

Oxford Cambridge and RSA Examinations
General Certificate of Secondary Education

RELIGIOUS STUDIES C (JUDAISM) (Full Course)
PAPER 2 – Jewish Texts

1932/2

Specimen Paper 2003

Additional materials: Answer paper
Candidates answer on the answer paper.

TIME 1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

- Answer question 1 and **two** other questions.
- Write your answers, in blue or black ink, on the answer paper provided
- Read each question carefully and make sure you know what you have to do before starting your answer.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is 64.
- You will be awarded up to 4 marks in Question 1 for the quality of Written Communication

Answer question 1 and **two** other questions.

1

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים
הָאֵלֶּה לְאֹמֶר: * אֲנִכִי יְיָ הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
מִבֵּית עֲבָדִים: לֹא-יְהִי לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי: לֹא-תַעֲשֶׂה לְךָ
פֶסֶל וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם
מִתַּחַת לָאָרֶץ: לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִכִי יְיָ אֱלֹהֵי
אֵל קָנָא פֶקֶד עֵינָי אֶת-עַל-בְּנֵי עַל-שֹׁשֵׁי וְעַל-רַבְעִים לְשָׁנָי:
וְעֲשֵׂה חֶסֶד לְאֶלְפִים לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא תִשָּׂא
אֶת-שֵׁם-יְיָ אֱלֹהֶיךָ לְשׂוֹא כִּי לֹא יִנְקֶה יְיָ אֱתָךְ אֲשֶׁר-יִשָּׂא אֶת שֵׁם
לְשׂוֹא:

Exodus 20:1-7

And G-d spoke all these words, saying, I am the Lord thy G-d, who have brought thee out of the land of Mizrayim, out of the house of bondage. Thou shalt have no other gods beside me. Thou shalt not make for thyself any carved idol, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them, nor serve them: for I the Lord thy G-d am a jealous G-d, punishing the iniquity of the fathers upon the children unto the third and fourth generation of those that hate me; but showing mercy to thousands of generations of those that love me, and keep my commandments.

- (a) Describe the teachings in this passage. [8]
- (b) Explain how following these teachings might affect the life of a Jew today. [7]
- (c) 'Some of the Ten Commandments are more important than others.'

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]

וַיִּכְלֹוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
 אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-
 בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Genesis 2:1-3

Thus the heavens and the earth were finished, and all their host. And by the seventh day G-d ended his work which he had done: and he rested on the seventh day from all his work which he had done. And G-d blessed the seventh day, and sanctified it: because in it he rested from all his work which G-d had created and performed.

- (a) Describe the teachings found in this passage. [8]
- (b) Explain why this passage has such an important effect on the life of Jews who do not live in Israel. [7]
- (c) 'The seventh day was the most important day of Creation.'

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]

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ – נוֹרָא וְיָדָבָר – הוּא אֱלֹהֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה

Amidah para.1

Blessed are You, HASHEM, our G-d and 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 kindness 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.

O King, Helper, Savior and Shield. Blessed are You, HASHEM, Shield of Abraham.

- (a) What teachings about G-d are found in this paragraph? [8]
- (b) Explain how the teachings of the paragraphs of the Amidah which you have studied might encourage a Jew to thank G-d for his kindness. [7]
- (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]

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קַיָּם — עַל הַדִּין וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמַר: אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוּ בְּשַׁעְרֵיכֶם.

Ethics of the Fathers 1:18

Rabbin Shimon ben Gamaliel 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.’

- (a) Describe the origins of the Ethics of the Fathers. [8]
- (b) Explain how this paragraph from the Ethics of the Fathers might help a Jew when making important decisions. [7]
- (c) ‘The Ethics of the Fathers is not very important because it was written by Rabbis, not by G-d.’

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]

- 5 (a) Describe the main events in the book of Jonah. [8]
- (b) Explain how the story of Jonah might influence Jews in their attitudes towards other people and to G-d. [7]
- (c) ‘Jonah was a very weak man and is not a good example for people to follow today.’

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]

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MARK SCHEME

Specimen Paper 2003

INSTRUCTIONS FOR EXAMINERS

GENERAL POINTS

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

- (a) The syllabus;
- (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:

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 scripts is the concept of Positive Awarding. Therefore, marks should be awarded according to the levels for any appropriate response to any reasonable interpretation 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 is assumed that Examiners are fully conversant with the subject-matter of 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 are 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 syllabuses, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

In the case of rubric offences, where for example, the candidate has answered more questions than required, all answers must be marked and the marks for the best answers are totalled. The 'extra' answers should be annotated 'Rubric Offence'.

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 an 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 objectives. 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 issues 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. Interpretation lacking in depth, considering only one possible viewpoint. Ideas may be stated but not developed.
Level 3 5-6	An appropriate attempt to answer the question. Selection of relevant material with appropriate development.
Level 4 7-8	A good attempt to respond 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 depth. 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	An appropriate attempt to answer 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 attempt to respond 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	A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 3	An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple expression of two points of view.
Level 3 4	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 evidence and argument.
Level 4 5	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 evidence and argument.

THE ASSESSMENT OF WRITTEN COMMUNICATION

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; they use a limited range of specialist terms appropriately.
Intermediate performance	2-3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; they use a good range of specialist terms with facility.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; they use a wide range of specialist terms adeptly and with precision.

1 Exodus 20:1-7

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

There is plenty of material here for candidates to draw upon. They may comment on any of the points made in the passage as well as identifying its place at the beginning of the Ten Commandments.

- (b) Explain how following these teachings might affect the life of a Jew today. [7]**

Jews might be urged to remember their relationship with G-d and his love for them and so be more particular in keeping the mitzvot. These teachings influence every aspect of Jewish life and faith and candidates should be able to point these out.

- (c) 'Some of the Ten Commandments are more important than others.'**

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]

In fact they are all equally important but careful responses may consider this position and put forward other views. Candidates will probably respond that they are all of equal status but they might consider which ones can and cannot be broken in certain circumstances.

2 Genesis 2:1-3

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

The teachings centre on G-d's creation of the world and everything in it and, therefore in the relationship between G-d and the Jews – also, of course, in the establishment of the Sabbath. Candidates should be able to comment on this in some detail.

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

There is a lot which can be said about how both the creation in general and the institution of the Sabbath in particular has affected Jewish life and continues to do so.

- (c) 'The seventh day was the most important day of Creation.'**

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]

There is no straightforward answer to this and the candidate is free to come down on either side of the question or non. Although the seventh day was undoubtedly important, candidates may argue that all the days were equally important as part of G-d's creative act. Look for the strength of the argument.

3 Amidah para.1

- (a) **What teachings about G-d are found in this paragraph?** [8]

There is much that can be derived from this passage. Candidates might comment on the ongoing nature of G-d shown as his power, on the gifts of G-d, relationships with the patriarchs and on the future Messiah.

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

Candidates can draw from all or any of the paragraphs which they have studied. Look for the detail of explanation and the way in which G-d's kindness is shown.

- (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]

Candidates are likely not to have thought about this point. It relies on the Amidah 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 Ethics of the Fathers 1:18

- (a) **Describe the origins of the Ethics of the Fathers.** [8]

Candidates need to be able to write generally about the origins of the Ethics of the Fathers, possibly attributing it to its place in Neziqin, the fourth order of the Mishnah, placed there in order to teach a moral way of life. Credit any appropriate material.

- (b) **Explain how this paragraph from the Ethics of the Fathers might help a Jew when making important decisions.** [7]

This particular paragraph might help in determining the way in which justice should be applied and also in its stress on truth and peace. Answers should indicate the importance which is attached to these three concepts and also the instruction 'are you to adjudicate in your gates'.

- (c) **'The Ethics of the Fathers is not very important because it was written by Rabbis, not by G-d.'**

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]

This opens the question of revealed and non-revealed texts. Candidates will probably agree with the statement in degree of importance whilst questioning 'very', nevertheless arguing for the value of the rabbis' work. Mark according to LoR.

- 5 (a) Describe the main events in the book of Jonah. [8]**

There is much that can be said about Jonah: candidates are likely to comment on the principal details e.g. G-d's call to Jonah, the storm, the fish and the arrival at Nineveh.

- (b) Explain how the story of Jonah might influence Jews in their attitudes towards other people and to G-d. [7]**

Here the question is looking for some practical application in life and faith of the teachings from Jonah. There is little that can be made of the actual story of the fish – look for greater depth of understanding.

- (c) 'Jonah was a very weak man and is not a good example for people to follow today.'**

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]

Candidates might find themselves forced to agree with statement whilst wanting to argue how valuable Jonah's contribution and example are. Mark according to LoR.