



GCSE MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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

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

1. Beliefs and Teachings

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

(a) What is meant by mitzvot? [2]

- The 613 laws/duties in the Torah.

Refer to the marking bands for question (b).

(b) Describe the Covenant with Moses [5]

- The Covenant between God and Moses was made on Mount Sinai.
- The Covenant reflects the special relationship between God and Moses. Moses is believed to have been the only person to see God face to face.
- The Covenant was an agreement made between God and the prophet Moses (the greatest of the Prophets).
- Within the Covenant the Ten Commandments were given.
- Within the covenant a number of promises were made by God
 - to set free Jews from slavery.
 - to make a nation of priests.
 - to make Jews his chosen people.
- The Covenant states the importance of observing and keeping the Sabbath Day as the sign of the Covenant.
- Reference might be made to Moses leading to the Promised Land with God's help and so completing the earlier Covenant made with Abraham.

Where appropriate, relevant references are likely to include:

- The Ten Commandments in Exodus 20:1-17.
- Exodus 3:11-15.

Refer to the marking bands for question (c).

(c) Explain Jewish beliefs about God as One and God as Creator. [8]

God as One

- A central belief of Judaism is that there is only one God. For example, 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.
- Although Jews believe there is only one God they believe God has different attributes.
- He is all knowing
- He is all powerful
- He is 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) for the term G-D.
- 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 as Creator

- Many Jews believe that the world is too wonderful not to have a creator and that Creator is God.
- Some Jews do not believe that God literally created everything in 6 days. What they believe, is important is to understand from the Creation story in Genesis 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.
- The Torah states that God created day, night, the earth, vegetation, humans and animals. As such God is believed to be creator of all life.
- 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.
- As God is the Creator all life therefore all life is sacred.

Where appropriate, relevant references are likely to include:

- The Torah as a source of authority and law.
- Genesis 1:1 describes God as Creator of all: "In the beginning God created the heavens and the earth."
- Genesis 1:3-5 explanation of how God created the world and all life: "God said "Let there be light" and there was light."
- Genesis 1:26-28 illustrates how God created man in the image of God: "God created man in the image of himself... male and female, he created them."
- 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: "It was you who created my inmost self and put me together in my mother's womb"

Refer to the marking bands for question (d).

(d) 'All Jews should keep the Ten Commandments.'

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]

- The relationship between Pikuach Nefesh and the Ten Commandments. All commandments can be broken if it's a case of Pikuach Nefesh.
- The laws of Moses are considered as duties rather than commands. For many Jews the Ten Commandments are seen as duties, not commandments, and therefore it is up to personal responsibility and conscience how far these should be kept.
- There are many different opinions regarding the status of the Ten Commandments.
- Some Jews believe there is a difference in keeping the Ten Commandments as stated in Exodus in the Torah and in keeping the details of the Ten Commandments as discussed in the Talmud and other Jewish sources of authority.
- Many Jews believe that all the Commandments should be kept because they are a direct revelation from God.
- Some Jews, especially Reform Jews, believe that Jewish practices have to be harmonised with modern life.
- Many Jews believe there are some Commandments that are more important than others. Many believe that as God created life it is wrong for any humans to take life.
- There are other mitzvot that are as important for many Jews e.g. keeping kosher.
- For some Jews it is very difficult to keep some of the Ten Commandments such as certain jobs and not working on Shabbat.
- Interpretations of some of the commandments has resulted in different practices e.g. the different ways that Jews might observe 'do not take the name of God in vain.'

Where appropriate, relevant references are likely to include:

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

2. Practices

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

(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 a Jewish marriage ceremony. [5]

- The first part of the marriage ceremony is the betrothal.
- The second part of the marriage ceremony (nissin) finalises the marriage.
- The signing of the ketubah (marriage contract) by the bride and groom.
- The ceremony can take place in a synagogue, home or any other appropriate place.
- The declaration in front of witnesses as the ring is placed on the bride's finger.
- The main part of the ceremony takes place under the chuppah.
- The seven blessings made in the second part of the ceremony praising God and asking for happiness for the couple.
- The stamping of glass at the end of the ceremony.

Where appropriate, relevant references are likely to include:

- Role of rabbi.
- Symbolic role of the chuppah.
- The ketubah as a legal document.
- The seven blessings.

Refer to the marking bands for question (c).

(c) Explain how Jews might keep the kosher dietary laws. [8]

Candidates might refer to a range of practices or a limited range but in depth.

- Keeping of kosher dietary laws through eating only kosher foods. There are foods that are referred to as forbidden (treifah). In Leviticus 11 treifah are identified. These are foods such as shellfish and animals that don't chew the cud or have hooves completely parted e.g. pigs.
- Keeping of kosher dietary laws through ensuring the kitchen meets kosher requirements and there are no treifah products or mixing of meat and milk products. For example, having different crockery for meat and milk dishes.
- Keeping of kosher dietary laws through not mixing meat and milk products as forbidden in Exodus 23:19.
- Keeping of kosher dietary laws by only buying kosher products. These will have a stamp on the packet to show they are kosher.
- Keeping of kosher dietary laws by eating only in restaurants which have a certificate from the Beth Din.
- Keeping of kosher dietary laws by eating only meat which has been prepared according to shechitah principles by a shochet. This practice includes the killing of the animal and the draining of blood.
- Modern appliances help Jews to keep the Jewish dietary laws e.g. apps which distinguish kosher restaurants.

Where appropriate, relevant references are likely to include:

- Leviticus 11:1-23
- The actions of the shochet
- The Torah prohibition of eating blood of animals
- Exodus 23:19 - prohibition of mixing meat and milk.
- Role of the Beth Din.

Refer to the marking bands for question (d).

(d) 'Pesach (Passover) is the most important Jewish festival.'

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 different Jews. Many Jews might say that all the festivals are important as they have a particular focus and significance.
- Pesach is an important festival as it celebrates the liberation from slavery and freedom of Jews and the miracle of their journey from Egypt.
- It is at Pesach that Elijah is expected to return to announce the coming of the Messiah.
- Pesach is a time when families can get together.
- God commanded that Pesach should be celebrated each year as a mark of freedom Exodus 12:14.
- Many other festivals could be justified as important.
- Shabbat could be considered as more important than Pesach as it occurs each week and supports the ongoing relationship with God.
- Yom Kippur could be argued as most important as this is the time of judgement and atonement.
- Reference might be made as to whether a festival celebrated in the home or synagogue is most important.

Where appropriate, relevant references are likely to include:

- God commanded that Pesach should be celebrated each year as a mark of freedom Exodus 12:14.
- The Haggadot.
- Mitzvot connected with the keeping of festivals.