

Religious Studies C

General Certificate of Secondary Education **1932/02**

Paper 2 (Jewish Texts)

Mark Scheme for June 2010

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Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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GCSE RELIGIOUS STUDIES**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	A valid attempt to answer the question. Some of the relevant information

[3–4]	will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5–6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7–8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

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

AO3

The candidates' work will show at:

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

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

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

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

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

Jonah 2:2-10**1 a) Describe the teachings that are found in this passage.****[8]**

Candidates are likely to describe the teachings in some detail.

The passage is Jonah's prayer from the belly of the fish.

The importance of prayer in Judaism might be mentioned.

They may describe how G-d is sometimes seen as intervening in human affairs.

G-d is personal and abides by the covenant.

They may say that it gives a description of what happened to Jonah.

Answers are likely to describe Jonah's continuing faith in G-d despite what has happened to him.

They may comment on his promise to be faithful in future.

b) Explain the importance for Jews of the book of Jonah.**[7]**

Candidates are likely to explain the main themes from the book of Jonah.

These may explore the idea of trying to hide from G-d.

The importance of obeying G-d's instructions may be emphasised.

The story reflects the Jewish belief in faith in G-d.

The story teaches Jews about equality in G-d's concern for Ninevah and relationships between Jews and non-Jews.

The themes of forgiveness and reconciliation are paramount, especially when it is read at Yom Kippur.

c) 'Jonah is not a good example for Jews today.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer.

[5]

Some candidates may argue that since Jonah attempted to flee G-d and avoid fulfilling his wishes Jonah is not a good example. However, others may point to the fact that since Jonah repented and prayed to G-d this makes him worthy of emulating. In particular the story of Jonah teaches that even if a person makes an error in judgement they can be redeemed.

There may be some discussion about the role of the Jew in relation to non Jews and this story highlights responsibilities which Jews may have to those who are not of the faith.

Genesis 1:26-2:3

2 a) What important ideas about G-d are found in this passage? [8]

Candidates are likely to say that this is the last part, the seventh day, of creation. Some may identify it as being a part of the first creation account.

They may refer to the unique creation of humanity in the image of G-d.

Reference may be made to the relationship between humanity and the rest of G-d's creation.

Candidates may describe the command to reproduce.

Answers are likely to focus on the goodness of G-d's creation and that G-d was pleased with it even though that is not in the quoted section.

The majority of answers are likely to focus on the creation of the Shabbat as a day of rest, first for G-d and later for creation.

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

Candidates may explain that humanity is created in the image of G-d and is therefore of paramount importance.

Humanity is under an obligation to perpetuate the species and to have stewardship over the rest of Creation.

Candidates may write about both the creation in general and also explain the institution of the Shabbat in particular.

They may make observations about the 'goodness' of creation and reflect on its significance.

They may suggest how the institution of the Shabbat has affected Jewish life and continues to do so.

**c) 'The seventh day of creation was no more important than the others.'
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]**

There is no straightforward answer to this and the candidate is free to come down on either side of the question or not.

Candidates may argue that the institution of the Shabbat has helped to ensure the survival of the Jewish people.

They may argue that days are too interconnected to make this distinction.

Alternatively, the creation of humanity might be seen as the pinnacle of G-d's creative act.

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.

Numbers 15:37-41

3 a) Describe the teachings 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.

Some may also be able to comment on the use of the phrase 'turquoise wool' and the fact that the actual colour here translated as turquoise is unknown.

They might also mention Rashi's teaching about the colour (Bava Metziah 61b)

Others may deal with the instruction to observe all the commandments in every way.

There may be description of the blessing which G-d gave in bringing the Israelites out of Egypt.

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

Candidates would be able to build their explanation of the importance on what they wrote in (a).

They may explain/consider the continuing importance of obeying all the mitzvot in general and wearing tzitzits in particular.

The importance of the tallit katan and the tallit gadol as a reminder of the mitzvot may be expressed.

They may explain the different beliefs about use of colour in the tallit.

They may reflect on the importance of the Shema in Jewish life and worship.

c) 'The Shema contains a complete statement of Jewish belief' 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 conclude that the Shema is central to prayer and life and contains the essence of Jewish belief.

The Shema teaches Jews about the central tenet of monotheism.

It contains instructions about passing on the mitzvot without which the religion may not survive.

It explains the origin of certain key traditions.

However, they will probably say that it is not a complete statement of belief.

Jews need to look to the Torah for the detail of life and belief.

Amidah 6 & 8

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

Answers will probably give a clear account of the teachings on forgiveness and repentance found in paragraph 6.

Some candidates may link this to Rosh Hashanah and/or Yom Kippur, as well as The Days of Returning.

The passage illustrates the belief in a caring and compassionate god.

In relation to paragraph 8 they may describe Jewish dependence on G-d for health and well-being.

They may describe the belief that G-d is personal and intervenes in human history.

The passage reflects the Jewish belief in the covenant relationship.

b) Explain why set prayers such as the Amidah are so important for Jews. [7]

Candidates may explain that the Amidah is of central importance in worship.

This is especially the case in services in the synagogue.

It is called the 'standing prayer' as it is said standing is a sign of respect.

It is also a statement and affirmation of the goodness and glory of G-d.

They may then comment on the other set prayers used in synagogue services and in services in the home.

Credit should be given for reference to the Alenu, Shema, Berachah, Kol Nidre and so on.

**c) 'Personal Prayers are more important than formal prayers.'
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]**

There is no obvious response to agree or disagree with this statement.

Candidates are likely to stress the importance of spontaneous prayer because people are remembering G-d in their everyday life and thanking him.

Personal prayers are closely related to the needs of the individual.

They may argue that repeating set prayers may lead to a lack of thought about what is being said.

Prayer may become a routine that lacks sincerity or a cherished ritual that enriches spiritual life.

The alternative view might be that the Rabbis thought that set prayers were necessary.

Jews may believe that saying formal prayers ensures that people do not forget the things that they should be praying about.

Grace 1st blessing

5 a) What teachings are found in this blessing.

[8]

There is much that can be derived from this passage.

Candidates might comment on the goodness of G-d and also his continuing care for the whole of creation.

G-d is seen as compassionate and merciful.

G-d continues to sustain His creation.

G-d is concerned about the material needs of his creation, rather than just their spiritual welfare.

Some are likely to place the passage in context although this is not required.

The core of the answer will probably lie in the affirmation of G-d's love in the past, now and for ever.

b) Explain how the teachings in the Grace after meals might encourage a Jew to thank G-d for other things.

[7]

Candidates can draw from all or any of the paragraphs of the Grace after meals, which they have studied.

Look for the detail of explanation and the way in which G-d's kindness is shown.

Answers may mention nourishment and creation, protection out of Egypt and the teachings about Jerusalem.

The teachings discourage Jews from taking sustenance for granted.

The Grace implies that the kindness and mercy that G-d shows to the Jews is undeserved.

Jews understand that G-d cares for all of Creation, not just humanity.

c) G-d should be thanked all the time not just after meals.

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 likely to agree with this statement but may consider the specific importance of these prayers as well as the thanks, which are given at other times.

They may argue that thanking G-d repeatedly might be impractical in everyday life.

By living a good life, Jews are showing their appreciation for what G-d has created.

It may be observed that Jews are communicating with G-d simply by obeying His commandments.

Mark according to levels or response for quality of argument.

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