

# **Religious Studies C**

General Certificate of Secondary Education **GCSE 1932**

## **Mark Schemes for the Components**

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**June 2008**

**1932/MS/R/08J**

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### **GCSE Religious Studies C (1932)**

### **MARK SCHEMES FOR THE COMPONENTS**

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## 1932/01 Jewish Studies

*They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. So she said, "See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law." But Ruth replied, "Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your G-d my G-d.*

*(Ruth 1:14-16)*

**1 (a) Describe how and why Jews celebrate Shavuot. [8]**

Candidates may answer that Shavuot is also known as the Feast of Weeks or Pentecost and is one of the three Pilgrim Festivals. The others are Pesach and Sukkot.

They may place it in late spring, seven weeks after Pesach in the month of Sivan.

Responses may say that it was originally a thanksgiving for the grain harvest.

Candidates may say that it is associated with the giving of the Law on Mount Sinai.

They may mention that the Book of Ruth is read in the synagogue and that both the synagogue and the home are decorated with fruit and flowers and that a dairy meal, symbolizing milk and honey is eaten.

**(b) Explain how celebrating Shavuot may help strengthen the beliefs of Jews. [7]**

Candidates may explain how a regular annual reminder of a festival can strengthen belief.

They may mention the coming together of the family and the community to celebrate a festival.

They may consider the remembrance of the Giving of the Law as a key event in the faith.

Some may consider the importance of the teachings of the Book of Ruth about faith and family loyalty.

**(c) 'Shavuot is the least important of the Pilgrim Festivals.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]**

It is unlikely that candidates will agree with the statement unless they argue that the Giving of the Law makes Shavuot the most important.

Answers are likely to be: either that Pesach is the most important of the three festivals or else that they are all of equal importance.

**2 (a) Describe a mikveh and how it is used. [8]**

Candidates should be able to describe a mikveh and its use:

- a ritual bath which contains a proportion of running water
- attached to the synagogue
- total immersion three times
- used by women after menstruation
- used by some men on Fridays and by many others before Yom Kippur
- also used to kasher pots etc.

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

Candidates may explain that the story of Creation says that men and women should live together and be helpmates.

They may explain that marriage and children are essential to the continuation of Jewish life. Every Jew should marry and have children.

They may also explain the importance of the wedding ceremony.

- (c) 'Worship in the home is more important than worship in 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 will probably consider the different types of worship which take place in the home and in the synagogue.

They may suggest that communal worship with a minyan is very important and brings the community together.

They may also suggest that most worship does in fact take place in the home and so is more important.

- 3 (a) Describe what happens on Yom Ha'Shoah. [8]**

Candidates may say that Yom Ha'Shoah ve Hagevurah (Holocaust Remembrance and Heroism Day) takes place on the 27th of Nisan.

In Israel a siren is blown at 11am which begins a two minute silence. Holocaust-related programmes are broadcast on radio and television and places of entertainment are closed for the day in remembrance of the victims.

In the Diaspora survivors and their descendants light six candles in remembrance of the six million victims. Memorial prayers and Kaddish are said.

- (b) Explain how the Twentieth-Century Holocaust has challenged Jewish belief. [7]**

Some candidates may give simple explanations of Post-Holocaust Theology and are likely to consider some of the main ideas:

- G-d was in Auschwitz
- G-d was not in Auschwitz
- G-d died in Auschwitz

Some may write more generally about the pain of the Holocaust and the way in which it has challenged traditional belief.

- (c) 'The establishment of the State of Israel is the most important result of the Holocaust.' 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]**

Some candidates may pick up on the suggestion in the question that the establishment of the State of Israel is more important than the events of the Holocaust and argue this.

Most will probably see the establishment of the State as a 'smile on the face of G-d' and as a positive outcome after so many years in the Diaspora.

Others may argue that the Holocaust was too high a price to pay.

- 4 (a) **Describe kosher rules for Jewish dress.** [8]

Candidates may decide to focus on either men or women or both.

In relation to men they should be able to describe some of the following:

- kippah/yamulkah/capel, tzizit; tallit, tefillin (these are listed in the specification)
- Some may also describe the kittel, a long white robe like a shroud which is worn on Yom Kippur.

For women they may say that the need to dress modestly is a religious requirement and also say that married women need to wear a sheitel to cover their head.

Some may consider the law of shaatnez.

- (b) **Explain why some Jews may feel that it is important to wear special clothes when worshipping.** [7]

Candidates may explain that these religious clothes are ordered in the Torah or that at least the Torah makes requirements about clothes for worship and that some of the clothes specified in (a) are worn in fulfilment of these.

Some may also point out that the kippah and tzizit are worn all the time by Orthodox Jews thus perhaps suggesting that all life is in fact worship.

- (c) **'The important thing is to worship, not what you wear when you are doing it.' 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 that, in the last analysis, this statement is probably true.

Worshipping G-d certainly would appear to be more important than being concerned about particular times, places or clothes.

However, they are also likely to say that if these clothes were not necessary for worship then G-d would not have told people to wear them.

- 5 (a) **Describe one of the Covenants which G-d made with Abraham.** [8]

Candidates may be aware that the Scriptures detail three separate Covenants with Abraham. However, the specification and the question only refer to one and candidates must be awarded on this basis.

The first Covenant was the promise of the land and the generations of descendants.

The second Covenant is of Circumcision.

The Third Covenant is of the Cutting.

- (b) **Explain why the Covenants which G-d made with Abraham are still important to Jews.** [7]

Again the response here depends on which Covenant the candidates choose in their response.

They may explain that the Promise of the Land is important because Israel has always been viewed as the Jewish homeland and the establishment of the State of Israel reflects this.

They could also explain the Covenant of Circumcision and consider its importance as an ongoing sign in the flesh for all male Jews.

Finally, they could explain the significance of the Covenant of the Cutting.

- (c) **‘Jews should worship G-d and not expect anything in return.’  
Do you agree? Give reasons to support your answer and show that you have  
thought about different points of view. [5]**

The Jewish Scriptures command worship of G-d and obedience to G-d’s laws. Candidates may argue that fulfilling these requirements is sufficient for happiness and that people should not look to G-d for any favours in return. On the other hand, they could suggest that, in the Covenants, G-d made promises about how the Jews would be cared for.

## 1932/02 Jewish Texts

*You shall place these words of Mine upon your heart and upon your soul; you shall bind them for a sign upon your arm and let them be an ornament between your eyes. You shall teach them to your children to discuss them, while you sit in home, while you walk on the way, when you retire and when you arise. And you shall write them on the doorposts of your house and upon your gates. In order to prolong your days and the days of your children upon the Land that HASHEM has sworn to your forefathers to give them, like the days of the heaven over the earth.*

*(Deuteronomy 11:18-21)*

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

Candidates may consider that this passage shows clearly how Jews are supposed to behave in relation to G-d.

They may comment on the Shema which is the focus of the passage.

Candidates may deal with the teachings about the use of tefillin and mezuzahs which are shown.

Some may also consider the obligation towards teaching children about their faith.

- (b) **Explain why Jews feel it is important to educate their children in their faith.** [7]

The passage stresses the importance of teaching children how to live according to G-d's wishes.

Some may also comment on the general Jewish concern with education.

Some candidates may consider that the teaching about religion which Jewish children receive every day of the week within the family shows the importance of this education.

Some may also comment that education about the faith has been one of the great strengths of Judaism and has helped it to survive so much for so long.

- (c) **'Children should 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 Judaism in your answer.** [5]

Some candidates may consider that, in the 21<sup>st</sup> century, it is obvious that, perhaps as a matter of Human Rights' children should be free to choose their own religion.

Others might consider that the authority which a parent has over a child means that the parents should choose the religion which the child is to follow.

In the context of Judaism, some may explain that the issue of tradition is important as is the fact that children of a Jewish mother are, by definition, Jewish.



*Rabban Shimon ben Gamliel says: The world endures on three things – justice, truth, and peace, as it is said: ‘Truth and the verdict of peace are you to adjudicate in your gates.’*  
(Ethics of the Fathers 1:18)

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

The main teachings in this passage deal with the essential concepts of justice, truth and peace.

Candidates may comment on each of these concepts and their relationship with Judaism.

Some may continue to the second part of the passage and consider the instructions in relation to the ‘verdict of peace’ and ‘to adjudicate in your gates’.

- (b) Explain how this paragraph from the Ethics of the Fathers might help Jews in their daily lives. [7]

Candidates might explain that this particular paragraph might help in determining the way in which justice should be applied.

They may consider the two stresses on ‘truth’ and ‘peace’ and how these might affect Jewish life.

Some candidates might consider the importance which is attached to these three concepts and also the instruction ‘are you to adjudicate in your gates’.

- (c) ‘Justice is more important than peace.’  
Do you agree? Give reasons to support your answer and show that you have thought about different point of view. You must refer to Judaism in your answer. [5]

Some answers are likely to focus on the separate importance of these two concepts and a consideration of which, if either, is more important.

Candidates may also consider the relative importance of these two in relation to Judaism.

*Have mercy HASHEM, our G-d, on Israel Your people; on Jerusalem, Your city, on Zion, the resting place of Your Glory; on the monarchy of the house of David, Your anointed; and on the great and holy House upon which Your Name is called. Our G-d, our Father – tend us, nourish us, sustain us, support us, relieve us; HASHEM, our G-d, grant us speedy relief from all our troubles. Please, make us not needful – HASHEM, our G-d - of the gifts of human hands nor of their loans, but only of Your Hand that is full, open, holy, and generous, that we not feel inner shame nor be humiliated for ever and ever.*

*Rebuild Jerusalem, the Holy City, soon in our days. Blessed are You, HASHEM, Who rebuilds Jerusalem (in His mercy). Amen. Amen.*

(Grace after Meals – Third Blessing – for Jerusalem)

- 3 (a) Describe what is being asked of G-d in this passage. [8]

Candidates may say that in this third blessing, for Jerusalem, G-d is being asked, not just to protect the city itself.

Some may comment that the prayer is wider than just Jerusalem and covers the city, the Temple, the house of David, and Jews themselves.

Some candidates may be able to explain the importance of these concepts in what is being sought from G-d.

**(b) Explain how the teachings in this passage might influence the life of a Jew. [7]**

Candidates may explain how this passage might strengthen the community feeling of Judaism by showing the relationship between Jerusalem and the other concepts included.

Candidates may comment that the prayer is asking G-d to help the Jews directly without assistance from others.

Some candidates may explain the last part of the first paragraph in relation to Jews being proud of their faith and of their trust in G-d.

**(c) 'Not everything can be left to G-d – people must take care of themselves.' 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 consider that although putting trust in G-d is an essential part of faith and belief it is certainly not sufficient to lead a good life.

Some may comment that to have a good life requires both devotion to G-d and effort on the part of the Jew to love G-d and follow his teachings and also to work hard to care for themselves and their family.

*Blessed are You, Hashem, our G-d and the G-d of our forefathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob; the great, mighty, and awesome G-d, the supreme G-d, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

*(Amidah paragraph 1 – Patriarchs)*

**4 (a) Describe the teachings about G-d and the patriarchs which are found in this paragraph. [8]**

Candidates may describe some or all of the various teachings in this paragraph.

Some candidates may describe the idea of the G-d of the Patriarchs and write about the relationship between G-d and the individuals.

Some candidates may write about the goodness of G-d and his creation.

Some candidates may also write about the Redeemer and may link this to the idea of the Messiah.

**(b) Explain how the teachings of the paragraphs of the Amidah which you have studied might encourage a Jew to thank G-d. [7]**

Candidates may consider that a Jew might thank G-d for the ongoing protection and love which has been shown to the Jews since the days of the Patriarchs.

Some may build on the idea of a coming Messiah and show that a Jew may thank G-d that the Messiah will eventually come.

Some candidates may consider thanking G-d for the creation of the world.

- (c) **‘Jews must never forget the past.’**  
**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.** [5]

Many candidates are likely to conclude in agreement with the statement. They may say that Jews should always be aware of their past history and the way in which G-d has guided and safeguarded the Jews.

Some may consider that some events in the past such as the Holocaust are difficult to understand and should be forgotten. Equally they could argue that events such as this must never be forgotten.

*He said to them, “Pick me up and heave me into the sea and the sea will calm down from upon you; for I know that it is because of me that this great tempest the sea is upon you.” [Nevertheless,] the men rowed hard to return to the shore, but they could not, because the sea was growing stormier upon them. They called out to Hashem, and said, “Please, Hashem, let us not perish now on account of this man’s soul and do not reckon it against us as innocent blood, for You, Hashem, as You wished, so have You done.” So they lifted Jonah and heaved him into the sea, and the sea stopped its raging. Then the men felt a great fear of Hashem; they slaughtered a sacrifice to Hashem and took vows.*

(Jonah 1:12-16)

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

Candidates may describe the storm and why G-d caused it.

Some candidates might describe the actions of both Jonah in offering to be thrown overboard and also of the men for trying to save him.

Some candidates may say that although Jonah was unwilling to carry out G-d’s wishes, the sailors were god-fearing and tried to make their peace with G-d.

- (b) **Explain how the teachings in this passage might affect the life of a Jew.** [7]

Candidates may suggest that the passage shows Jews that they must obey G-d’s instructions and that they cannot hide from G-d.

Some may comment on the men’s actions and suggest that people should always worship G-d.

Candidates might suggest that the passage shows people that they should be prepared to sacrifice themselves for others.

- (c) **‘The story of Jonah is not an account of a real event.’**  
**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.** [5]

Candidates might argue that the statement is probably true as the details of the story seem unlikely.

Some may argue that it must be a real event because it is in the Jewish Scriptures.

Some candidates may consider that it makes no difference whether the events happened or not, the importance is the teachings found in the story.

# Grade Thresholds

General Certificate of Secondary Education  
 Religious Studies (Judaism) (1932)  
 June 2008 Examination Series

## Component Threshold Marks

Component	Max Mark	A	B	C	D	E	F	G
Paper 1	64	54	48	42	36	30	24	18
Paper 2	64	60	54	48	41	34	28	22

## Syllabus Options

Paper 1, 2

	Max Mark	A*	A	B	C	D	E	F	G
Overall Threshold Marks	128	125	113	101	90	77	64	52	40
Percentage in Grade		29.5	33.8	16.0	8.2	5.9	3.3	1.6	0.8
Cumulative Percentage in Grade		29.5	63.3	79.3	87.5	93.4	96.7	98.3	99.1

The total entry for the examination was 1,103.

## Overall

	A*	A	B	C	D	E	F	G
Percentage in Grade	29.5	33.8	16.0	8.2	5.9	3.3	1.6	0.8
Cumulative Percentage in Grade	29.5	63.3	79.3	87.5	93.4	96.7	98.3	99.1

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Statistics are correct at the time of publication.

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