



GCE A LEVEL MARKING SCHEME

SUMMER 2018

**A LEVEL (NEW)
RELIGIOUS STUDIES
UNIT 3 - OPTION C
A STUDY OF JUDAISM
1120UC0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

UNIT 3 – Option C: Judaism - Mark Scheme

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 or all 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.

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.

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.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • 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 shows an excellent standard of coherence, clarity and organisation. • 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. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • 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 shows a very good standard of coherence, clarity and organisation. • 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. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • 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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • 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. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

**GCE A LEVEL (NEW)
RELIGIOUS STUDIES**

SUMMER 2018 MARK SCHEME

Unit 3 Option C - A Study of Judaism

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

Section A

1. Explain the content, style and importance for study of the Mishnah **and** the Gemara within Judaism. **[AO1 30]**

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

Content and style

- **The Mishnah** ('a teaching that is repeated'), is a collection of oral laws containing the discussions and rulings of the sages whose teachings had previously been transmitted orally. It was edited by Judah Ha-Nasi. Its language is Hebrew and Aramaic.
- It contains legal rulings and practices upon which Jewish tradition still depends. It is organised like a law book and is split into six basic orders (sedarim): Seeds; Holidays; Women; Damages; Holy things; Purity. These are divided into volumes, chapters, and paragraphs.
- The Mishnah teaches the oral tradition by example, and is based upon halakhah. It brings to everyday reality the practice of the mitzvot as presented in the Torah. It rarely makes explicit links to scriptural texts and is therefore arranged in order of topics rather than as biblical commentary.
- **The Gemara** is a rabbinical commentary on the Mishnah. It contains both halakhah and non-legal material (aggadah). Its language is Aramaic.
- It presents the discussions of the later rabbis (amoraim). However, even though it appears that the rabbis are actually in conversation with each other, this is not the case, as in most instances the rabbis lived many centuries apart.
- It is organised in the same way as the Mishnah in six orders. They provide the starting place for the discussion of diverse topics. The style is that of a continuous flow of ideas, going off into tangents and digressions. It is a very academic text.
- The Gemara explains unclear words or phrasing; provides precedents or examples in application of the law; offers alternative opinions from sages of the Mishnah. It also introduces connections between the biblical text and the practices and legal opinions of its time; extends and restricts applications of various laws, and even adds laws that have been left out of the Mishnah.

Importance for study

- The Mishnah and the Gemara together make up the content of the Talmud. Their importance lies in the fact that both texts have enabled guidelines in the form of halakhah to be created, thus ensuring that the mitzvot that were transmitted from God to Moses can be interpreted correctly in order to remain relevant no matter how times and society have changed over the millennia.

This is not a checklist, please remember to credit any valid alternatives.

2. Examine the different ways in which Ignaz Maybaum and Richard Rubenstein have responded to the Holocaust. [AO1 30]

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

Maybaum:

- The Suffering Servant: The six million Jews who died in the camps were chosen by God to become sacrificial victims in order to bring about God's purposes for the modern world. The suffering of the Jews was the suffering of God's faithful servant for the sake of humanity.
- The holocaust was the third of three major disasters (churban) that the Jewish world has experienced. A churban ends an old era and inaugurates a period of renewal.
- The Remnant: the surviving group is compared to the redeemed at the Red Sea. Through this act of creative destruction, the Jewish people once again escape from slavery to freedom. They must change; become better Jews.
- The end of the medieval age: Jews are now accepted as part of Western civilisation and culture, and are free to make personal decisions about which aspects of Jewish tradition are spiritually significant.

Rubenstein:

- The death of God: it is impossible to believe in the God of the Abrahamic covenant after the events of the Holocaust. God had 'died' in creating the world by retracting himself into a void to make space for existence.
- The God of the Jews is the Ultimate Nothing.
- Yet Rubenstein is not calling for atheism. Jews must act to take history into their own hands, and not rely upon God's intervention.
- Jews can still find spiritual vitality through traditional Jewish observances such as the symbolic nature of sacrifice and worship. Sacrifice reminds people of moral failure; requires them to acknowledge guilt, and ultimately leads them to seek forgiveness. It focuses the attention of the community on the fact that people have assembled to share their failures and resolve to live better lives.
- Death in the concentration camps was followed by the resurrection of the Jewish people in their ancestral home. In the crisis of the Holocaust, Jews discovered that they were totally alone; nevertheless, by their own efforts they renewed Jewish existence in Zion.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'Maimonides is rightly claimed to be the most complete Jewish scholar.'

Evaluate this view.

[AO2 30]

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

- The authority in which he is held within Orthodox Judaism certainly suggests that this might be the case. For example, his 'Thirteen Principles of Faith' are widely held as a list of obligatory beliefs and have become an integral part of Orthodox worship. His Mishneh Torah, its purpose being to bring about an understanding of the Talmud that was clear and concise for Jews of the time, is regarded by Orthodox Jews as the pinnacle of halakhic writing.
- Other writings of his have also become a part of contemporary Judaism: beliefs about the nature of God; charity.
- Arguments that may be used to oppose the statement will take account of the fact that Maimonides was not without his critics. He was admired as a legal authority, but a number of Jewish scholars were troubled by some of his views they believed were out of line with traditional doctrine: e.g. his beliefs about the physical resurrection; and that knowledge of God should be based upon Aristotelian principles: evidence that not all Jews consider him to have been most representative of traditional Jewish scholarship.
- He also re-interpreted rabbinic and biblical teachings so that they conformed to the truths of reason; however this was not characteristic of traditional Jewish scholarship. He argued that nothing in the Jewish sacred writings should require people to take anything on faith.
- He was considered such a threat to Judaism and rabbinic learning that there was an attempt to prevent the study of 'The Guide for the Perplexed' and the philosophical sections of the Mishneh Torah.
- His philosophical approach made him stand out as different from the sages of his time, as well as after his death, even though he had not been the first Jewish philosopher.
- Some might consider Rashi to be the most complete Jewish scholar: his commentaries on the Bible and Talmud are still at the foundation of Jewish education to this day.
- Nevertheless, Maimonides' contributions have influenced Jewish and non-Jewish scholars alike. Current-day scholars have described him, in various ways, as one of the most outstanding giants of Jewish thought.

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

4. Evaluate the view that in Judaism women cannot be regarded as equal to men.

[AO2 30]

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

- Restrictions imposed within certain Jewish groups suggest that equality is not possible for women as long as practices such as the following still exist: e.g. divorced women not being able to re-marry; the status of agunah; women not being able to count towards the minyan; not allowed to lead public worship. These suggest a subordinate role to men.
- However, practices from the Reform movement may be presented as evidence that equality already exists. Women perform many rituals that have traditionally been reserved for men: reading the Torah in public; counting towards the minyan; serving as cantor; serving as rabbi. This is based upon the belief that the various differences between men and women in traditional Jewish law are not relevant to modern-day society and therefore are not applicable today.
- In addition, the development of the Jewish feminist movement suggests that women are taking action to bring about equality. For example, the development of small worship groups, led by lay people rather than rabbis allows women to take an active role in worship. This is an evolutionary process that exists even within the Orthodox tradition.
- Evidence also shows an increase in women attending yeshivot; this is in contrast to the traditional view that prohibits women from Talmud and Torah study.
- Another line of argument may suggest that in Orthodox Judaism women are not regarded as unequal, but that they hold a different, but equally important role within the Jewish family. Jews follow matrilineal descent, therefore Jewish mothers have a high status. Some would argue that modest dress and time for women during their menstrual cycle are examples of women being respected and honoured within the religion.
- Treating men and women differently is natural and not an example of lack of respect or honour. Orthodox Jews believe that the woman is being honoured by being treated in this way.
- It could also be argued that it depends upon whether or not the customs of some Jewish groups are regarded as being out of line with the expectations of the roles of men and women in secular society – should we be comparing them?

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

5. 'Assimilation into British society without a loss of Jewish identity is impossible.'

Evaluate this view with reference to Judaism.

[AO2 30]

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

- It could be argued that what constitutes Jewish identity is, in itself, difficult to define, and that any discussion regarding the extent to which assimilation leads to a loss of Jewish identity needs to take account of the variety of definitions offered. For example, is a person Jewish by virtue of matrilineal descent; religious affiliation; membership of the community by conversion; or ethnic/national belonging?
- According to halakhah there is no choice about whether a person is Jewish or not, as it is enough that they have been born of a Jewish mother. This does not always result in the child growing up to follow the Jewish faith, and, as a result, it could be argued that assimilation into British society would be possible without any loss of Jewish identity under these circumstances.
- Arguments should also recognise the diversity of Jewish groups within British society. Reform Jews have retained their Jewish identity as well as assimilating successfully due to their willingness to re-evaluate, and to disregard laws that they believe are no longer applicable in modern society. The lack of a requirement to keep kosher food laws or to follow the strict rules of Shabbat means that there is no difficulty in living within the norms of British society.
- On the other hand, Orthodox Jewish groups such as the Hasidim manage to retain their Jewish identity but at the cost of being unable to assimilate into British society at all. They usually live in close-knit communities; marry only Jewish partners; and educate their own children in religious schools. They have often been marked out as different and the focus for discrimination, but their communities offer strong support and they can rely upon each other so the need to assimilate is not there.
- The Jewish religion retains a foothold in Britain alongside other religious groups that are not originally a part of traditional British culture. One might argue that in a multi-cultural society such as this, there is no need to sacrifice religious identity in order to assimilate.

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

6. Evaluate the view that Judaism would not have survived without Hasidism.

[AO2 30]

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

- Hasidism's contribution to the survival of Judaism cannot be ignored. The movement came about during a period in the history of Central and European Jewry when the economy of those regions was falling apart, leading to the social and religious oppression of the Jews.
- Many Jews became trapped in dire poverty, and organised religion offered very little in the way of help or consolation. The traditional form of Jewish worship at this time was highly intellectual, lacking in emotion, and impossible to access if one were not trained in the Hebrew language. If this situation had continued then the Jewish religion might very well have died out.
- It could also be argued that the teachings of Baal Shem Tov, the founder of the Hasidic movement, had a tremendous impact on the people, bringing a form of worship which was enjoyable, practical, gave purpose to life, and related to every aspect of day to day routine.
- Hasidism is marked by extreme intensity of belief and enthusiasm in prayer and worship; it was led by charismatic figures. Moreover, it brought a new approach to Judaism whilst still basing itself in the Torah. This in turn prevented a decline in the faith, and, it could be argued, led to the survival of the Jewish religion.
- Its longevity as a religious movement is evident in its dress code; its close knit communities; and its preservation of matriarchal lineage. It could be argued that it has preserved the traditional beliefs and values of the Jewish faith.
- Evidence from the Reform movement could be used to argue that Judaism would have survived regardless. Reform belief in reinterpreting and reforming Judaism in the light of Western thought, values and culture may also have led to the survival of Judaism.
- Some may argue that Hasidism is not a true representation of the Jewish faith, and that Judaism would have survived without it because of its foundation upon the covenant relationship.
- It could also be argued that Hasidism made a significant contribution to the survival of Judaism at a time when its decline could have brought about an end to the Jewish faith in Europe. And without Hasidism, the Reform movement would never have been given the chance to adapt the religion to fit a 21st century lifestyle.

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