



GCSE MARKING SCHEME

SUMMER 2018

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 4 - JUDAISM AND ROUTE B
C120U60-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

COMPONENT 3

MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

Question (a)

See instructions provided with indicative content.

Question (b)

Band	Band Descriptor	Mark Total
3	<p>An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	4 – 5
2	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	2 – 3
1	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark Total
4	<p>An excellent, highly detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	7 – 8
3	<p>A very good, detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	5 – 6
2	<p>A good, generally accurate explanation showing some knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	3 – 4
1	<p>A limited and/or poorly organised explanation showing limited knowledge and understanding of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	1 - 2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark Total
5	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	13 – 15
4	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	10 – 12
3	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	7 – 9
2	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language and terms and/or few sources of wisdom and authority.</p>	4 – 6
1	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use, or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1 – 3
0	No relevant point of view stated.	0

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 4 - JUDAISM**

SUMMER 2018 MARK SCHEME

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

1. (a) What do Jews mean by 'Covenant'? [2]

- A promise or agreement between two parties or people. E.g. between God and Moses.

Refer to the marking bands for question (b).

(b) Describe Jewish beliefs about God as Creator. [5]

Description of different aspects of the Creation Story in Genesis 1 will be credited.

- God is believed to have created the world and all that is in it.
- As Creator only God can give and take away life.
- God continues in the role as Creator.
- An account of the Creation is given in the Torah - Genesis 1
 - Different aspects of creation were made on different days e.g. Genesis 1: 3-5 Creation of light and dark; Genesis 1 26-28 Creation of humans and animals; on the seventh day God rested from creation.
- There are different interpretations regarding how literal the Creation story is taken.
- God is both the creator of the universe and as such transcends the universe.
- Creation is such an important aspect of the religion that it is in the beginning of the Torah.
- The Torah begins by showing how God created the world:
- Many Jews believe that the world is too wonderful to have happened by chance.
- Prayers said in Orthodox services show how God created the world: 'Blessed be He who spoke, and the world existed.'
- Each week, Jews celebrate Shabbat. This is a day not only of rest but also of the celebration of creation. Just as God rested on the seventh day, so observant Jews do not work on Shabbat.

Refer to the marking bands for question (c).

(c) Explain different Jewish beliefs about the Messiah. [8]

- Different views depending upon different traditions but also individual belief. As there are no definite teachings about the Messiah in the Torah, passages that Jews might think are relevant have to be interpreted.
- The term Messiah arises from Mashiach – meaning anointed. So implying a special role from God.
- Considered generally as the one who will bring in a new era.
- Some people believe that the new age will include rebuilding the Temple
- Many consider that the Messianic Age will bring in an age of universal peace.
- Some Jews interpret Isaiah 11:1-9 as referring to a Messiah.
- Often believed to be a physical person.
- Some believe each Jew has the ability to be a Messiah and bring about universal peace.
- For many Jews the first step to this Messianic Age is the coming of the Messiah and the resurrection of the dead.
- For some Jews a belief in the Messiah is central to their faith. Maimonides, a Jewish philosopher from the twelfth century, said that a belief in the Messiah was one of the 13 Principles of Judaism.
- This view is not shared by Reform Jews who believe that it will be the good actions of humans that will bring a Messianic Age of peace.
- In Judaism there are two main reasons why there are different views about the Messiah:
- Many believe that considerations about the Messiah is time wasted as the world to come is beyond human understanding.
- Many Jews emphasise the present rather than the Messianic age and the Messiah.
- The focus for most Jews is not on a date that the Messiah may come but the particular actions that will bring about the Messiah.
- The traditional belief is that the Messiah will be a great political leader and judge who will bring the world to an end.
- Most Jews believe he will not be a supernatural being but a human who is descended from King David.
- Many Jews believe that in every generation a person is born with the potential to be the Messiah.
- In the Tenakh, three actions of the Messiah are referred to:
 - He will bring Jews back to Israel and restore Jerusalem.
 - He will rebuild the Temple in Jerusalem which was destroyed in 70CE.
 - He will bring about a time of peace when people will live together without fighting.

Refer to the marking bands for question (d).

(d) 'Belief in the afterlife is not important in Judaism.' [15]

Discuss the statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

- Depends upon different traditions and individual beliefs and interpretations within those traditions.
- The central belief is the belief in One God as expressed in the Shema.
- The afterlife is often called Olam Ha Ba -the world to come but many different interpretations of what that might look like.
- The present life on Earth is considered as important- thus the importance of Pikuach Nefesh.
- -God is seen as a Judge of the life on Earth. For many the ten days of return at Rosh Hashanah has an impact on God as a judge before the book is sealed.
- The nature of the afterlife is not frequently considered in Judaism.
- For some the afterlife means that it is the memories of your good deeds that live on.
- Many believe that what is important is living a good life now in preparation for the world to come.
- Many believe there is no point discussing it as the ways of God are not for humans to understand.
- The Hebrew for cemetery translates as the 'house of life'.
- No specific teaching in the Torah about the afterlife.
- References to Sheol in the Torah have been interpreted by some to refer to a physical place of the afterlife. There is no consensus regarding what it looks like and who goes there.
- Difference in views regarding resurrection.
- Some believe that resurrection will come after olam ha-ba and thus give a second life.
- For some Jews there is a belief in reincarnation.
- Some argue that the resurrection of the dead will occur during the Messianic Age.
- Some argue that only the righteous will be resurrected, while others that everyone will be resurrected and then a Day of Judgement will follow.
- Some argue there is no need for a Day of Judgement after death as judgement happens every year at Rosh Hashanah.
- Some Orthodox Jews believe in a resurrection that includes the body as well as the soul being raised. This influences Jewish attitudes to cremation, organ transplants and autopsies.
- Reform Judaism has rejected a belief in resurrection and references have been taken out of prayer books and worship.

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

2. Practices

(a) What do Jews mean by the ‘Torah’? [2]

Give one mark to candidates who provide a very simple definition.
Give two marks to candidates who provide a developed definition and/or example.

- The first five books of the Hebrew scriptures
- The five books of Moses

Refer to the marking bands for question (b).

(b) Describe how Pesach (Passover) is celebrated. [5]

- Prayers are said for people who are in captivity.
- Chametz (grain products that are swollen or capable of swelling) is removed from the house and no chametz is eaten.
- Pesach is welcomed into the house with the lighting of candles.
- Families often go to the synagogue and on their return there is a special meal.
- The seder meal is a central part of the festival and is eaten on the first and second nights of the festival.
- All the readings and instructions for the seder are in a book called the Haggadah (a book containing the service used at Pesach).
- The meal begins with questions from the youngest child, asking about the Pesach rituals. The origins and symbolism are then explained.
- On the table there are many symbolic foods served on a special dish. These include:
 - a lamb bone
 - a roasted egg
 - a green vegetable to dip in salt water
 - bitter herbs made from horseradish – reflecting the bitterness of slavery
 - a paste made of chopped apples, walnuts and wine called Charoset
- Specific reference to aspects of the seder meal e.g. songs; four questions; sitting on cushions etc.

Refer to the marking bands for question (c).

(c) Explain why the home is important in Judaism. [8]

- Many festivals are celebrated in the home e.g. Pesach.
- Shabbat is brought into the home.
- It is the home where Jewish values are taught and maintained.
- It is in the home where many Jews keep kosher.
- God is believed to be as present in the home as in the synagogue.
- The mezuzah cases show the importance of the home as a spiritual and religious base.
- The significance of prayers said in the home.
- The use of the siddur at home.
- The development of Jewish identity in the home.

Refer to the marking bands for question (d).

(d) 'You have to keep kosher to be Jewish.' [15]

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

- Different opinions often to do with tradition and individual choice in that tradition.
- Jewish identity does not relate to just keeping Kosher but the religion of your parents.
- Many would see there are more important practices to show your Jewish identity than keeping Kosher e.g. belief in the one God.
- Kosher regulations are in the Torah and therefore should be obeyed
- It is not up to humankind to decide which laws to keep and which to not keep.
- For some, Judaism has to adapt to 21st century lifestyle and many of the regulations have no apparent reason.
- It does not matter if the Kosher laws are logical or not, they are believed by some to have been divinely ordained.
- The cost of keeping Kosher in many countries and trying to access Kosher food is very problematic.
- Sometimes e.g. during World War 2 and the Raid on Entebbe, kosher regulations have been set aside by Rabbis.
- With so many different food products now it is up to interpretation what is Kosher.
- There is a difference between being an observant or practising Jew and being a Jew. You can be a Jew without keeping to any of the mitzvot.