfulness the only legitimate justification and that the sermon also criticises remarriage after divorce. There are likely to be a variety of equally acceptable responses explaining the effects these teachings might have on the lives of Christians. Candidates are free to answer from one tradition or across denominations as the examination is open to candidates of any religious persuasion or none. Candidates might comment on the differing Christian attitudes to divorce but this is not essential for full marks.

- 2 (c) 'The teaching in the Sermon on the Mount is **not** helpful to people today.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are free to use any teachings from Matthew chapters 5-7 not only the passages relevant to the earlier parts of the question but good discussions need to be based on sound knowledge and understanding of the sermon. The best responses might point out that the sermon establishes positive timeless principles for living rather than negative rules.

- 3 (a) Describe the work of bishops and priests. [8]

For full marks the description needs to include reference to the work of both bishops and priests though not necessarily in equal proportions. Candidates might concentrate on the work of bishops and priests in one particular Christian tradition or might address the topic across the traditions. Candidates are also free to concentrate on the work of bishops and priests in one particular locality. Candidates are not expected to explain history and hierarchy. Good responses are likely to describe work which reflects the fact that the bishop is responsible for the spiritual welfare of all the faithful, both clergy and laity within his diocese and has the power to ordain bishops, priests, and deacons. Good descriptions of the work of priests are likely to move beyond jumble sales to the work in which they spiritually shepherd their congregations.

- 3 (b) Explain the importance of confirmation for some Christians. [7]

Candidates might introduce the topic by explaining that most Christians who practise infant baptism see it as a sacrament which channels God's grace and that as soon as children are old enough to confirm the promise made by parents and godparents, they go to confirmation classes and then to a confirmation service which is presided over by the bishop. Good responses might explain the significance of important parts of the service eg anointing with oil and laying on of hands. The best responses are likely to explain also that the individual has witnessed in public to acceptance of the Christian faith and has made full commitment to living as a Christian in the power of the Holy Spirit.

- 3 (c) 'In today's church, ordinary people are as important as ministers.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Any sensible interpretation of the stimulus is acceptable. Candidates might discuss the reasons for and the validity of the increasing role played by lay people in the practical running of churches today. They might include other changes which churches have made or they might choose to consider some theological aspect of the statement such as a discussion of the priesthood of all believers.

- 4 (a) Describe the beliefs about the Trinity stated in the Apostles' Creed. [8]

The Apostles' Creed is in the specification, as is Pentecost (Whitsun), and candidates may use the opportunity to quote or give the general sense of the creed with some reference to each of the three persons and the relationship between them or they may give a more general account.

- 4 (b) Explain the meaning of the birth of Jesus for Christians. [7]

Good explanations are likely to move beyond stories of birth of Jesus humbly in stable, care for the poor, peace on earth and goodwill, to cross reference back to the Apostles' creed and include Christian beliefs about: Messiah, Saviour, the Incarnation, fulfilment of prophecy etc.

- 4 (c) 'The birth is the least important thing about Jesus in the Apostles' Creed.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates are free to agree or disagree with the stimulus and the best discussions are likely to develop points made in the earlier parts of this structured question. The most competent discussions will reflect accurate knowledge and some theological understanding of the meaning of the birth of Jesus and of the beliefs about Jesus itemised in the Apostles' Creed.

- 5 (a) Describe the differences between Roman Catholic and Orthodox Christianity. [8]

Credit information about the split in 1054 CE. The argument is usually said to be about the filioque phrase in the Nicene Creed and candidates might make reference to the importance of the Holy Spirit in the Orthodox tradition. Credit any accurate description of differences. Good responses are not expected to be comprehensive. Candidates are likely to go straight into a summary of the differences concerning the authority of the Pope as opposed to the patriarchs and differences in organisation, through to details about priests' dress and beards. The Iconostasis is the most noticeable feature of the Orthodox place of worship and the sacraments are called the Holy Mysteries. Orthodox babies are baptised by total immersion and a couple getting married wear crowns.

- 5 (b) Explain why some Christians support ecumenism and some do not. [7]

Candidates might use relevant Biblical and church teaching and general Christian principles to explain, possibly with examples like Taizé, why some Christians might feel that ecumenism works towards reconciliation, healing the divisions between Christians and promoting Christian unity whilst others fear the watering down of the Christian gospel and the absorption of syncretistic ideas etc.

- 5 (c) 'Christian worship should be the same everywhere in the world.'
Do you agree? Give reasons to support your answer and show that you have
thought about different points of view. [5]

Candidates might give either simple practical reasons or theological justifications in support of their views. The best discussions might distinguish between unity and uniformity, tradition and innovation, etc. in trying to balance arguments for and against the statement and should be well grounded in knowledge and understanding of Christianity.

**Mark Scheme 2304/02
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2304/02 Christianity (Roman Catholic)

Stimulus: Picture of girl refusing offer of chocolates

Caption: 'I wish I hadn't given up chocolate for Lent.'

- 1 (a) Describe how Roman Catholics keep Lent including Ash Wednesday. **[8]**

Description of the forty day preparation for Easter and the service on Ash Wednesday which should include the tradition of making a sign of the cross on foreheads with ashes made from burning the palm leaves which had been used the previous year, on Palm Sunday. Good answers are likely to include positive spiritual efforts as well as giving up luxuries, like sweets, and fasting. Technically, Lent goes from Ash Wednesday to Easter Saturday so credit may be given for reference to other services eg during Holy Week but Ash Wednesday needs to be addressed for full marks. Credit may also be given for reference to preparations and penitence on Shrove Tuesday.

- 1 (b) Explain why Roman Catholics keep Lent. **[7]**

Candidates may begin by giving some general reasons for fasting, for example developing self control and more appreciation of what one has been given, becoming less greedy, less selfish and more compassionate and charitable towards the needy. Some may also comment on the belief that Lenten practices are not just for the individual but may also be for the good of the community. Other responses may include, as a main reason for observing Lent, the fact that Christians remember the 40 days Jesus spent in the wilderness preparing for his ministry, being tempted by Satan and resolving to do God's will even though it would lead to his death. It is while remembering this that Roman Catholics take stock of their own lives.

- 1 (c) 'Fasts are more important than Festivals.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. **[5]**

Candidates are free to argue either way or to attempt to come to some sort of compromise position but the discussions should be based on accurate information. Candidates might continue on the themes of the Lenten fast and the Easter festival and their relationship to each other or might use the fact that the preparations during Lent often include festivals or that the forty days of Lent exclude Sundays as every Sunday is a celebration in thanksgiving for the sacrifice of Jesus.

- 2 (a) Describe what is said and done at a Roman Catholic funeral. **[8]**

Candidates may begin with the reception of the body into the Church the night before the funeral; alternatively they may begin with the ceremony itself. Some may focus on the prayers and reading which are chosen specially for these occasions. Some candidates may talk about the use of flowers and pictures of the deceased on the coffin and the incensing of the coffin as a sign of respect. They may then go on to describe the further prayers which may be said at the graveside or in the crematorium.

- 2 (b) Explain how belief in the afterlife might affect the daily life of Roman Catholics. [7]

Candidates may focus on the comfort that can be found in the idea that death is not the end and the help this can be with many of the challenges that they may face during their lifetimes. Others may see belief in the idea of heaven and hell as a way of the Church controlling the daily actions of Roman Catholics, through reward and punishment.

- 2 (c) 'When people worry about going to heaven it stops them enjoying life.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are free to argue either or both sides of this question. Some may agree whole heartedly with the constraints some of this kind of worry might put on them, others may argue that living their lives can be done comfortably without any such issues impinging. They may for example explore the idea that a life of caring for others can be satisfying in itself and not something done in hope of a reward in heaven.

- 3 (a) Describe Jesus' teaching about prayer in the Sermon on the Mount. [8]

Some candidates may see this question as a chance to write all they know about the Sermon on the Mount, to gain credit though it is important that they focus on Jesus' teachings on prayer. They may, for example, give an account of Jesus' teaching about 'going to your private room' and praying in secret. They may then discuss the fact that prayer is not about babbling, 'as the gentiles do'; and describe, though not just write out, the Our Father.

- 3 (b) Explain how praying daily might affect the life of a Roman Catholic. [7]

Candidates may explore the problems of making time for daily prayer in a society which seems to keep everyone very busy. Alternatively they may see this action as essential in this busy society if people are to find some peace. Others may discuss the importance of making time for God and the affect this may have in the workplace or within relationships.

- 3 (c) 'The two great commandments are too difficult to follow'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates may spend some time writing out the commandments, however as long as they make it clear that they know which commandments are in question, they should focus their answers on whether or not they are in fact too difficult to follow or they may argue that they in fact make life easier if they become part of the way we think. Some may argue that with the tensions present in many societies today focusing on loving God and our neighbour is an essential way forward.

- 4 (a) Describe the work of Bishops and Priests in the Roman Catholic Church. [8]

Candidates may begin by describing the Bishop as the 'First Teacher of the Diocese' and look at his role in governing his diocese. A common image which candidates may employ is that of a Shepherd looking after his flock. Alternatively they may begin by looking at his sacramental role; for example he will perform all the sacramental functions of an ordinary priest but also has the power to ordain. This may lead them to discuss other roles of a priest specifically, such as administering his parish, visiting the sick, organising liturgies, being school Governors or the practical issues involved in looking after Church property.

- 4 (b) Explain how Religious Orders might help with the work of the Roman Catholic Church. [7]

Candidates may give an explanation of the different charisms which may be found in different orders and the way they all contribute differently to the Church. Examples may be given of, for instance, the Franciscans or the Sister of Charity being concerned with the care of the poor, or the Dominicans being concerned with preaching or other religious orders, such as the Jesuits or the Sisters of Notre Dame, who are more concerned with teaching.

- 4 (c) 'In today's Church lay ministers are as important as priests' Do you agree? Give reasons to support your answers and show that you have thought about different points of view. [5]

Some candidates may see the role of the priest in a parish as pivotal while others may be aware of parishes where there are no priests available or where the priest is elderly and where many ministries traditionally seen as the priests function are now being carried out by lay people. For example, lay ministers of communion taking the sacrament to the sick or even holding Eucharistic Services where no priest is available on a regular basis. Another example may be lay people taking responsibility for the preparation of catechumens to be received into the Church. All relevant arguments should be given credit.

- 5 (a) Describe how Roman Catholics might use the Bible in worship. [8]

Candidates may begin by describing the use of the Bible during the liturgy of the word at Mass, or they may be aware of its use during bible services often before Benediction. They may also be able to describe the important role the Bible has during other sacramental services such as baptism, confirmation or reconciliation. Alternatively they may describe how it may be used by a person on their own as part of their private prayer; some may even be able to discuss its use during retreats.

- 5 (b) Explain why the Bible is important for Roman Catholics. [7]

Some candidates may build on their response to part (a) and explain the Bible's importance in worship and in receiving the sacraments. They may go on to use examples of particular teachings; such as instructions on how to pray, treat one another, the importance of marriage or instruction on fasting. Others may prefer to discuss its importance as the source of Christian beliefs and teachings about Jesus Christ, and of the understanding of the religions' Jewish roots.

- 5 (c) 'Christianity could not exist without the Bible.'
Do you agree? Give reasons to support your answers and show that you have thought about different points of view. [5]

Candidates may look at this issue from either side; some may argue, for example that with so many people in need in today's world there are more important things to be done than reading the bible. Others may take the approach that the inspiration to look after others only comes after we have an understanding of biblical teaching. All relevant arguments should be given credit.

**Mark Scheme 2305
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2305 Hinduism

Stimulus: Picture of a man wearing a sacred thread

Caption: 'Wearing the sacred thread.'

- 1 (a) Describe the sacred thread ceremony, including the preparations for it. **[8]**

Candidates may describe about the people who undertake this ceremony and may comment briefly on the significance of this. The question requires a description of what happens at the ceremony including the preparations for it. Candidates may describe the symbolism of the three strands of the thread and the obligations it represents. They may make mention of varnashramadharma, particularly as it relates to the brahmacharya stage, and may describe the differences between the way it is practised now and how it was used in the past. Descriptions of preparations may include the shaving of the head and the ritual separation from the mother. The description of the ceremony may include the roles of the boy, his father and the priest.

- 1 (b) Explain why the sacred thread ceremony is important to some Hindus. **[7]**

Some candidates may deal with the significance of the ceremony as the beginning of the brahmacharya ashrama, and may comment on the role of the ceremony within the varnashramadharma system. Others may talk about the symbolism of the ceremony, leaving the care of the women to enter into adult society. Answers may explain the responsibilities of those who have taken the ceremony, perhaps mentioning the historical symbolism when the student would leave home to study with a guru. Some may explain the symbolism of the thread itself. Candidates may explain the significance of the fact that it is only males of the "twice born" castes who undergo the ceremony and may question whether this is beginning to change.

- 1 (c) 'Family is more important than anything else'.
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. **[5]**

The debate is likely to focus on the obligation of duty to one's family (varnashramadharma) over and against the requirements of sanatana dharma or bhakti (devotion to a deity.) Some may question whether family could be said to be the most important thing, maybe contrasting the search for moksha. Good answers might consider the possibility that duty to family is one way of gaining karma within the varnashramadharma system and so is a way to access moksha.

- 2 (a) Describe how sacred writings (scriptures) are used by Hindus. **[8]**

Candidates may described the use of sacred writings in puja or performance in mandirs or at festivals. They may consider the fact that many Hindus memorise portions of the Vedas and believe that this will help them to reach moksha (they may describe different Hindu interpretations of the authority and importance of the sacred writings.) They may describe the use of scriptures in philosophical and theological debate as well as their use for teaching by example, eg the Ramayana, about the correct application of dharma. Some consideration may be given to the difference between shruti and smriti scriptures.

- 2 (b) Explain how reading the sacred writings might strengthen the faith of a Hindu. [7]

Answers are likely to focus on the use of sacred writings for encouragement and teaching. The dramatisation of the sacred writings on television or in temple performance may be explained.. The examples given in various sacred writings (such as the Ramayana) for how to lead a virtuous life could be explained. The best answers may give some concrete examples.

- 2 (c) 'The Vedas are not relevant to modern life.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers in the positive may point out that the Vedas were written for a very different society and may suggest that some elements (such as the caste system) are no longer relevant. Negative answers may point out that much of Hinduism (the caste system, the forms of murtis and the forms of puja, for example) are based on the Vedas. Some may consider the status of the Vedas as a unifying element in the diversity of Hinduism.

- 3 (a) Describe the role of a priest in a Hindu community. [8]

Answers may describe the role of the priest as a repository of knowledge (particularly Vedic and ritual knowledge.) They may describe the varna system with Brahmin priests being trained to assist in rituals. On a practical level they may describe the role of the priest in performing puja in the mandir and, on occasion, at home. They may also describe the role of priests in assisting people to carry out their roles during particular festivals and samskaras. Some candidates may describe how the role of the priest is changing amongst Hindus living outside India.

- 3 (b) Explain how a mandir might strengthen a Hindu Community. [7]

Answers may explain the role of puja in Hinduism and the significance and benefits of public worship and darshan. Some may explain how the mandir may take on a greater significance for people in the later ashramas of life, or for Hindus living outside of India. Some candidates may explain the cultural or social role of the mandir, or consider it as a place of education. The role of mandirs in festivals may also be discussed. Candidates may be aware that there is no obligation on Hindus to visit the mandir regularly, but may give a wide variety of reasons why they may wish to do so.

- 3 (c) 'Every Hindu community should have a mandir.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Positive answers may focus on the importance of community feeling while negative responses may make reference to Hinduism as an essentially family based religion in which all puja can be carried out at home, so reducing the significance of the mandir. Good answers may consider the relative importance of temple worship to people in the different ashramas; or contrast the importance of communal worship with the need for a personal relationship with God. Candidates may also consider the need for a mandir among Hindu communities outside India, where the distances involved may, by necessity, reduce its importance. Some may argue that it is actually more important in these communities than in India as a way of achieving social and cultural unity in a minority community.

- 4 (a) Describe Hindu beliefs about Brahman (God). [8]

Candidates should be aware that there is a diversity of opinion about Brahman and the nature of the relationship between the One and the Many in Hinduism, although they are unlikely to explain this in detail. They may describe Brahman as personal or as an impersonal life force. They may describe the idea of God as One, but with many forms or aspects, and may give various allegories or examples to illustrate this. Some may describe particular forms or aspects of God, especially the trimurti.

- 4 (b) Explain why some Hindus might use pictures or statues of gods and goddesses in their worship. [7]

Candidates may explain the usefulness of the murti for providing a concrete form to concentrate worship on. They may explain the symbolism of the murti as a way to understand the nature of God (with appropriate examples) or as reminders of stories about the deities which can be used as role models. Some may explain the idea of installed murtis as actual vehicles of God into the material world.

- 4 (c) 'It does not matter which god you worship.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Positive answers are likely to point out that all gods are ultimately the same so it does not matter which are worshipped. Others may consider the fact that some people might find it easier to identify with certain deities. Some candidates may be aware that some Hindus do not believe that all deities are aspects of one God and so might feel that it does matter which are worshipped.

- 5 (a) Describe how Hindus celebrate Durgapuja (Navaratri). [8]

Answers may deal with the fact that this is celebrated all over India, and may describe the different ways in which it is done in different regions. They may also consider the particular ways in which it is celebrated in Britain. The importance of Shakti, and puja offered to various goddesses may be described. The different goddesses who may be honoured in this festival in different parts of India might be named and described and reference may be made to the general theme of the triumph of good over evil. A description may be given of the images and murtis of various goddesses that may be made and processed through the streets at this time. Mention may be made of special dances and of the particular significance of this festival to women.

- 5 (b) Explain how stories about the gods might affect the way Hindus live their lives. [7]

Candidates may give a general explanation of the gods as role models and examples. Better answers will give specific examples which may be taken from any valid source. Many may explain the stories of the Ramayana as an example to Hindus of all kinds of how to put dharma into practice in their lives.

- 5 (c) 'Festivals are the most important part of Hinduism.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Some may consider the positive side of festivals as ways of teaching the young and passing on traditions, uniting the community and having fun. Their importance in the bhakti tradition as a form of devotion to God could also be discussed. A consideration may also be made of whether festivals could be a distraction from the path of karma and the search for moksha. Some may conclude that festivals are important but offer an alternative suggestion for the most important part of Hinduism (eg prayer or varnashramadharm).

**Mark Scheme 2306
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2306 Islam

Stimulus: Picture of an imam leading worship

- 1 (a) Describe the role of an imam. [8]

Islam does not have priests and 'imam' means 'in the front' so candidates are likely to describe the role of the imam in leading prayers, preaching the khutbah as well as teaching the Qur'an and Arabic in the madrassah. Besides reference to worship, good responses might include the variety of tasks the leadership and involvement of the imam might entail because the mosque is the centre of so many community activities, including rites of passage.

- 1 (b) Explain the importance of the mosque for a Muslim community. [7]

Good explanations are likely to cover the use of the mosque for prayer and worship but also the importance of the use as a school, community meeting place, morgue, etc. etc. Candidates might refer to the importance of the mosque for a Muslim community in a non-Muslim country though this is not essential for full marks.

- 1 (c) 'You must attend the mosque regularly to be a true Muslim.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Good discussions need to be based on accurate knowledge and understanding of facts which may be relevant such as the requirement of the attendance at Salat-ul-Jumu'ah of Muslim males who are able to do so whilst the females are exempt. Consideration of the significance of the words 'regularly' and 'true' may signify a change of stance or development in the argument.

- 2 (a) Describe how Muslims keep Ramadan. [8]

Muslims fast for the month of Ramadan by not eating in daylight hours. Nothing must pass the lips and some Muslims even avoid swallowing saliva. Food at the end of each day's fast is called Iftar and Id ul-Fitr is celebrated at the end of Ramadan. To keep it properly Muslims should abstain from evil actions and thoughts and remember that the Qur'an was given so read it more. Those excused are children under 12, pregnant and nursing mothers, the old, the sick and travellers.

- 2 (b) Explain how keeping Ramadan might affect the life of a Muslim. [7]

Accept any relevant effects on life eg the desire to identify with ummah, gratitude for gifts from Allah etc. Explanation might include some of the difficulties encountered by Muslims during Ramadan but the better responses might be those which focus on the more positive effects. Saum, observing Ramadan, is seen as an act of 'Ibadah, worship and obedience. It is one of the Five Pillars. Saum develops concern for others whilst encouraging self discipline and the month is associated with forgiveness, mercy and a means of avoiding punishment of Hell. Muslims believe they get two rewards – the first is the end of the fast – the second at the day of judgement.

- 2 (c) 'Fasting is the least important of the Five Pillars.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates are free to agree or disagree with the stimulus, to offer other contenders for 'least important' or to argue for the unity of the pillars but good discussions are likely to build on points made in the previous parts of this structured question and to reflect sound knowledge and understanding of Islam.

- 3 (a) Describe the use of calligraphy in Islam. [8]

Calligraphy is literally: 'beautiful writing' and candidates are likely to describe its use in a mosque instead of statues etc. as a decorative pattern that might be painted or made of mosaic tiles and precious stones. The patterns are abstract, geometric or taken from plant life but they are deliberately not realistic and might even incorporate a small flaw.

Candidates are not expected to explain the theology but most are likely to know that Muhammad Δ told his followers not to draw pictures of animals or people. Good responses are likely to be those which include the fact that many examples of calligraphy in mosques are declarations in Arabic from the Qur'an. Credit any other relevant information about the use of calligraphy. For example, in the madrassah children learn to read the Arabic calligraphy, copying it is regarded as a religious act and this Islamic art form can be used on other buildings besides mosques as well as on textiles and jewellery etc.

- 3 (b) Explain why Muslims practise both Salah and du'a. [7]

Candidates might explain that salah is formal prayer in Arabic and they might give details of how it is performed five times a day with an introduction and two or four cycles of movements according to the time of day (Fahr², Zuhr⁴, 'Asr⁴, Maghrib³, 'Isha'⁴). When salah is completed, Muslims raise their hands with palms upwards and du'a commences.

Candidates are likely to provide some explanation of du'a eg The word means 'asking' and these personal prayers might be either more rak'ahs or prayers in the vernacular etc. Candidates might give general reasons why Muslims use both types of prayer eg submission to the will of Allah, and these deserve some credit. Good responses, however, are likely to be those which demonstrate understanding that salah is fard-obligatory-in that salah is one of the Five Pillars whilst du'a is not compulsory and can be prayed at any time as a cry from the heart.

- 3 (c) 'Islam is all about prayer.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Discussions could take a variety of equally valid directions. Most candidates are likely to acknowledge the importance of prayer and refer back to details in the previous part of the question to confirm the key part that prayer plays in a Muslim's life. Some candidates might point out that Islam means submission and they might define prayer in its widest sense as part of worship and the only possible human response to the message of Islam.

Other candidates might discuss the significance of salah in the context of the Five Pillars in order to consider what Islam is 'all about' and might argue for every part of Islam being equally important

- 4 (a) Describe a Muslim marriage ceremony. [8]

Any Muslim marriage ceremony may be described from any culture eg more of a civil rite rather than a religious ceremony but common features might be: consent of both parties, sometimes by proxy, a minimum of two witnesses, readings (sometimes from Surah 4), prayers, the Aqd Nikah contract of marriage spoken and written, the mahr gift or bridal price from the bridegroom, walimah feast.

- 4 (b) Explain why family life is important for Muslims. [7]

Good responses are likely to demonstrate understanding that eg ideally the family (and roles within it) provides support (financially, emotionally etc.) especially with extended family; respect for elderly; the family benefits from the experience and wisdom of the old, transmission of not only religious beliefs and practices but of moral behaviour, attitudes; social practices etc. Institution goes back to Adam and Eve and the family is the basis of Islamic society.

- 4 (c) 'Parents should not decide whom their children marry.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are free to come to any conclusion or to attempt some sort of compromise but the best responses are likely to be those that provide a balanced discussion. Arguments should be supported by sensitive understanding of Muslim attitudes and good responses are likely to refer back to earlier parts of this structured question.

- 5 (a) Give an account of the life of Muhammad ﷺ. [8]

Responses cannot be expected to be comprehensive. The best accounts will select sensibly from the life of Muhammad ﷺ and demonstrate some knowledge of the approximate time and place in which he lived. Reference might be made to childhood as an orphan, working as a trader, marriage to Khadijah, call on Night of Power, flight from Makkah to al-Madinah in 622 CE, battles with Makkah, return to Makkah 630 CE and final sermon on Arafat 632CE.

- 5 (b) Explain the differences between Sunni and Shi'ah Muslims. [7]

The Shi'at of 'Ali did not accept the authority of the first three Khalifahs and the responses to this question are likely to make reference to historical events because the main differences stem from the argument about the succession after the death of Muhammad ﷺ in 632CE eg differences on matters of authority of the Imamate and reverence shown to Ali and Husayn and pilgrimages, ziyara, to sacred sites and festivals such as Muharram etc and differences in practice such as prayer with forehead touching block of baked mud from Karbala and some Shi'ah Muslims add, 'Hazrat Ali is the friend of Allah' to the declaration of faith.

- 5 (c) 'Followers of Muhammad ﷺ should forget their differences.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates might develop their discussions in a number of equally valid directions and any sensible interpretation of the question is acceptable. The candidates have written about Muhammad ﷺ and this might lead them to comment on his unique role as the final messenger. The reverence shown to Ali and Husayn etc. or to religious leaders might lead to further clarification. Al-Madinah was the scene of the social reforms by Muhammad ﷺ which emphasised equality of believers living in submission to Allah. Candidates might consider the extent to which equality is a Muslim ideal rather than a reality and inevitably some candidates will turn to issues of gender. Whatever the arena of debate, the best responses will attempt to present a balanced discussion and the arguments will be based on sound knowledge and sensitive understanding of Islam.

**Mark Scheme 2307
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2307 Judaism

Stimulus:

'This is my covenant which you shall keep between Me and you and your descendants after you – Every male among you shall be circumcised.'

(Genesis 7.10)

- 1 (a) Describe what happens at a Brit Milah. **[8]**

Candidates may mention the home or synagogue as a venue. They may go onto describe the roles of the father, the Sandek, the Mohel and other participants. The main events might be described including the blessings, naming, circumcision and the nature of the celebration.

- 1 (b) Explain the importance of the family in Judaism. **[7]**

Candidates may explain the role of the family in educating the young and passing on tradition. Explanations might be provided as to the family's importance in perpetuating rites of passage and festivals. They may also refer to the importance of a Jewish identity being maintained through having children.

- 1 (c) 'Children should follow their parents' religion.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. **[5]**

Candidates may argue for either or both sides of the debate. They may suggest that it is the responsibility of the child to follow their parents' religious beliefs and practices, particularly with a religion like Judaism that is based on family and tradition. Alternatively, candidates may argue that religious faith is an individual decision and preference.

- 2 (a) Describe Kashrut (dietary laws). **[8]**

Candidates may describe various aspects of Kashrut, including shechitah, the laws for deciding on which animals are considered fit to eat, and other foods such as fish, poultry, eggs, vegetables and manufactured products. They may refer to the division of milk and meat and the removal of blood from meat.

- 2 (b) Explain how Kashrut (dietary laws) affects the life of a Jew. **[7]**

Candidates may explain the origins of the food laws in the Torah, and explain how they are part of the covenant. They may refer to the importance of holiness and being 'chosen'. There is also scope to explain how food is important as a symbol in ritual and festivals.

- 2 (c) 'What people eat shows what they believe.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. **[5]**

Candidates may argue for either or both sides of the debate. They may argue that keeping kashrut is a very obvious sign of the Jewish faith and a clear indication of what a Jew believes. Alternatively, candidates may argue that a person's diet is a superficial thing that says very little about a person's beliefs generally. Although candidates may discuss more general ethical issues, they must refer to Jewish practices as well.

- 3 (a) Describe how Shabbat is celebrated in the Jewish home. [8]

The focus of this question is on the home, rather than the synagogue. Candidates may refer to the week's preparation for the day itself – the home will be cleaned, fine clothes worn and food will be organised. Most of the answer will probably be directed towards the Friday night meal and possibly the havdalah ceremony. General points about relaxing during the day should also be credited.

- 3 (b) Explain why the synagogue is important during Shabbat. [7]

Candidates will be expected to explain the importance of the Saturday morning service. Some particular features may be identified and explored such as the sermon and prayers. Of particular importance is the reading of the Torah, re-enacting the events on Sinai four thousand years ago. General points about the coming together of the community should also be credited.

- 3 (c) 'Shabbat is just a day off work.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates may argue for either or both sides of the debate. They maintain that Shabbat is clearly a day of rest that offers Jews a break from the normal routine. Jews are obviously encouraged to relax and spend time with the family and the community. Alternatively candidates might argue that Shabbat is far more than a day off, but rather a fundamental part of Jewish life, and one that encourages the practice of many important Jewish ritual.

- 4 (a) Describe what Jews believe about the Messianic hope. [8]

Candidates may outline the idea of a figure who will come to bring peace, gather the Jews to the Promised Land, rebuild the Temple and so on. They may describe the progressive belief in a Messianic Age, less tied to an individual. Some candidates may possibly differentiate Jewish and Christian beliefs about the Messiah.

- 4 (b) Explain why believing in G-d is important for a Jew. [7]

Candidates may explain that the Jewish beliefs about G-d form the basis of all they do. It is the basis of the covenant relationship, which leads to the Jewish adherence to the mitzvot. Belief in G-d also leads to a certain way of seeing the world, especially as he is viewed as the creator, omnipotent, omniscient and so on. This may lead Jews to feel a sense of reassurance in the face of difficulty.

- 4 (c) 'Believing in G-d is the most important part of Jewish life.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates may argue for either or both sides of the debate. They may maintain that belief in G-d is the foundation of all that comes after including the covenant, the mitzvot, prayer and so on. Alternatively, candidates may argue that Judaism is not based on belief or doctrine, so much as it is about action, or that the Jewish hope in the Messiah is the defining belief.

- 5 (a) Describe what happened to Jews during the Twentieth Century Holocaust. [8]

There is plenty of material about the treatment of Jews during the Holocaust. Candidates might also comment on post-Holocaust events, the strength of the diaspora, establishment of the state of Israel, attitudes towards anti-Semitism, post-Holocaust theology etc. Answers are again likely to be limited by time available rather than by lack of material.

- 5 (b) Explain why the State of Israel is important to many Jews. [7]

Candidates might explain why Israel is so important to the Jews, owing to the covenant with Abraham. They might describe the importance of Israel as a focus for the religion and the importance of holy sites, especially the Western Wall. Reference might be made to Yad Vashem, and some might comment on the way that a Jewish way of life is easier to follow in Israel.

- 5 (c) 'Jews do not need a special country.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates may argue for either or both sides of the debate. They may maintain that the belief in G-d's omnipresence means that there is no need for a special country. Alternatively, they may argue that Israel has immense significance for the Jews in that it is the site of many important places, the Western Wall included.

Mark Scheme 2308
June 2007

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3-4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

2308 Sikhism

Stimulus: Picture of the Guru Granth Sahib Ji

- 1 (a) Describe how the Guru Granth Sahib Ji is shown respect by Sikhs. [8]

Answers may include the fact that it is read regularly and its' teachings are listened to and put into practice in the daily life of a believer. Hands are washed before it is touched and a bath may be taken by some Sikhs. It is the focal point of worship in the Gurdwara. It is raised above the head when moved from place to place. It is given a special place to rest at night, and prayers are said. A procession of respected believers will carry it to the prayer hall each morning. Believers bow as it enters the room. It is placed on a raised platform. Romallas are used to cover it. A chauri is used as a sign of respect. Believers will kneel before it. It is disrespectful to point the soles of the feet towards it, or to turn your back on it.

- 1 (b) Explain the importance of the langar in the life of a Sikh community. [7]

Answers may include the fact that langar or kitchen is a common feature of the gurdwara and represents sewa (service towards others) –an important part of worship. It denotes the concept of equality among believers. Some candidates may include a description of what the langar is and how it functions. This should be credited if it includes reasons why it is important.

- 1 (c) 'Religious people need a sacred book'.
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. [5]

Candidates may include the idea that believers can refer to their sacred book for guidance and to seek examples and rules for behaviour and for belief. They may also suggest that Sikhs refer to their sacred book at important times in their life –at the naming of a new baby for example. Conversely they may suggest that a sacred book is not necessary as a believer can rely on prayer or guidance from others in the faith. They may also suggest that sacred books are generally written a long time ago and have little or no relevance for a modern day believer.

- 2 (a) Describe how the birth of a baby is celebrated by the Sikh community. [8]

Answers may include the following –about two weeks after the birth of a baby the child is presented before the Guru Granth Sahib Ji. A naming ceremony takes place towards the end of the service or possibly at a separate time. Gifts to the Guru Granth Sahib Ji –a romalla or the ingredients for karah parshad may be given. Food for the langar may also be donated by the family. The Ardas prayer is said and blessings for the child are requested by the granthi. The Guru Granth Sahib Ji is opened at random and the child's name is chosen beginning with the first letter of the first word on the page. Singh is added for a boy and Kaur for a girl. A prayer of thanksgiving may be said and amrit is given to the baby, often by dipping the khanda into the liquid and dripping it on to the baby's tongue. An Akhand Path may take place to mark the celebrations.

- 2 (b) Explain how being brought up in a Sikh family might strengthen the faith of a child.[7]

Answers may include the importance of knowing what is expected of a child as they grow up, also that a sense of belonging is important. Having rules will allow a child to understand what is expected and how to behave. A clear structure will mean that the child will learn the faith of the family and will be a part of the community.

- 2 (c) 'Children should be free to choose their own religion'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. [5]

Candidates may suggest that children have the right to make up their own minds rather than be made to follow the faith of the family. On the other hand they may feel that continuity and a clear direction is important. They may suggest that Sikhs feel tradition is important and that a child should carry forward the faith into the next generation.

- 3 (a) Describe a Sikh place of pilgrimage. [8]

Most candidates are likely to refer to the Golden Temple at Amritsar. They may include reference to the founding of the Temple by Guru Ram Das Ji and its' completion by Guru Arjan Ji who built the Harimandir. This is covered in sheets of gilded copper. They may explain that to enter the Temple a believer has to step down as a sign of humility before God. There are doors on all four sides as a symbol of equality. They may mention the Akal Takht as a place of spiritual authority where important decisions for the Sikh Community are made.

They may mention that most Sikhs might have a picture of the Harimandir at home. Other Sikh places of pilgrimage should be credited.

- 3 (b) Explain why the hope for a homeland (Khalistan) is important for a Sikh. [7]

Answers may include the background to the present day situation, referring to events in 1947. They may comment on the need for a Sikh independent homeland as a separate province rather than the present situation of an unrepresented Sikh majority which currently exists in the Punjab. They may suggest that violence is necessary for Sikhs to succeed in this wish.

- 3 (c) 'Visiting a sacred place is an important part of a religion'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. [5]

Candidates may cite a variety of examples where pilgrimage takes place with their own conclusions. Although not required in Sikhism they may argue for, or against the desirability of going to a sacred place. Sacred places such as gurdwaras, temples or sites of pilgrimage may be mentioned

- 4 (a) Describe Sikh beliefs in one God. [8]

Answers may include the fact that this belief is central to the Sikh faith. They may comment on the fact that a Sikh would say that God is the one eternal, timeless being, the only one who should be worshipped. God may be referred to by Sikhs as without beginning or end and as the creator of the world and all that is in it. Candidates may also include the fact that Sikhs believe that God created countless universes and that creation evolved slowly. God is immanent (sargun) – everywhere and in everything, and transcendent (nirgun) – above and beyond creation. Reference to the belief that images of God are not allowed as God does not assume a physical identity may also be included. God is neither male nor female. Candidates may also mention that Sikhs believe that this one God is not exclusive to any one religion and that different routes to the truth are possible. They may mention a variety of names for God. They may include the fact that the Mool Mantra expresses the basis of belief about God.

- 4 (b) Explain how samsara might affect the life of a Sikh. [7]

Candidates may explain the concept that samsara is the cycle of existence of birth, death and rebirth. They may suggest that this belief will cause a Sikh to try to work towards freeing themselves from the cycle and to suggest ways that this might be done. They might suggest that sewa may be performed in its various forms (tan, man or dhan with examples) as a way of working towards a release from samsara. They might suggest that human birth and the actions during life are the way to gain release from samsara.

- 4 (c) 'Reincarnation means that Sikhs should not worry about life after death'. Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Arguments will vary from the point of view that reincarnation provides a person with another chance to improve on their actions or to make amends for those of a previous life. They might suggest that this is a form of 'second chance'. From another viewpoint they might suggest that there is no such thing as reincarnation and might argue that a person has only one physical existence. They might suggest that there is a non –physical or spiritual life after death, or that there is nothing at all.

- 5 (a) Describe the life and work of Guru Gobind Singh Ji. [8]

Answers may include a biography –born in 1665, died in 1708. He was assassinated. He is remembered mostly for the formation of the Khalsa and for being the final (10th) human Guru. Candidates may refer in detail to the events in 1699 at Baisakhi when the Khalsa was formed. They may explain that he decided that the Sikh Scriptures would be the living Guru in the future.

- 5 (b) Explain how the initiation ceremony (khalsa) is important to Sikhs. [7]

Answers may include the fact that the 5Ks remind a believer of their obedience to the teachings of the Gurus, and that they are a reflection of how a member of the Khalsa should live their lives. By wearing these items a Sikh is reminded of the expectations intrinsic to the khalsa and to the way they are expected to behave in the community. They may give examples of how the khalsa influences action in the community for a Sikh today and may mention sewa, strict regulations that govern members of the khalsa and how others in the community look up to members of the khalsa. The answers will probably give details of each of the 5 Ks and what they represent – kesh for devotion to God and spirituality, kangha for discipline, kara as a symbol of unity and devotion and a constant reminder of the bond between a wearer and God, kirpan as a symbol of power and freedom and kirpan as a symbol of modesty and of living a good life

- 5 (c) 'Initiation ceremonies are not important for a believer.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. [5]

Candidates may decide that initiation ceremonies are an outward symbol of belief and belonging, or that they are in themselves meaningless –that it is the belief that is important for a believer, not the ceremony. They might mention that some Sikhs choose not to go through an initiation ceremony.

**Mark Scheme 2309
June 2007**

GCSE RELIGIOUS STUDIES 1930 FULL COURSE**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-3]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [4-6]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [7-8]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [9-10]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

Unit 2309: Religion, the Media and Entertainment

- 1 What is the attitude of the religion(s) you have studied about the way religious leaders are portrayed in films. [8]

Candidates are free to take account of any film they have watched pertaining to the topic. They may make mention of bias in film, and the diversity of coverage by the filmmaker. Some candidates may use films specifically about religious leaders, or may mention the inclusion of religious leaders within a film. Candidates are free to mention films which show religious leaders in a good light, or in a not so good light, but will need to show understanding of the way in which religious leaders are treated in the film. Candidates may show an understanding of the evangelistic nature of film as a form of media; some may only understand the concept of film being for entertainment purposes only.

- 2 Look at Source A.
What is the attitude of the religion(s) you have studied towards the way lifestyles are portrayed in the media? [8]

There is likely to be a wide variety of responses and there will be equally viable approaches to the question. Candidates are free to approach the topic in a general manner or may choose to focus on one aspect of lifestyle. Good responses are likely to have included the attitude of religion(s) to fun, entertainment, going out, recreation, employment and stewardship of both time and money. Candidates are free to explore the attitudes of the religion(s) to materialism and wealth. Some responses may focus on the way lifestyles are portrayed in 'soap operas'.

- 3 Look at Source B.
Explain the attitudes of the religion(s) you have studied towards the dramatisation of sacred stories? [7]

Good responses are likely to consider the purpose of the film, play or programme, the target audience and any specific answers are acceptable. Specific examples may be given, or answers maybe more generalised, however, full marks might be attained by those who approach the question not so much from a media familiarity angle as from a more general theological approach. Some answers may focus on specific religious beliefs (eg from an Islamic viewpoint) and discuss why representations of God may not be made. Candidates may argue that the dramatisation of sacred stories might lead to increased knowledge of the religion. Some candidates might mention that any kind of publicity is good for the religion and can act as witnessing and spreading of the faith.

- 4 Look at Source C.
Explain how and why the Internet and computers can be used in evangelism. [7]

Focus may be primarily on religious chat rooms, and the ability to converse with others of a like mind. Some candidates might show examples of proselytising, as well as comments about the personal life of believers sharing their religion with others. Answers may take many acceptable forms – the availability of ethical issues being widespread on the internet, the availability of websites devoted to specific religions; being able to download religious music and film etc. The better responses are likely to refer to and demonstrate understanding of religious principles and teachings as shown on the internet. Some candidates might refer to the use of computers to produce evangelistic material and flyers for events within the religion.

- 5 'Television has taken over from religion in teaching about moral issues'.
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to the religion(s) you have studied in your answer. **[10]**

Good discussions are likely to consider the use of the media to promote ethical values and may refer to the lack of attendance at religious places of worship and the need of the media to address various issues. The best responses are likely to be from candidates who can refer to different types of media. Candidates are free to accept or reject the stimulus quotation. More balanced arguments might show some evidence of having discussed the role of media towards this issue during their studies.

**General Certificate of Secondary Education
Religious Studies A: World Religions Short Course (1030)
June 2007 Assessment Session**

Unit Threshold Marks

	<i>Unit</i>	Maximum Mark	a*	a	b	c	d	e	f	g	u
2391	Raw	43	41	36	31	26	22	18	14	10	0
	UMS	43	34	30	26	22	18	14	10	6	0
2392/01	Raw	43	36	32	28	24	20	16	12	8	0
	UMS	43	34	30	26	22	18	14	10	6	0
2392/02	Raw	43	39	34	29	25	21	17	14	11	0
	UMS	43	34	30	26	22	18	14	10	6	0
2393	Raw	43	40	35	30	25	21	17	13	9	0
	UMS	43	34	30	26	22	18	14	10	6	0
2394/01	Raw	43	35	31	27	23	19	15	11	7	0
	UMS	43	34	30	26	22	18	14	10	6	0
2394/02	Raw	43	37	32	27	23	19	15	12	9	0
	UMS	43	34	30	26	22	18	14	10	6	0
2395	Raw	43	40	35	30	25	20	16	12	8	0
	UMS	43	34	30	26	22	18	14	10	6	0
2396	Raw	43	39	34	29	25	21	17	13	9	0
	UMS	43	34	30	26	22	18	14	10	6	0
2397	Raw	43	40	35	30	25	21	17	14	11	0
	UMS	43	34	30	26	22	18	14	10	6	0
2398	Raw	43	41	36	31	26	22	18	14	10	0
	UMS	43	34	30	26	22	18	14	10	6	0
2399	Raw	43	34	30	26	22	18	14	10	6	0
	UMS	43	34	30	26	22	18	14	10	6	0
2400	Raw	43	38	34	30	26	21	17	13	9	0
	UMS	43	34	30	26	22	18	14	10	6	0

Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	Maximum Mark	A*	A	B	C	D	E	F	G	U
1030	86	68	60	52	44	36	28	20	12	0

The cumulative percentage of candidates awarded each grade was as follows:

	A*	A	B	C	D	E	F	G	U	Total No. of Cand.s
1030	5.4	14.7	30.3	48.7	66.2	80.7	91.2	97.4	100.0	18432

18432 candidates were entered for aggregation this session.

For a description of how UMS marks are calculated see;
www.ocr.org.uk/OCR/WebSite/docroot/understand/ums.jsp

Statistics are correct at the time of publication

**General Certificate of Secondary Education
Religious Studies A: World Religions (1930)
June 2007 Assessment Session**

Unit Threshold Marks

	<i>Unit</i>	Maximum Mark	a*	a	b	c	d	e	f	g	u
2301	Raw	64	61	54	47	40	33	26	20	14	0
	UMS	64	56	50	44	38	32	26	20	14	0
2302/01	Raw	64	54	48	42	36	30	24	19	14	0
	UMS	64	56	50	44	38	32	26	20	14	0
2302/02	Raw	64	59	52	45	38	32	26	20	14	0
	UMS	64	56	50	44	38	32	26	20	14	0
2303	Raw	64	60	53	46	40	32	24	17	10	0
	UMS	64	56	50	44	38	32	26	20	14	0
2304/01	Raw	64	54	47	40	34	27	21	15	9	0
	UMS	64	56	50	44	38	32	26	20	14	0
2304/02	Raw	64	54	47	40	34	28	22	17	12	0
	UMS	64	56	50	44	38	32	26	20	14	0
2305	Raw	64	61	52	46	40	33	26	19	12	0
	UMS	64	56	50	44	38	32	26	20	14	0
2306	Raw	64	59	53	47	41	34	27	20	13	0
	UMS	64	56	50	44	38	32	26	20	14	0
2307	Raw	64	61	54	47	41	33	26	19	12	0
	UMS	64	56	50	44	38	32	26	20	14	0
2308	Raw	64	61	54	47	41	34	27	21	15	0
	UMS	64	56	50	44	38	32	26	20	14	0
2309	Raw	43	42	37	31	26	21	16	11	6	0
	UMS	32	28	25	22	19	16	13	10	7	0
2310	Raw	64	63	55	46	37	29	22	15	8	0
	UMS	32	28	25	22	19	16	13	10	7	0

Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	Maximum Mark	A*	A	B	C	D	E	F	G	U
1930	160	140	125	110	95	80	65	50	35	0

The cumulative percentage of candidates awarded each grade was as follows:

	A*	A	B	C	D	E	F	G	U	Total No. of Cands
1930	8.7	26.2	47.8	68.8	83.9	92.9	97.7	99.4	100.0	22955

22955 candidates were entered for aggregation this session

For a description of how UMS marks are calculated see;
www.ocr.org.uk/OCR/WebSite/docroot/understand/ums.jsp

Statistics are correct at the time of publication

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

OCR Customer Contact Centre

(General Qualifications)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

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 2007

