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# **GCSE MARKING SCHEME**

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**AUTUMN 2021**

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 3  
OPTION 4 – JUDAISM**

**ROUTE B – COMPONENT 3 – JUDAISM**

**C120U60-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2021 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.

## **EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A&B) – COMPONENT 3**

### **OPTION 4 – JUDAISM**

#### **AUTUMN 2021 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)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<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>	<b>4–5</b>
<b>2</b>	<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>	<b>2–3</b>
<b>1</b>	<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>	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<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>	<b>7–8</b>
<b>3</b>	<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>	<b>5–6</b>
<b>2</b>	<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>	<b>3–4</b>
<b>1</b>	<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>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (d)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<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>	<b>13–15</b>
<b>4</b>	<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>	<b>10–12</b>
<b>3</b>	<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>	<b>7–9</b>
<b>2</b>	<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>	<b>4–6</b>
<b>1</b>	<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>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

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

**Q.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 'Messiah'? [2]**

- The anointed one who will bring in a new era of humankind
- The one who will bring an age of universal peace.

**Refer to the marking bands for question (b).**

**(b) Describe Jewish beliefs about Shekhinah (the divine presence). [5]**

- God's presence in the world.
- Sometimes referred to as God.
- In the Torah referred to as God's dwelling on the earth.
- Some believe Shekhinah never left the Temple.
- Some believe Shekhinah followed the Jews into exile.
- Shekhinah can be in more than one place at any time.
- Often described as an inner peace.

**Refer to the marking bands for question (c).**

**(c) Explain how the Ten Commandments are important in Jewish belief and practice. [8]**

- The Ten Commandments should be kept by every Jew as they were given to Moses by God.
- The Ten Commandments deal with relationships with God and the relationships between people.
- They form the framework for Jewish belief and practices.
- Synagogues do not have statues of the human form because of the second commandment.
- Some Jews will not use the name of God because of the third commandment.
- The keeping and celebration of Shabbat is central to Jewish life.
- Jews are expected to follow the moral code in the fifth to tenth commandments.



**Refer to the marking bands for question (d).**

- (d) 'Jews believe this life matters more than the next life.' 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]**

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

- There is a diversity of belief about the after-life in Judaism.
- Many Jews do not think about the after-life as it is in the hands of God.
- There is no teaching about the after-life in the Torah so there are many different interpretations.
- The Mishnah teaches that life is a hallway waiting for the afterlife. It is important to prepare for the after-life in that hallway.
- Due to their belief in the afterlife many Jews will spend this life preparing for the afterlife through studying the Torah and observing the mitzvot.
- Considerations of the afterlife influence how Jews live their life on earth e.g. by observing the mitzvot.
- Beliefs in the resurrection are shown by many Jews each day in their daily prayers.
- Rosh Hashanah shows the link between actions in this life and judgement for the next life.

## Q.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 'mitzvot'? [2]

- The 613 duties and good deeds
- Duties given by God to Moses
- Being given an honour such as reading from the Torah

Refer to the marking bands for question (b).

(b) Describe two religious items worn for Jewish worship. [5]

Candidates may refer to any items that are worn for worship. Examples include:

- **Kippah**
  - Head covering worn by some Jewish men and women
  - Symbol of identity
  - Shape and size of the kippot depends upon individual belief.
- **Tallit**
  - Four cornered garment.
  - Has fringes attached to represent the 613 mitzvot.
  - Tallit gadol is a large garment made of wool or silk. Often called a prayer shawl.
  - Tallit katan worn under everyday clothes. It has a central hole that goes over the head and covers the front and back of the body with the mitzvot hanging down.
- **Tefillin**
  - Worn by Orthodox Jews at morning prayer.
  - Made up of two leather boxes.
  - Tefillah shel rosh is bound to the head with a strap
  - In each of the four compartments there is a scroll with a portion of the Shema.
  - Tefillah shel yad is bound with a strap to the upper arm. It has one compartment with a scroll with a portion of the Shema.
- **Kittel**
  - White linen or cotton robe
  - Worn in synagogue or at home
  - No pockets to symbolise when worn for weddings that the couple is marrying for love not what they possess.

**Refer to the marking bands for question (c).**

**(c) Explain how Jews might celebrate Pesach (Passover). [8]**

- There will be differences due to different beliefs and cultural backgrounds.
- The removal of chametz is important in the weeks leading up to Pesach. This shows that the Jews in the exodus didn't have time for their yeast to rise.
- To begin the celebrations Pesach will be invited into the house using lit candles.
- The importance of the shared seder meal on the first and second nights of Pesach.
- The use of the Haggadah to provide the structure for the seder.
- Special symbolic food including:
  - Lamb bone –symbol of sacrifice.
  - Roasted egg-symbol of new life
  - Green vegetable to dip in salt water-sign of spring
  - Bitter herbs-represents the bitterness of slavery
  - Charoset –represents the mortar the Jewish slaves had to use.
  - Matzah- represents the Israelites didn't have time for the bread to rise
- Four glasses of wine to symbolise joy.
- One glass left for Elijah who it is believed will return at the end of Passover to announce the coming of the Messiah.
- Discussions, songs and readings about the importance of freedom

**Refer to the marking bands for question (d).**

**(d) 'The synagogue is more important to Jews than the home'.  
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]**

- Both the synagogue and home are important in Jewish practice and worship.
- The synagogue is not just a place for worship. It is a place of study and social and religious events.
- The synagogue has important features central to Jewish belief e.g. aron hakodesh; torah scrolls, representations of the ten commandments.
- The ner tamid symbolises the menorah kept burning in the Temple.
- Importance of attending the synagogue at Shabbat and Yom Kippur.
- Many festivals are celebrated in the home e.g. Pesach.
- The home is where Jewish beliefs and values are learnt and reinforced e.g. pushke boxes; keeping kosher; daily prayers.
- Many Jews can't get to the synagogue regularly.
- Attending the synagogue does not mean that a Jew is living a Jewish life-style.