

Religious Studies C

General Certificate of Secondary Education **GCSE 1932**

Mark Schemes for the Components

June 2007

1932/MS/R/07

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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 2007

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 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 | 1-2 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 2007

Stimulus: ‘This is My covenant which you shall keep between Me and you and your descendents 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 on to 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 opinion 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 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 yamulka, 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 e.g. 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 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 may refer to recent claims of the coming of 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 Jewish adherence to the mitzvot.

Belief in G-d leads to a certain way of seeing the world, especially when viewed as 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, they may argue that Judaism is not simply based on belief or doctrine, so much as on action, or that Jewish hope in the Messiah is the defining belief.

- 5 (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.

- 5 (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.

- 5 (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 1932/02
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The Assessment of WRITTEN COMMUNICATION

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| 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. |

1932/02: Jewish Texts June 2007

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 education 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.

- 5 Ethics of the Fathers 1:1
Moses received the Torah from Sinai and transmitted it to Joshua; Joshua to the Elders; the Elders to the Prophets; and the Prophets transmitted it to the Men of the Great Assembly. They [the Men of the Great Assembly] said three things: Be deliberate in judgment; develop many disciples; and make a fence for the Torah.
Ethics of the Fathers 1:14
He used to say: If I am not for myself, who will be for me? And if I am for myself, what am I? And if not now, when?

- 5 (a) Describe what is meant by the chain of tradition in the Ethics of the Fathers. [8]

The passage stresses the importance of the Torah (both Written and Oral) and its careful transmission from Moses to the Men of the Great Assembly.
It also gives instructions as to how the Torah should be deployed and regarded. It shows the very origins of Judaism in the giving of the Torah and the continuation of the tradition and the faith.

- 5 (b) Explain the importance for Jews of the teachings in paragraph 1:14 of the Ethics of the Fathers. [7]

Answers are likely to draw closely on the text and the central teaching of reliance and dependence on G-d.

Although the paragraph is not the easiest to understand, candidates will have studied and discussed it and should be able to make good use of its argument and the implications it continues to hold for Jewish life and its relationship with G-d.

- 5 (c) 'Reading texts such as the Ethics of the Fathers makes it more difficult to understand the Torah.'
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]

Answers are likely to be generally opposed to the statement. The whole purpose of the Oral Torah and other texts is to explain and clarify what is in the Torah.
On the other hand, it could be argued that the Written Torah was dictated directly by G-d and therefore can be considered to have a higher status and, perhaps, is sufficient on its own.

**General Certificate of Secondary Education
Religious Studies C: Judaism (1932)
June 2007 Assessment Session**

Component Threshold Marks

| Component | Max Mark | A | B | C | D | E | F | G |
|------------------|-----------------|----------|----------|----------|----------|----------|----------|----------|
| 01 | 64 | 55 | 50 | 45 | 38 | 31 | 24 | 17 |
| 02 | 64 | 57 | 51 | 46 | 38 | 30 | 22 | 14 |

Overall

| | A* | A | B | C | D | E | F | G |
|--------------------------------|-----------|----------|----------|----------|----------|----------|----------|----------|
| Overall Threshold Marks | 125 | 111 | 101 | 91 | 76 | 61 | 46 | 31 |
| Percentage in Grade | 23.1 | 41.7 | 16.1 | 9.5 | 5.4 | 2.0 | 1.2 | 0.9 |
| Cumulative Percentage in Grade | 23.1 | 64.8 | 80.9 | 90.4 | 95.8 | 97.8 | 99.0 | 99.9 |

The total entry for the examination was 1109.

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