



GCSE MARKING SCHEME

SUMMER 2023

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

INTRODUCTION

This marking scheme was used by WJEC for the 2023 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

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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

1. Beliefs and Teachings

(a) What do Jews mean by 'Covenant'? AO1 [2]

Candidates do not need to give examples in order to be awarded 2 marks

A promise or agreement between two parties. Covenants were made between God with Noah, Abraham and Moses.

(b) Describe Jewish beliefs about resurrection. AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- There are different views depending upon tradition and individual beliefs. Many Jews believe in some form of resurrection as stated often in daily prayers and at funerals.
- Differences have emerged as different scholars have interpreted the few references in the Torah.
- Some Jews believe that the resurrection will occur during the Messianic age.
- Some Jews believe in only a spiritual resurrection not a bodily resurrection.
- There is a special reward for the righteous will be resurrected straight after death but others go through a different process.
- Maimonides believed that the those resurrected will eventually die a second death when there will be a spiritual resurrection.
- Reform Judaism has rejected a belief in either spiritual or bodily resurrection.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

Maimonides' teachings on resurrection and/or the afterlife

(c) Explain Jewish beliefs about the nature of God.

AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Candidates might make reference in their explanation to a range of beliefs about many characteristics of God (God as One, God as Judge, God as Creator, God as law giver, relationship between shekhinah) or to two characteristics in greater detail.
- A central belief of Judaism is that there is only one God. Because there is only one God, no human representations should be made that might be worshipped e.g. no statues of the prophets in synagogues.
- God is believed to be all knowing, all powerful, everywhere.
- God is the ultimate for whom respect must be shown. For example, some Jews do not write the name of God but use Hashem (the name) of the term G-D.
- God is Creator. Some Jews do not believe that God literally created everything in 6 days but that God is responsible for the creation of all existence. Some Jews believe that God created the world in 6 days as stated in the Torah.
- Celebrating God as the Creator is an important part of Judaism and happens at the festival of Rosh Hashanah and also each week at Shabbat.
- God is the Law Giver who gave the Ten Commandments to Moses. Through keeping the mitzvot Jews believe they are forming close relationships with God.
- God is the judge but also merciful. This is seen by the Ten Days of Return between Rosh Hashanah and Yom Kippur when Jews can ask for forgiveness.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

- The Torah as a source of authority and law.
- Genesis 1:1 describes God as Creator of all.
- Genesis 1:3-5 explanation of how God created the world and all life.
- Genesis 1:26-28 illustrates how God created man in the image of God.
- Prayers e.g. 'Blessed be He who spoke, and the world existed.'
- The Ten Commandments in Exodus 20:1-17.
- Man was made in God's image and is therefore sacred.
- The Shema which states the belief in God as one.
- The role of God as creator of life is explained in Psalm 139:13-15.
- The Shema prayer which is said by many Jews twice a day which states 'The Lord is One' and the use of a mezuzah in the home.

- (d) **'The most important belief in Judaism is pikuach nefesh (sanctity of 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.)
AO2 [15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Although pikuach nefesh is important there are many other beliefs that individual Jews would state as more important.
- The beliefs in Judaism cannot be considered as more or less important than each other. Only God would know. All beliefs in Judaism are important as they derive from the Torah which many Jews consider is a revelation from God.
- The importance of pikuach nefesh could be considered depending upon the situation and an example of relative morality.
- Arguments might be justified to show that any other beliefs are more important than pikuach nefesh. For example:
 - A belief in God is most important as this is the first commandment and central to all Jewish beliefs and practices.
 - A belief in the Messiah might be most important for some Jews as he is expected to bring in a time of peace.
- Pikuach nefesh is important because it is the preservation of life created by God. Therefore, a belief in pikuach nefesh must be important.
- Pikuach nefesh is so important that it takes priority over most of the other mitzvot.
- The Torah and Talmud have many teachings about the preservation of life e.g. how Shabbat can be broken if someone is ill. Showing the importance of pikuach nefesh.
- The importance of life is seen through all Jewish practice e.g. weddings and l'chaim (to life), the wishing of a 'long life' to those mourning.
- There are some mitzvot that pikuach nefesh doesn't take priority over, so those mitzvot could be seen as more important?
- Some might argue that keeping all of the mitzvot is more important
- Hillel, in the Babylonian Talmud, stated the most important belief is the treatment of others as you would like to be treated.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

Some Jews believe the Commandments were revealed by God to Moses and therefore all should be kept. Exodus 20:1-17.

References to the Torah and prayers which describe God as creator

References to individual commandments: 'Do not kill', 'Do not steal' etc.

References to the importance and nature of pikuach nefesh in the Tenakh, Talmud and other sources of authority.

The role of free will and conscience as sources of authority

Teachings of Hillel

2. Practices

(a) What do Jews mean by 'kosher'?

AO1 [2]

Candidates do not need to give examples in order to be awarded 2 marks.

Means 'fit' or 'proper'. Foods that are permitted to be eaten according to Leviticus 11. It is also used to refer to the purity of ritual objects such as Torah scrolls.

(b) Describe two features of the Brit Milah ceremony.

AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The boy is usually named at the ceremony.
- Circumcision on the 8th day after birth (usually).
- Baby is placed on a cushion on Elijah's chair.
- Baby is placed on the lap of the sandek.
- Prayers are said to show the relationship between the baby and God.
- Family occasion. In some traditions male and females will be present for the actual ceremony.
- The mohel will perform the Brit.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

Covenant with Abraham
Role of the mohel.

(c) Explain how Jews show the importance of Shabbat.

AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The importance of Shabbat is shown through the thorough preparation before Shabbat begins. This might include finishing work early, ensuring a good meal is prepared and that the house is cleaned and prepared for the welcoming of Shabbat.
- Many Jews will try to follow the commandment to remember and keep Shabbat. There might be different practices depending upon orthodoxy and cultural roots.
- Some Jews show the importance of Shabbat by doing no work unless it is a case of life and death. They might avoid cooking, driving a car or anything considered work.
- Many Jews will show the importance of Shabbat by attending the synagogue and taking part in the communal Shabbat service and listen to the reading of the portion of the Torah
- The importance of Shabbat is shown through times of reflection regarding the on-going relationship with God. It is expected that during Shabbat the 'business' of the work week is forgotten and attention is turned to spiritual matters and times of worship and contemplation. 'Shabbat shalom' is wished to others, indicating the difference between Shabbat and the rest of the week.
- Many Jews show the importance of Shabbat by welcoming Shabbat into the home through the lighting of the candles and blessings. This is followed by the Kiddush prayer recited over a cup of wine at the beginning of the meal.
- Many families try to come together for Shabbat and celebrate over a family meal which includes prayers and singing.
- The importance of Shabbat and distinction with the rest of the week is shown through the Havdallah ceremony which comes at the end of Shabbat and marks the beginning of a new week. Saying goodbye to Shabbat through the Havdallah ceremony and the spice box.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

- The role of the Shekhinah.
- Kiddush prayer.
- Shabbat portion from the Tenakh.
- Authority of the Torah scroll.
- Amidah prayer.
- Mitzvot to remember and keep Shabbat (Torah). Exodus 20:8-10.

(d) 'The most important role of the synagogue is as a place of worship.'

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

AO2 [15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The synagogue has many roles and none are more important than the others.
- Community activity is very important for synagogues which is why it is called Beth ha kneset (house of assembly).
- As the lockdowns during Covid showed, many Jewish traditions were able to conduct worship without the physical building of the synagogue but what was essential was the Jewish community.
- 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 for the communal celebration of festivals e.g. Shabbat and communal acts of remembrance e.g. Yom Kippur.
- Synagogues have many religious and community activities for people to meet and reaffirm their identity.
- The home is of more importance for many Jews e.g. keeping kosher, bringing in Shabbat, Pesach, where values are learnt.
- The synagogue has an important role in Bar/Bat Mitzvah with the reading from the Torah and other rites of passage.
- Private prayers in a synagogue is not normally a Jewish custom – the emphasis is on community prayers.
- The importance of the minyan for many Jewish communities.
- At the synagogue there will be an area for learning where Jews can discuss theological issues with the Rabbi.
- Often synagogues will have community events e.g. mitzvah days.