

Religious Studies C

General Certificate of Secondary Education **GCSE 1932**

Mark Schemes for the Components

June 2006

1932/MS/R/06

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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.

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General Certificate in Secondary Education

GCSE Religious Studies C (1932)

MARK SCHEMES FOR THE COMPONENTS

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Mark Scheme 1932/01
June 2006

GCSE RELIGIOUS STUDIES FULL COURSE 1932**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 arguments or information different 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 themselves capable of answering the questions on the paper so that they can award the appropriate level of response to the candidate. The detailed marking schemes are 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, as 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 candidates 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 be reached only by the use of continuous prose.

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

1932/01: Jewish Studies June 2006

Stimulus: Picture of a Seder Plate

- 1(a) Describe how Jews celebrate Pesach. [8]

Answers are likely to focus on the celebration in the home and, in particular, the cleaning of the house of chametz and on the seder meal. Credit should also be given for the origins of the festival if included, although this is not necessary for the answer.

- (b) Explain the importance of Pesach for Jews. [7]

Answers should consider the continuing importance of Pesach for Jewish life and belief. They may deal with the impact of a regular community and family celebration as well as the issue of G-d's love for the Jews and the continuing support which this provides.

- (c) 'Every Jew should remember Pesach every day.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

The focus of the discussion is whether Pesach and its message are so important that it should be recalled every day – in particular the Exodus from Egypt. On the other hand, it could be argued that Pesach is a once-a-year festival and that the essential teachings of Judaism are found in every-day life and belief.

- 2(a) Describe what happens at a Jewish wedding ceremony. [8]

Answers are likely to include the chuppah, the groom lifting the bride's veil, the vows, the seven berachot, smashing the glass. Further detail might be the position in which people stand under the chuppah, the sharing of a glass of wine etc.

- (b) Explain Jewish attitudes to divorce. [7]

Within Judaism divorce is always seen as undesirable and a last resort but is permitted if it is clear that the marriage has broken down. Within Orthodox communities the man must provide his wife with a get and the divorce is granted by the Beth Din. Without a get the woman cannot remarry and any subsequent children would be regarded as illegitimate. In Liberal communities both parties are able to issue a get.

- (c) 'A husband and wife should share the same religious beliefs.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Every Jew should marry a Jew and so the statement can be seen to be true. However, although Jewish women must marry a Jewish man, Jewish men can marry Christian or Muslim women if they convert. Candidates may consider the issue of conversion, of 'who is a Jew' and the increase in marrying-out with its possible connotations.

- 3(a) Give an account of Jewish teaching about Israel. [8]

Answers will probably include a description of the promise of the land made in the Abrahamic Covenant and the idea that Jews lived there for much of the period until the Romans destroyed the second Temple in 70CE. They may also deal with the continuing struggle to return to the land until 1948. Some may also wish to consider what has happened since then.

- (b) Explain why Jerusalem is so important to Jews. [7]

Answers will probably focus on Jerusalem as G-d's holy city and concentrate on the Temple Mount and the desire of many Jews for the Temple to be rebuilt there.

- (c) 'Every Jew should live in Israel.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Candidates are unlikely to agree with this statement as it may seem something that they do not personally wish to do. They may argue that every Jew is free to live in Israel under the Law of Return and therefore everyone has the choice. Other viewpoints may be that is a Jew's duty to perform aliyah and return.

4(a) Give an account of the Covenant G-d made with Moses. [8]

Candidates should be able to give a fairly detailed description of the Sinai Covenant and consider that it led to the Ten Commandments and the promises which G-d made. This was clearly a two-way covenant and candidates may consider that it was the most important of the covenants made.

(b) Explain why the Covenant with Moses is still important to Jews. [7]

Here candidates are likely to focus on the giving of the Ten Commandments and the fact that these remain central to Jewish life and belief. They may also mention the establishment of the Written and Oral Torah as being part of the covenant and their significance in Jewish life.

(c) 'All the commandments are equally important.'

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]

Although some people may argue that the commandments, specifically about a person's relationship with G-d, are clearly the most important; it can also be said that, in fact, all the commandments are to do with G-d as this equally applies to those about treating others and also that as G-d made no distinction between the Ten, they are, by definition, all equal in importance.

5(a) Describe kosher rules as they apply to clothes. [8]

The question is straightforward and answers are likely to look primarily at the laws of shatnez and the obligation not to mix materials in clothing. Other answers may also deal with religious dress, particular for men e.g. yamulkah, tzitzit, tallit and tefillin and may also consider the general rules of modesty for both men and women.

(b) Explain how keeping kosher rules might affect the life of a believer. [7]

Here it is not the detail which is wanted but the way in which these rules serve as a reminder of serving G-d and of the question of separateness. Candidates could limit their response to the rules regarding clothes which they have described in part (a) or can broaden their answers to include food, money and / or objects. The central point remains the same whichever they do.

(c) 'All the rules of Judaism are as important today as they were in the past.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Here it is clearly the quality of the discussion which is important and this should be assessed according to LoR. Be prepared for a diversity of responses. Many will simply say that the statement is true because the laws are unchanging and unchangeable. On the other hand many Jews believe that it is possible and necessary to amend some of the rules in order to live within modern society whilst still maintaining their faith.

Mark Scheme 1932/02
June 2006

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1932/02 2006 Final Mark scheme

1 (Hebrew)

HASHEM said to Moses, saying: "Speak to the Children of Israel and say to them that they shall make themselves tzitzis on the corners of their garments, throughout their generations. And they shall place upon the tzitzis of each corner a thread of turquoise wool. It shall constitute tzitzis for you, that you may see it and remember all the commandments of HASHEM and perform them, and not explore after your heart and after your eyes after which you stray. So that you may remember and perform all My commandments and be holy to your G-d. I am HASHEM, your G-d, Who has removed you from the land of Egypt to be a G-d unto you; I am HASHEM your G-d."

(Numbers 15:37-41)

(a) Give an account of the teachings found in this passage. [8]

This passage forms the third part of the Shema and should therefore be very familiar to students. Candidates should be able to give a fairly detailed account about the teaching of wearing tzitzit and some may also be able to comment on the use of the phrase 'turquoise wool' and the fact that the actual colour translated here as turquoise is unknown. They might also mention Rashi's teaching about the colour (Bava Metzia 61b). Others may deal with the instruction to observe all the commandments in every way and the blessing which G-d gave in bringing the Israelites out of Egypt.

(b) Explain the importance of this passage for Jews. [7]

Answers should be able to build on what candidates have written in (a) and consider the continuing importance of obeying the commandments in general and wearing tzitzits in particular.

(c) 'The Shema is a complete statement of Jewish belief.'

Do you agree? Give reasons to support your opinion and show that you have thought about different points of view. [5]

Answers are likely to conclude that although the Shema is central to prayer and life and contains the essence of Jewish belief, it is not complete and that Jews need to look to the Torah for the detail of life and belief.

2 (Hebrew)

We thank You, HASHEM, our G-d, because You have given to our forefathers as a heritage a desirable, good and spacious land; because You removed us, HASHEM, our G-d, from the land of Egypt and You redeemed us from the house of bondage; for Your covenant which You sealed in our flesh; for Your Torah which You taught us and for Your statutes which You made known to us; for life, grace, and loving kindness which You granted us; and for the provision of food with which You nourish and sustain us constantly, in every day, in every season, and in every hour.

For all, HASHEM, our G-d, we thank You and bless You. May Your Name be blessed by the mouth of all the living, continuously for all eternity. As it is written: 'And you shall eat and you shall be satisfied and you shall bless HASHEM, your G-d, for the good land which He gave you'. Blessed are You, HASHEM, for the land and for the nourishment. Amen.

(Grace after meals – Second blessing: for the land)

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

Answers are likely to focus on two main areas in this passage: the blessing for the provision of food at all times and the blessing of the land and the delivery from the Exodus. Better

answers will be able to explore these two concepts in detail whilst weaker responses are likely simply to itemise them.

- (b)** Explain the importance of saying thank you to G-d for food. [7]

This is a straightforward question and answers may focus on the importance of saying grace after meals as thanksgiving to G-d. Others may look at a reminder of issues concerning the relief of hunger and poverty and the issue of gratitude and not expecting that everything should be provided.

- (c)** 'Jews should always think of others and work to help the poor.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Giving charity and the ways in which this should be done is central to Jewish life and teachings. Answers may consider, however, that there is a central responsibility on Jews to take care of their family and consider how these two obligations might be balanced.

3 (Hebrew)

Forgive us, our Father, for we have erred; pardon us, our King, for we have wilfully sinned; for You pardon and forgive. Blessed are You, HASHEM, the gracious One Who pardons abundantly.

(Amidah paragraph 6 – forgiveness)

Heal us, HASHEM – then we will be healed; save us – then we will be saved, for You are our praise. Bring complete recovery for all our ailments, for You are G-d, King, the faithful and compassionate Healer. Blessed are You, HASHEM, Who heals the sick of His people Israel.

(Amidah paragraph 8 – healing)

- (a)** Give an account of the teachings found in these passages. [8]

Answers will probably give a clear account of the teachings on forgiveness and repentance found in paragraph 6 (some may link this to Rosh Hashanah and / or Yom Kippur), and the dependence on G-d for health and well-being found in paragraph 8.

- (b)** Explain the importance of saying the Amidah every day. [7]

The Amidah is of central importance in worship especially in services in the synagogue. It is called the 'standing prayer' as it is said standing, as a sign of respect. It is also a statement and affirmation of the goodness and glory of G-d.

- (c)** 'The Amidah would not have the same importance if people were sitting down when they said it.'

Do you agree? Give reasons to support your answer and show that you have thought about different point of view. [5]

This may be a new point of view for candidates. It relies on the Amidah's being the 'standing prayer' – does this show its importance? – why does it have this special status? Mark according to LoR for quality of argument.

- 4(a)** Describe the role of the fish in the story of Jonah. [8]

Candidates may write about the fish as being "G-d's agent" which can be seen as its central role. Some may wish to draw on its symbolic nature and the way in which its role has been interpreted by later writers. Others may draw on the textual nuances of the passage and consider whether there were, in fact, two fishes or one.

- (b)** Explain what the Book of Jonah teaches about repentance. [7]

Answers are likely to consider Jonah's plea for forgiveness and G-d's forgiveness of him, and G-d's attitude of forgiveness towards Nineveh. The concept of repentance in the story is very closely tied to that of forgiveness and this is likely to be the focus of many responses.

(c) 'No-one should try to hide from G-d.'

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 story of Jonah would suggest that this statement is true. The statement is, of course, valid only if the person believes in G-d and believes that G-d is omniscient and omnipresent. Candidates may argue either way though it is likely that they will eventually agree with the statement as perhaps only an atheist could defend it, on the grounds that it is meaningless.

5 (Hebrew)

Remember the Sabbath day to sanctify it. Six days shall you work and accomplish all your work, but the seventh day is Sabbath to HASHEM, your G-d, you shall not do any work — you, your son, your daughter, your slave, your maidservant, your animal, and your convert within your gates — for in six days HASHEM made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, HASHEM blessed the Sabbath day and sanctified it.

(Exodus 20:8-11)

(a) What does this passage teach about the ways in which Jews should celebrate the Sabbath? [8]

The most important teachings here are: keeping (remembering) the Sabbath; the ways in which this should be done; the reasons for this observance, i.e. because G-d orders it and because of the connection with the Creation. Candidates are likely to expand this to consider the specific detail within the commandment and how this is implemented.

(b) Explain the ideas about G-d found in this passage. [7]

The passage stresses that the rules given come from G-d and must therefore be observed and kept. They may comment on G-d's creation and goodness and also on the establishment of the Sabbath and its sanctification by G-d and the rules G-d requires to be followed on it.

(c) 'The Sabbath is the most important Jewish festival.'

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, of course, free to argue against the statement that people need a weekly day of rest and may point to examples of people who do not. In argument they are likely to say that the Sabbath is a religious injunction and therefore needs to be observed anyway. They are likely to weight the importance of the Sabbath against other festivals (any are acceptable including those not on the specification).

**General Certificate of Secondary Education
(Religious Studies C: Judaism)(1932)
June 2006 Assessment Series**

Component Threshold Marks

Component	Max Mark	A	B	C	D	E	F	G
01	64	55	49	43	36	29	22	15
02	64	60	54	49	40	31	23	15

Overall

	A*	A	B	C	D	E	F	G
Percentage in Grade	27.8	39.4	16.0	8.1	4.5	2.2	0.9	0.5
Cumulative Percentage in Grade	27.8	67.1	83.1	91.2	95.7	97.8	98.7	99.3

The total entry for the examination was 1131.

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