



GCSE MARKING SCHEME

SUMMER 2024

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

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A/B) – COMPONENT 3

OPTION 4 – JUDAISM

SUMMER 2024 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.

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

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

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks .

1. Beliefs and Teachings

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

- The five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). Regarded as the holiest books of the Tenakh.

Refer to the marking bands for question (b).

(b) Describe Jewish beliefs about God as Law-Giver. [5]

- As Law-Giver, God revealed laws and duties to Moses.
- The laws revealed by God are the duties (mitzvot) that Jews should do.
- The laws of God are recorded in the Torah and include the Ten Commandments –Exodus 20 1-17.
- The laws given by God form a framework of justice for humanity.
- Many Jews believe that God judges people by these laws.
- Many Jews believe that by achieving the laws they are obeying God and also forming a close relationship with God.
- As Law-Giver God shows his close relationship with people.

*Exodus 20:1-17 (The Ten Commandments)
The Torah which contains the mitzvot.*

Refer to the marking bands for question (c).

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

The question requires an explanation of different views about the existence and nature of resurrection.

- There have been different views throughout history
- Many Jews believe in some form of immortality of the soul, but the nature of that immortality is disputed.
- As there is no reference to resurrection in the Torah, some Jews do not believe in the resurrection.
- Some Jews interpret Daniel 12:2-4 as a belief in bodily resurrection although many Jews consider that this conflicts with scientific findings.
- Reform Judaism has rejected a belief in resurrection and references have been taken out of prayer books.
- Many Orthodox Jews believe in some form of resurrection as stated in prayers and funerals.
- Some Jews (e.g. Nachmanides and his followers) believe that there will be a resurrection and it would come after Olam Ha-Ba. Those who lived a good life would then get an additional life.

- Some Jews (e.g. Maimonides and his followers) believe the dead would die after a second death and this would be when good souls would join God.
- Some Jews believe that the resurrection will occur during the Messianic age while others believe that resurrection will follow a Messianic Age.
- Some Jews believe that only the righteous will be resurrected and then a Day of Judgement will follow.
- There are differences of belief as to whether the soul is resurrected or the soul and the body.
- Some Jews believe in a place of eternal bliss as referred to in Ethics of the Fathers.

Ethics of the Fathers 4:17 'One hour of spiritual bliss in the World to Come is better than the whole of this life.'

Teachings of Maimonides.

Teachings of Nachmanides.

Orthodox and Reform prayer books.

Daniel 12:2-4.

Refer to the marking bands for question (d).

(d) 'All Jews should believe in the Messiah (Mashiach).'

[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.)

- Judaism is a diverse religion with many different beliefs between and within traditions. There are few beliefs and practices that all Jews would believe in.
- As there are no specific references to the Messiah in the Torah or Tenakh, there are many differences of opinion depending upon interpretations of passages such as in Isaiah.
- Whether there is a Messiah or not doesn't really matter as it is more important to focus on life.
- There has been a long tradition of belief in a Messiah, e.g. Maimonides declares a belief in the Messiah as one of the 13 Principles of Judaism.
- It depends upon what is considered by the term 'Messiah' as some consider a Messiah is required to bring about a Messianic age and others consider a Messianic age is dependent upon the actions of humans.
- Only God knows if there is a Messiah or not. What is most important is following the mitzvot (duties) that have been established by God.
- Some Jews might be suspicious of beliefs in a Messiah as there have been 'false Messiahs' previously, e.g. Shabbetai Zevi.

Isaiah 11:1-9.

The Mitzvot in the Torah.

13 Principles of Maimonides.

2. Practices

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks .

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

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

Refer to the marking bands for question (b).

(b) Describe two ways Jews might keep kosher dietary laws. [5]

- Keeping the laws described in Leviticus 11:1-23.
- Not mixing meat and milk in the same meals.
- Not eating treyfah or forbidden foods such as pork or shellfish.
- Separating utensils and cooking equipment that is used for milk and meat dishes.
- Ensuring that foods do not contain treyfah and are approved as kosher.
- Eating meat that has been prepared according to the laws of shechitah (ritual slaughter of animals).

Leviticus 11.1-23.

Exodus 23.19 - 'Do not cook a young goat in its mother's milk'.

Beth Din.

Refer to the marking bands for question (c).

(c) Explain why Yom Kippur is an important festival in Judaism. [8]

The emphasis of the question is regarding why Yom Kippur is important.

- It has traditionally been the holiest day of the Jewish calendar and was the only day of the year when the High Priest, while performing the sacrificial service, entered the innermost chamber in the Temple (the holiest of Holies).
- It is the day of the year that most Jews attend the synagogue service. There are five prayer services throughout the day.
- On Yom Kippur Jews gain a perspective of how God views them and a chance to restore their relationship with God. The ten days of preparation time have given Jews a chance to reflect and prepare to atone.
- Yom Kippur gives Jews a chance to atone for their sins and opportunities to repent by confessing their sins and asking for forgiveness, so it is a time for spiritual renewal and a day of spiritual cleaning.
- An important part of the Yom Kippur service is the Yizkor (memorial service) where family and friends are remembered and charity is given in their memory.
- Yom Kippur requires Jews to make personal challenges such as fasting for 25 hours. Many do not wear leather or perfume on the day. Some Jews believe this signifies a true repentance for any wrongdoing in the past.
- The blowing of the shofar at the end of Yom Kippur signifies that at the conclusion of Yom Kippur souls are freed from sins.

Refer to the marking bands for question (d).

(d) 'Bar and Bat Mitzvah ceremonies are no longer important for Jews.'

Discuss this statement showing that you have considered more than one point of view. [15]

(Responses do not need to address both Bar and Bat Mitzvahs for full marks)

- There are differences of opinion depending upon personal and family beliefs.
- Some Jews believe that Bar Mitzvahs are important because the ceremony entitles boys to become part of a minyan and to lay tefillin and to be called to read from the Torah.
- Some Jews prefer to have a Bat Chayil rather than a Bat Mitzvah which does not include a service or readings from the Torah.
- For some Jews a dedication within a community celebration is more important and marks publicly their commitment and learning.
- For some Jews it is the preparation and learning which happens before the actual ceremony which is most important.
- Some Jews consider they aren't important as they are not referred to in the Torah.
- There has been an increasing importance attached to the ceremonies as many are now joint ceremonies to remember those murdered in the Shoah who were unable to have a Bar or Bat Mitzvah, or those in countries or circumstances who are also unable to have a ceremony.
- Many Jews consider that you become bar or bat mitzvah at a certain age whether you have the ceremony or not.
- There are other ceremonies such as confirmation and Bat Chayil that some choose to have.
- Some would argue that the ceremony is important but that the party afterwards isn't and that sometimes too much time and money is spent on the celebration.

*Synagogue
Rabbi
Torah
Tefillin
Minyan*