Independent Schools Examinations Board

COMMON ENTRANCE EXAMINATION AT 13+

RELIGIOUS STUDIES

SYLLABUS A

MARK SCHEME

This is a suggested, not a prescriptive, mark scheme.

Wednesday 13 June 2012

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SECTION 1: INTERPRETING THE OLD TESTAMENT

Additional Guidance is based on Michael Wilcockson *Religious Studies ISEB Revision Guide* (Galore Park Publishing) and Susan Grenfell *Religious Studies for Common Entrance* (Hodder Education).

A. God, Human Nature and Covenant

The Creation Accounts

Q.	Answer	Mark	Additional Guidance
1. (a)	looking after the world for God	**2**	see AO1 assessment criteria on insert
(b)	before any shrub had appeared God created man or Adam; He made Adam from the dust of the earth and breathed life into him God planted a garden called Eden in the middle of Eden there were two trees; the tree of life and the tree of knowledge of good and evil God created all animals and birds from the ground God created a helper, Eve, for Adam so he should not be alone; God put Adam into a deep sleep and took one of his ribs from which he created woman or Eve	**6**	see AO1 assessment criteria on insert see Genesis 2: 4–22 see Wilcockson p 14
(c)	God is the creator; He makes everything humans are the focus of Creation; they are given responsibility to steward and maintain the God-given order of the world Creation is seen as very good/a place of perfection	**6**	see AO2 assessment criteria on insert see Grenfell p 7 see Wilcockson pp 14–15
(d)		**7**	see AO3 assessment criteria on insert see Grenfell pp 10–11 see Wilcockson pp 17, 102–104
Total		**21**	

The Exodus and Passover

Q.	Answer	Mark	Additional Guidance
2. (a)	way out or departure from Egypt	**2**	see AO1 assessment criteria on insert
(b)	on the tenth day of the first month each man was to get a lamb (or goat) per household; small households should share the animal was to be a perfect specimen: one year old with no defects animal to be slaughtered on fourteenth day at twilight blood to be placed on door posts and frame meat to be roasted and eaten with bitter herbs and bread without yeast nothing to be left; should be burnt instead the meal should be eaten in haste before departure	**6**	see AO1 assessment criteria on insert see Exodus 12: 1–11 see Grenfell pp 36–37 see Wilcockson p 27
(c)	the Passover meant that the people were spared from the tenth plague, the death of each firstborn son the Passover would bring about freedom from slavery and escape from Egypt it had to be remembered every year Jesus is seen as the Passover Lamb (1 Corinthians 5: 7, 'For Christ our Passover Lamb has been sacrificed.') Jesus was crucified at Passover time and his death to save sinners can be seen as reflecting the lamb whose blood was spilled to save the firstborn in each Israelite family	**6**	see AO2 assessment criteria on insert see Grenfell pp 38–39 see Wilcockson p 28
(d)		**7**	see AO3 assessment criteria on insert see Grenfell pp 45–46 see Wilcockson pp 32, 109–110, 121–122
Total		**21**	

SECTION 2: INTERPRETING THE NEW TESTAMENT

A. Jesus' Teaching

The Good Samaritan

Q.	Answer	Mark	Additional Guidance
1. (a)	a story or saying which might compare the Kingdom of God with everyday human events	**2**	see AO1 assessment criteria on insert
(b)	a lawyer asked Jesus, 'Teacher what must I do to inherit eternal life?' Jesus asked him what the Law said; the lawyer answered that he should love God and love his neighbour as himself the lawyer asked Jesus, 'Who is my neighbour?'; Jesus answered with a parable	**6**	see AO1 assessment criteria on insert see Luke 10: 25–37 see Wilcockson p 67
(c)	the traditional Jewish answer to the question 'who is my neighbour', would be 'other Jews' the point of the parable illustrates the prejudices people have about who is worthy to be considered a neighbour in Jewish law, a dead body and blood were considered religiously unclean the priest was probably on his way to the Temple and could not touch the body, otherwise he would not have been allowed into the Temple a Levite is an assistant in the Temple; like the priest he would not be allowed to touch a dead body; neither man made any effort to find out whether the man was dead or not the Samaritans were despised by the Jews and treated as racially and socially inferior the Samaritan acted generously, mercifully and out of love; he fulfilled the essence of the Jewish Law the gentile is truly committed to serve others – a big theme in Luke	**6**	see AO2 assessment criteria on insert see Grenfell p 119 see Wilcockson p 68
(d)		**7**	see AO3 assessment criteria on insert see Grenfell pp 72–73 and 146–147 see Wilcockson p 116
Total		**21**	

The Rich Young Man

Q.	Answer	Mark	Additional Guidance
2. (a)	giving up something for something of greater value	**2**	see AO1 assessment criteria on insert
(b)	the man asked Jesus what he should do to inherit eternal life; Jesus told him to keep the Ten Commandments the man said he had kept these since he was a child; Jesus challenged him to sell everything and give it to the poor the man, who was very rich, was sad and left	**6**	see AO1 assessment criteria on insert see Mark 10: 17–31 see Grenfell p 99 see Wilcockson pp 62–63
(c)	in the first century, having great wealth was a sign that you had been blessed by God the man just wants Jesus to praise him for keeping the Ten Commandments and being a good person but Jesus' challenge is to reverse the man's religious views and ask him to give to the poor as God sides with the poor, the man is being challenged to see whether he really believes in justice Jesus' disciples also fail to understand the nature of justice Jesus imposes a tough choice on them: their primary aim should be to fulfil the demands of the Kingdom of God – that might mean leaving one's family; the reward in the Kingdom of God is justice and spiritual fulfilment the parable Jesus tells illustrates an impossible problem: a camel cannot fit through the eye of a needle	**6**	see AO2 assessment criteria on insert see Grenfell p 101 see Wilcockson p 63
(d)		**7**	see AO3 assessment criteria on insert see Grenfell pp 101–103 see Wilcockson p 64
Total		**21**	

SECTION 3: WORLD RELIGIONS AND CONTEMPORARY ISSUES

Additional Guidance is based on Michael Wilcockson *Religious Studies ISEB Revision Guide* (Galore Park Publishing), Susan Grenfell, *Religious Studies for Common Entrance* (Hodder Education) and *Seeking Religion* series (Hodder Murray).

In the time available, answers will be about 60 words long.

Contemporary Issues

Q.	Answer	Mark	Additional Guidance
A1.	trained as a doctor opened her first hospice (St Christopher's) in 1967 aim to treat the whole person and their family dying is still part of life and should be treated with dignity she rejected euthanasia now there are hospices all round the world	**6**	see Wilcockson p 122 see Grenfell pp 142–143
A2.	background of slavery in the USA abolition of slavery in 1869 had not got rid of racism and prejudice black people had worse paid jobs and segregated education (in the South) King led a bus boycott, many demonstrations and a march to Washington King regarded all people to be made in God's image and therefore racism of any kind was not Christian and against human rights	**6**	see Wilcockson p 105 see Grenfell pp 40–41
A3.	innocent life has caused no harm only those who are a threat may be restrained or punished deliberate killing as in abortion or euthanasia is against the Sixth Commandment Christians taught to love one's neighbour, which means protecting the innocent and the weak	**6**	see Wilcockson pp 121–122 see Grenfell p 43, 45

Q.	Answer	Mark	Additional Guidance
F30.	work requires acting according to the five precepts, i.e. not taking life, stealing, partaking in harmful sexual activity, lying, taking drugs precepts rule out certain jobs (soldier, publican etc.) must not cause deliberate harm to the environment, nor exploit or eat animals	**6**	see Wilcockson p 180 see *The Buddhist Experience* p 51

Sikhism

Q.	Answer	Mark	Additional Guidance
G31.	he taught people how to pray, live pure lives and give generously; he taught people through songs he taught that all people are equal before God the first free kitchen or langar was founded; free meals were served to visitors	**6**	see Wilcockson p 182 see *The Sikh Experience* pp 4–7
G32.	it was prophesied that Guru Gobind Rai would save humanity he was a strong leader and challenged the emperor he restored the Sikhs' faith in God he trained Sikhs to be soldiers to protect the rights and beliefs of others the Sikhs grew in confidence under his leadership at Vaisakhi in 1699, Gobind Rai asked for volunteers who would give their heads for him; Gobind Rai said that the five volunteers had shown true faith and formed the Panj Pyares or 'five beloved ones' Gobind Rai insisted on high standards of dress Gobind Rai was murdered in 1708 CE by one of his enemies	**6**	see Wilcockson pp 183–184 see *The Sikh Experience* pp 11–13

Q.	Answer	Mark	Additional Guidance
G33.	Rahit Maryada or Rahit means discipline it is a series of rules based on the first Khalsa when Guru Gobind Singh laid down clear rules; published in 1945; it has been translated into English it explains that a Sikh is anyone who believes in one God, the teaching of the ten Gurus, the Guru Granth Sahib, baptism by Amrit and is not a member of another religion it expects Sikhs to meet together and think about gurbani, the teaching of the Guru Granth Sahib; it contains teaching on family life and the wider community	**6**	see Wilcockson pp 185–186 see *The Sikh Experience* pp 19–21
G34.	the Mul Mantra, or basic prayer, was written by Guru Nanak and is the opening section of the Japji it contains the main Sikh beliefs about God: One God, He is Truth, He is the Creator, He is timeless, the beginning and end of everything, His Spirit is throughout the universe	**6**	see Wilcockson p 186 see *The Sikh Experience* p 22
G35.	there is no set day for worship; it takes place most days worshippers approach the takht and make an offering everyone sits on the floor with crossed legs but feet must not point to the Holy Book Diwan consists of singing hymns (kirtan) from the Guru Granth Sahib everyone meditates on the Name of God and there may be talks on the teachings of the Gurus the holy sweet (Karah Parshad) is placed near the Guru Granth Sahib; Karah Parshad is made from sugar, butter and semolina at the end of the service the Japji is said; everyone faces the Guru Granth Sahib for a final reading; the final prayer asks God to accept the Karah Parshad and everyone is given some of it	**6**	see Wilcockson pp 188–189 see *The Sikh Experience* pp 32–34
Total		**18**	