



GCSE MARKING SCHEME

AUTUMN 2020

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

INTRODUCTION

This marking scheme was used by WJEC for the 2020 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

AUTUMN 2020 MARK SCHEME

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

1. Beliefs and Teachings

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

(a) What do Jews mean by 'Shabbat'? (FULL COURSE)

A day of spiritual renewal and rest. Beginning at sunset on Friday and closing at nightfall on Saturday

(a) What do Jews mean by 'Shema'? (SHORT COURSE) [2]

- A prayer declaring a belief in one God.

Refer to the marking bands for question (b).

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

- God judges how Jews follow the mitzvot including the Ten Commandments.
- Through keeping the laws God forms a relationship with Jews.
- God judges people with justice.
- The link between God as judge and the festival of Rosh Hashanah, the Ten Days of Return and Yom Kippur.
- The importance of making amends during the Ten Days of Return before God judges.
- Credit can be given to accurate content that describes God as a Judge after death.

Where appropriate, relevant references are likely to include:

- The Torah as a source of authority and law.
- The Ten Commandments in Exodus 20:1-17.
- Psalm 5.4 states that God is a God of justice – 'You are not a God that has pleasure in wickedness'.
- The Talmud describes how God weighs the deeds and duties of each person.

Refer to the marking bands for question (c).

(c) Explain beliefs about Pikuach Nefesh (sanctity of life) in Judaism [8]

- God is the creator of all life and therefore all life is sacred.
- Only God can give and preserve life.
- Saving of life takes priority over everything.
- The majority of the mitzvah can be broken in order to save a life, including Shabbat.
- Man was made in God's image and is therefore sacred.

Where appropriate, relevant references are likely to include:

- The Torah (Genesis 1:26-27) illustrates how God created man in the image of God.
- The role of God as creator of life is explained in Psalm 139:13-15.
- Jeremiah 1:5 illustrates that God knows beings even before birth 'When I had not yet formed you, I knew you'.
- Mitzvot in the Torah are a source of authority and require the preservation of life.
- The Ten Commandments forbid the taking of life.
- The Talmud teaches that people should live, not die by the Torah. Therefore mitzvot can be broken to preserve a life. (Yoma 84b)

Refer to the marking bands for question (d).

(d) 'Belief in the Messiah is no longer important in Judaism'.

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

[15]

- There are many different opinions regarding the existence of a Messiah. Many Reform Jews do not believe in a Messiah.
- There are differences in opinion regarding the nature of the Messiah.
- Even in the twelfth century it was considered that the Messiah was late and now we are in the 21st century.
- Lack of references in the Torah mean that many Jews do not focus on the concept of a Messiah.
- How one lives one's life is more important than belief in the Messiah.
- One should not question the ways of God but focus on following the duties set out in the Torah.
- The world to come is beyond the understanding of humans so focus on the 'now'.
- For those believing in a Messianic age the coming of the Messiah is seen as the first stage.
- A belief in a Messianic Age of peace is relevant to the 21st century.
- References to false Messiahs, e.g. Shabbetai Tzvi.
- Some Jews believe it is not the Messiah who is important but the Messianic Age of peace. They can bring this age of peace and justice about by themselves through their just actions.

Where appropriate, relevant references are likely to include:

- Lack of references in the Torah mean that many Jews do not focus on the concept of a Messiah.
- Some Jews consider that references in the Tenakh to a time when the wolf and lamb lie down together (Isaiah 11:1-9) means that there will one day be a universal time of peace.
- The mitzvot do not require a belief in the Messiah.
- Maimonides declared a belief in the Messiah as one of the 13 Principles of Judaism.
- Traditional stories e.g. the paid employee waiting for the Messiah.
- In the Tenakh three passages are interpreted to explain why the Messiah is important
 - He will bring Jews back to Israel and restore Jerusalem
 - He will rebuild the Temple in Jerusalem.
 - He will bring about a time of peace.

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

2. Practices

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

(a) What do Jews mean by 'synagogue'? [2]

- House of assembly.
- A building for Jewish public prayer, study and assembly.

Refer to the marking bands for question (b).

(b) Describe two features of a Bar Mitzvah ceremony. [5]

- Public demonstration of the period of preparation and learning.
- Can take place in a synagogue or at a special place e.g. Western Wall.
- The male is called to the bimah to recite and read from the sefer Torah.
- Passage (portion) will be read in Hebrew.
- Family and friends will watch the ceremony.
- Father usually recites a statement thanking God.
- Family celebration as a part of the ceremony.
- The male must be at least 13 years old

Where appropriate, relevant references are likely to include:

- Role of rabbi as source of authority
- Importance of reading from the sefer Torah as a source of authority

Refer to the marking bands for question (c).

(c) Explain ways in which Jews worship in the home. [8]

- The home is often used for daily prayers including the recitation of the Shema and Modeh Ani.
- Most families will have a Siddur in their home which will be used for guidance, worship and personal prayer.
- The home is used for important events in the life of a Jew such as the Brit Milah ceremony.
- A Mezuzah (containing the Shema) is often affixed to each door (apart from the bathroom) symbolising God's protection of the house. Often it is used on entry and exit to remind the family should live according to the Shema.
- Shabbat is celebrated in the home and the Shabbat Queen is invited into the home as the candles are lit.
- The home is the central place for celebrating festivals such as the seder during Pesach and the building of a Sukkah at Sukkot.
- Reference might be made to the keeping of kosher kitchens.
- Use of Judaica such as mizrach.

Where appropriate, relevant references are likely to include:

- Siddur as a source of authority.
- Mitzvot of displaying the Shema.
- Prayers e.g. Shema; modeh ani.
- Reading the Torah and Haggadah.

Refer to the marking bands for question (d).

(d) 'It is easy for Jews to keep kosher dietary laws in Britain.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)
[15]

- There are different opinions between and within Orthodox and Reform traditions.
- It is difficult and expensive to get kosher food in Britain.
- The expense and practical difficulties in having a kosher kitchen.
- To be a true believer you have to expect inconveniences.
- God gave people free will to act as they want.
- Kosher doesn't just refer to dietary situations.
- It's up to the individual, their conscience and their relationship with God.
- Some Jews do not consider shechitah as being ethical, others consider it is the most humane method of animal slaughter.
- Pikuach Nefesh is more important than keeping kosher.

Where appropriate, relevant references are likely to include:

- It's a mitzvah to keep Kosher and mitzvot should be kept.
- God gave people free will to act as they want.
- The Torah (Leviticus 11:1-23) refer to the dietary laws that should be kept.
- The Torah (Exodus 23:19) is interpreted by some Jews as not mixing meat and milk together.