GCE AS MARKING SCHEME

SUMMER 2017

AS (NEW)
RELIGIOUS STUDIES
COMPONENT 1 - OPTION C
AN INTRODUCTION TO THE STUDY OF JUDAISM
B120UC0-1

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INTRODUCTION

This marking scheme was used by WJEC for the 2017 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.

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Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, 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. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- "Candidates could include some of the following, but other relevant points should be credited."
- "This is not a checklist, please remember to credit any valid alternatives."

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.

2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.

3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes 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. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. 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.

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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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' 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. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. 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 learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

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AS Generic Band Descriptors

Band	**Assessment Objective AO1 – Part (a) questions** 25 marks *Demonstrate knowledge and understanding of religion and belief, including:* - *religious, philosophical and/or ethical thought and teaching* - *influence of beliefs, teachings and practices on individuals, communities and societies* - *cause and significance of similarities and differences in belief, teaching and practice* - *approaches to the study of religion and belief.*
5	**21-25 marks** • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language and vocabulary in context.
4	**16-20 marks** • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context.
3	**11-15 marks** • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context.
2	**6-10 marks** • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context.
1	**1-5 marks** • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary. **N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'**
0	• No relevant information.

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Band	**Assessment Objective AO2- Part (b) questions** *25 marks* *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.*
5	**21-25 marks** • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	**16-20 marks** • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	**11-15 marks** • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	**6-10 marks** • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	**1-5 marks** • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

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Option C: An Introduction to the Study of Judaism

MARK SCHEME

To be read in conjunction with the generic band descriptors provided.

Section A

1. (a) Examine the nature and purpose of the Torah within Orthodox Judaism.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Torah is understood as 'teaching'.
- It is central to Judaism and has been used though the ages and gives guidance to Jews on how God wants them to live.
- Differences between the written and oral Torah (Tenakh).
- Torah can mean different things, apart from the five books of Moses, it can also mean the Jewish Bible.
- Written in Hebrew, the oldest of Jewish languages.
- Torah as the setting of the religion and giving God's directive to the people of Israel.
- Legislation throughout and guidance for life, e.g. the book of Leviticus.
- The Torah is used during worship and festivals, and a section is read each Shabbat service.
- The Torah is seen as a teaching that can bring people back to God.
- Studied at a young age within the faith for example in the Yeshivah.
- Simchat Torah is a festival that illustrates the importance of the Torah within Judaism.
- It is seen as 'right belief' and therefore is the ultimate authority and direct word of God and therefore it is eternal, unchanging and continuing.
- Orthodox Jews accept without question that it is the direct revelation of Divine Law.
- Through study, Orthodox Jews believe that they are in contact with the will and mind of God.
- All Jewish faith is centered on the Torah, which acts as the primary way in which God communicates with his people.
- It contains all mitzvot that are required to practice the religion and means that Jews can maintain their part of the covenant with God. All Jews should live according to the 613 mitzvot and the Torah is the guide therefore for everyday life.
- Some reference could also be made to the treatment of the Sefer Torah e.g. respect shown, the ark, yad and burial.
- Its significance is shown when care is taken when copying onto new scrolls; ensuring no mistakes are made which would change the word of God.
- In his 13 principles of faith Maimonides stated in number 9 'that the law is going to be the same forever'; this is seen as traditional Orthodox opinion.

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1. (b) 'The Torah is no longer an authority within Judaism today.'

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- One line of reasoning could include the idea that there is some controversy over the status of the Torah as revealed to Moses.
- Ideas could also include reference to the differences within Orthodox and Reform views regarding the authority of all sections of the Torah.
- Arguments could include reference to the idea that Reform Judaism believe in God's revelation but attribute the authorship of the Torah to divinely inspired humans and this could lead to judgement errors. Reform Jews maintain that Judaism is not static, but developing and changing; some practices are therefore rejected if they do not serve any purpose or are helpful.
- The Torah is a tradition and way of life that has sustained the Jews for centuries.
- A strong argument could note that Moses passed on the Torah as the direct word of God.
- It is a religious icon which is of great importance within the faith.
- There have been great changes within the society and all aspects of life may not be covered or discussed within the Torah or indeed additional religious texts.
- Reform Jews have adapted some sections and omitted some laws and therefore it cannot be viewed in the same light as the Torah given by Moses.
- Many sections are not required today i.e. references to Temple worship/rituals.
- The role of the Rabbi as a source of guidance within the society should be considered.
- One argument could include the idea that the Torah does not have any legal value.
- It could be suggested that biblical laws were relevant at the time, but are no longer applicable where new ethical, moral and spiritual values have been developed. This idea was developed in the Pittsburgh Platform where some laws were rejected that had ritualistic value rather than a moral basis, which forms the arguments offered by reform Judaism.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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2. **(a)** Explain the nature and significance of the Mosaic covenant at the time of Moses.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

Some narrative is expected as background evidence.

- God established the covenant with Moses after being released from slavery in Egypt.
- Moses had a leadership role and ensured the development of faith in one God.
- Moses' role on Mount Sinai ensured his position as law giver within the faith.
- The Torah is extremely important within the faith and this was received by Moses as part of the covenant.
- Moses is referred to as 'Moshe Rabbenu' as a sign of his important role as teacher that developed from his role as the receiver of the covenant.
- It was the fourth covenant with God.
- The 613 mitzvot derive from the covenant.
- Unlike the previous covenants that had few requirements for both parties, the Mosaic covenant is more complicated with laws and rituals.
- Discussed in Exodus 19-20
- Conditional covenant made between God and Israel at Mount Sinai. It is sometime called the Sinai covenant but more often referred to as the Mosaic Covenant since Moses was God's chosen leader of Israel at that time.
- The pattern of the covenant is similar to ancient covenants of that time because it is between God and his people or subjects (Israel). At the time, God reminded people of their obligation to be obedient to His law (Exodus 19).
- The covenant set the nation of Israel apart from all other nations as God's chosen people.
- Centred on God giving his divine law to Moses.
- It was not a party contract where both parties were equal. It was given by God.

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2. **(b)** 'The Mosaic covenant remains the most important covenant for all Jews today.'

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- One view offered could be that Jews were chosen to be part of God's plan through the covenant.
- On the other hand it could be could be argued that due to God's love for his people this relationship was forged rather than Israel's deserving.
- A supporting view could include the idea that the covenant offers moral principles which are essential for the continuation of faith.
- Also, Moses emphasised the importance of Monotheism.
- Moses' covenant introduced the commandments which has laid the foundations for all moral behaviour.
- The covenant has ensured God's care throughout history and the strength of the covenant drives Judaism.
- However, the Abrahamic Covenant did ensure the most lasting outward sign of a relationship with God through circumcision.
- It could be seen as belonging to a past time in history.
- The theory of a covenant with God and the receipt of all mitzvoth is not realistic for the present time and a secular society.
- Judaism, like society is evolving and past covenants may not be relevant or viable.
- Reform Judaism had adapted some beliefs and practices therefore not all that was given to Moses is relevant.
- It could be suggested that the practices of Jews today can be seen as a development of those laws in into the lifestyles seen today.
- Also, by living according to the mitzvot, Jews can maintain their relationship with God.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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Section B

3. (a) Examine Jewish teachings about 'tzedakah' (charity).

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- All Jews have a duty to support the poor and needy – support to elderly or grown up children is also classed as tzedakah.
- Tzedakah literally means 'righteousness' in Hebrew and it is used to refer to justice, kindness, ethical behaviour etc.
- Jews are told to give generously and regularly to charity.
- Jewish welfare organisations are efficiently run e.g. Jewish Care London (or see Jewish charity guide for examples).
- Hospitality to a stranger is an obligation and Jewish households entertain others during festivals and Shabbat dinners.
- The Talmud instructs Jews to give a percentage to tzedakah, 10% of net income (Deut 26:12) and an additional sum annually.
- Tzedakah boxes can be found in homes and synagogues.
- Many Jewish youth groups collect door to door.
- Maimonides devoted 10 chapters in Mishnah Torah on tzedakah instructions – 'ladder of tzedakah'.
- High holiday prayers state that God has inscribed a judgement against all who have sinned, but teshuvah (repentance) tefilah (prayer) and tzedakah (charity) can reverse the decree.
- Duty is important within Judaism that even recipients are required to give something but should not give to the point in which they become needy.
- Torah gives guidelines on how, what, when of giving to the poor.
- The spiritual benefits are greater for the giver.
- It is seen as recognition of what God has provided.
- Some believe charitable donations have replaced sacrifices.
- Contributing to the welfare of others is central and a fulfilling part of one's identity.
- The Jews have a mandate to repair the world (Tikkun Olam) and this can be achieved through good deeds.
- Jews are not only commanded to help when there is need but should ensure that they respect the dignity of those they help (Leviticus 19:9-10).
- Giving of one's own time and effort is called gemeilut Hasidim which literally means 'the giving of loving kindness'.
- Giving to charity is important during festivals, e.g. Purim.

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3. (b) 'Prayer is more important than charity in Judaism.'

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- On one hand Amidah is a daily part of Judaism and it provides an opportunity for communicating with God rather than a practice.
- Also, the Amidah is a central prayer in the three daily services that gives guidance to worshipers of how they should approach God and therefore is important.
- Another line of reasoning could include the ideas that prayer offers direct contact with God on a daily basis, and, it is a way of showing appreciation for God regularly.
- Also, during worship, the Amidah is first recited as a silent prayer, giving any sinner a chance to atone without embarrassment.
- It does not give individuals an opportunity to boast or perform a charitable act for appearances sake only.
- Amidah is the core Jewish belief that all Jews would be aware of, and have an understanding of.
- However, in contrast tzedakah is not only charity in the financial sense but recognition of showing appreciation for what God has given.
- Also, the spirit of tzedakah encompasses all moral aspects of Judaism.
- Tzedakah is a physical way of showing appreciation, care and consideration for others.
- An alternative perspective to the statement could include the ideas that even Jews that aren't strictly observant can take part in the act of tzedakah.
- The root of tzedakah comes from justice and fairness which would be seen as a valuable and important notion within Judaism.
- Some Jewish sages have pronounced that tzedakah is amongst the highest of mitzvot, and is declared as life giving and therefore an argument that could be used in contrast to the statement.
- One perspective in support of the statement could include the ideas that even though the Torah is perceived as a primary source of communication, Jews also emphasise prayer as a way of reflecting the nature of God and therefore gives a greater understanding of what God wants them to do.
- Another line of reasoning is that reciting prayer with others in a synagogue can enhance the spiritual life of the worshiper.
- An alternative view could include the ideas that reciting prayers like the Amidah and Shema could become routine and the meaning lost and ritualistic only.
- Also, prayers not being answered could lead to the conclusion that prayer is ineffective, but on the other hand the effect of charitable acts can be seen.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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4. **(a)** Explain the significance of Rosh Hashanah within Judaism.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The focus is on God as a creator
- Reference should be made to the days of penitence prior to Yom Kippur.
- Explanation of the worship in the synagogue including readings from the Tenakh.
- The significance of the Shofar calling for sinners to repent.
- Some people visit the graves of relatives.
- General belief that Rosh Hashanah is the anniversary of creation and the time in which God forgave Adam his sins.
- Rabbis named it Yom Hadin – Day of Judgement.
- During the festival – Hatarat Nedarim where the Beth Din annul each other's vows as it is accepted that some would have been forgotten during the year.
- The practice of Tashlich, simplifies that repentance and atonement is the height of spiritual life.
- Biblical passages read – Genesis 21, 22, Numbers 29:16, Jeremiah 31:2-20.
- It is traditional to wear white and that it comes from the belief that it is a time of judgement.
- Jews present themselves before God as being clean of sin.
- The bimah and the ark in the synagogue are covered in white as a sign of repentance from sin.
- Prayer books named machzor replaces the Siddur as its theme focus on malkhiyot (kingship), zikhronot (remembrance), and shofarot (shofar blasts).
- Prayers during Rosh Hashanah emphasise the sovereignty of God.
- Jews bless each other on leaving the synagogue 'may you be written down for a good year' which makes reference to God's judgment.
- Rosh Hashanah is also observed at home; round challah is eaten to represent the crown, therefore reflecting the coronation of God as King of the World the shape also symbolises the cycle of life.
- Another custom is eating a new fruit – usually pomegranate as is it said that it contains 613 seeds which corresponds to the 613 mitzvot, and it is also hoped that Jews wish that their good deeds in the new year will be as many as the seeds in the pomegranate.

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4. (b) 'Jewish festivals do nothing to reinforce Jewish identity.'

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- Counter arguments could suggest that festivals offer links with God through history.
- Festivals can also be seen as a way of educating of the young.
- Also, Judaism is a 'living faith' and this can be shown best through festivals.
- Another line of argument could include the idea that festivals can be considered an act of worship.
- Another argument could include the idea that Judaism is rooted in tradition and history and this is displayed through the historical aspects of festivals and that the past can be seen as a basis for today.
- A counter argument could include the idea that Judaism has been described as a 'lifestyle', which suggests that identity is related to frequent rituals and practices rather than infrequent festivals.
- Candidates could include the idea that festivals are not the only way of being Jewish. There are many other ways to show identity such as attending the synagogue, daily life, rites of passage and reading the Torah and keeping kosher.
- One line of reasoning could include the view that festivals allow Jews to meet other believers and therefore are reminded of the common themes that underpin Jewish identity, and community celebration can enhance the sense of community.
- Also, the idea could be developed that festivals create home/synagogue links.
- A counter argument could suggest that some secular Jews would participate in some festivals as so not to sever links completely with the faith, but this could be a shallow observance which would be better spent with daily observance.
- In support of the statement, it could be discussed how too much dwelling on past events could lead to lack of focus in the present.
- One line of argument suggests that Jews of all branches can share a common theme.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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5. **(a)** Outline beliefs about the nature of God within Judaism.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- One of the few areas within Judaism in which there is general agreement.
- Judaism was the first religion to teach absolute monotheism, belief in only one God, a God who is indivisible, incomparable and the cause of all existence.
- The Torah begins by stating "In the beginning God created." It does not tell us who God is or how he was created.
- Existence of God is not necessarily a prerequisite for the existence of the universe. The existence of the universe is sufficient proof of the existence of God.
- God is one – as expressed twice daily through the Shema every morning and evening.
- Only one God, and if God is the cause of all existence then everything is an encounter with God.
- God is a unity – cannot be divided or described by attributes.
- Any attempt to ascribe attributes is merely an attempt to understand the infinite.
- God created the universe – Judaism rejects the dualistic idea that evil was created by Satan or some other deity. All comes from God (Isaiah 45:6-7).
- Maimonides in 'Guide for the perplexed' explains anthropomorphic references.
- Judaism maintains that God has no body (although the Talmud speaks of various parts).
- It is forbidden to represent God in physical form – idolatry.
- God is neither male/female, he is omnipresent, omnipotent, omniscient, eternal, just and merciful. He is holy and perfect and the father (all God's children).
- People are created in God's image.
- For Jews the belief in the oneness of God is the foundation of their faith. The 1st of the 10 Commandments tells Jews that they cannot worship any other Gods.

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5. (b) 'Not all of God's characteristics are meaningful for Jews today.'

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument could include the idea that we live in a world where we have greater scientific understanding of the creation of the world which goes against the creation as is shown in Genesis. Previously, God's omnipotence was the way in which existence was explained.
- Also, acts of evil such as the Holocaust and suffering in the world show the contradiction between God's characteristics. If God is all powerful and possesses goodness, how can we therefore account for all of the evil that happens frequently in our world? It is difficult to understand why God does not intervene.
- On the other hand, some of God's characteristics are easier for humans to understand. A person is more able to understand the ideas of justice and mercy as they are a general part of society. We expect to be treated fairly in our daily life and therefore we can accept that God expects moral behaviour.
- Also, the holiness of God is still relevant for Jews today, and this can be seen in the reverence shown towards God. Jews do not take the Lord's name in vain as it states in the 10 Commandments, and God's name is regarded as so holy that it is not spoken.
- Another line of reasoning could include the ideas that Jews also hold on to the belief that God's power has not limits. God still controls the universe, and this includes all of nature and the lives of humans.
- God's characteristics also set humans apart, and therefore allow Jews to know God in a spiritual and personal way which supports the view that God's characteristics are still important.
- Another argument could include the ideas that Jews believe in an eternal God who has remained constant through history as is seen in the Torah etc, and as such they accept fully God's characteristics.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised

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