



GCE A LEVEL MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<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>
5 (25-30 marks)	<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.
4 (19-24 marks)	<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.
3 (13-18 marks)	<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.
2 (7-12 marks)	<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.
1 (1-6 marks)	<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>
0	<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.

WJEC GCE A LEVEL RELIGIOUS STUDIES

SUMMER 2019 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 Maimonides' significance in the history of Jewish studies. [AO1 30]

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

- Maimonides holds great authority especially within Orthodox Judaism. In order to come to an understanding of his significance, it is worthwhile considering three of his most significant works: The Thirteen Principles of Faith, The Mishneh Torah, and The Guide for the Perplexed.
- The Thirteen Principles of Faith have come to be regarded as the most famous list of principles of Judaism which answer the question 'what must a Jew believe?' They are best regarded as an unofficial creed, and have made their way into the prayer book and as a hymn. In creating them, Maimonides wished to produce a clear statement of faith in order to defend Judaism against heretical views.
- The Mishneh Torah is considered to be the ultimate manual of Jewish law, written in order to update the law of the Talmud and to make it clear and concise for the Jews of the time. Gathering its substance from the Tanakh, the two Talmuds and midrashic literature, Maimonides' goal was to take these difficult texts, and to condense them into something that almost anyone could read. It was very different in style from what had gone before, yet scholars claim that its significance is in the way in which Maimonides expounds halakhah in terms of his ethical and philosophical convictions.
- Maimonides' contribution to the history of Jewish studies is also significant for his belief that philosophical investigation should be an integral part of the Jewish faith.
- The Guide for the Perplexed was written as an attempt to help those Jews who had become bewildered by the teachings of Greek philosophy and who did not know how they could be reconciled with Jewish belief. Maimonides was convinced that if Judaism was not open to investigation and philosophical reflection then it would be likely to contain heretical ideas. He believed that the opinions of the Torah should first be known as being received through tradition, then they should be demonstrated, and that this real wisdom is the goal towards which every person should aim.
- 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.

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

2. Examine challenges for Jewish communities in Britain in relation to kashrut (purity) and dress. [AO1 30]

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

Kashrut

- British society doesn't cater for the requirements of kashrut, and it is a challenge for many Jews to get access to a wide range of kosher food products if they live in a non-Jewish area.
- For Orthodox Jews who keep kosher, all foods must be approved and certified by a rabbi. The KLBD has to supervise the manufacturing process before awarding certification. Not all food products in Britain have undergone this rigorous process and although some supermarkets in areas where there is a Jewish community might carry a limited line of kosher products, the options are limited.
- It is difficult, if not impossible, for Orthodox Jews to eat out in non-Jewish homes and restaurants due to the rules found in Leviticus 11, Deuteronomy 14 and Exodus 23:19 for example.
- Even though the KLBD offers the services of a shomer whose job it is to supervise the kitchen of non-Jewish establishments in order to ensure that all ingredients and methods of cooking are in accordance with the laws of kashrut, a great deal of time, care and attention is needed, and this is not always appropriate for the circumstances.
- There is a lack of kosher butchers, many of whom are now only found within close-knit Jewish communities. Such butchers have to be licensed by a rabbinic board which ensures that the animals have been slaughtered and the meat prepared in the required way.
- Keeping kashrut can put pressure upon Jewish children who attend non-Jewish schools, and who have non-Jewish friends. It can also bring about challenges in the workplace.

Dress

- One particular group within Judaism, Hasidic Jews, are immediately recognisable by their appearance and style of dress. As a result of their distinctive appearance, they stand out in a crowd, and their instant visibility has made them a source of ridicule and, in many cases, the victims of discriminatory, anti-Semitic action.
- The requirement for modest dress amongst Hasidic women has also been criticised as being out of line concerning attitudes to women in general in contemporary British society.
- Keeping kashrut and insisting upon a strict dress code has the potential to isolate and separate Jews from wider secular society and thus assimilation becomes a challenge; leading to some Jewish groups withdrawing into close-knit communities, and consequently being unable to adapt to the changes in modern British society.

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

Section B

3. **‘Midrash provides a precise method of interpreting the Jewish scriptures.’
Evaluate this view. [AO2 30]**

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

- Midrash presents a method of interpretation which holds an important position of authority within Judaism, and which acts as a means by which to gain a deeper understanding of the will of God through the Torah. Even though the four methods of midrashic interpretation are different in approach, all are accepted as a valid means of interpretation.
- The fact that midrashic method is based upon interpretation means that it is open to a variety of opinions which may suggest imprecision. For example, opposing rabbinic viewpoints are often found within it which offer no precise conclusion at all.
- Not all elements of midrash are as precise as each other: it could be argued that halakhah rather than aggadah shows evidence of greater precision as a method of interpretation. For example, the accepted Orthodox practice of wearing tefillin on the arm and forehead which has arisen from the interpretation of Deuteronomy 6:4-9.
- However, it could be noted that some sages, including Maimonides, rejected the use of midrash as a source of halakhah believing that it must be derived from the Oral Law, thus suggesting it is not as precise as could be hoped for.
- Some aggadic midrashim have no precise links to Jewish scripture, and often take their reading of the Jewish scriptures from interpretations that have already been made. A consequence of this is that they are exploring words or passages that are already removed from their original content. However it could be argued that they were never meant to be taken at face value, and that their purpose was to illustrate a moral or ethical point rather than to provide a precise interpretation.
- The philosophical nature of discussions surrounding questions about God may never provide a precise interpretation; and such is the characteristic of much Jewish debate. It has been said that Jewish scholars rarely seek a precise interpretation, preferring instead to look for *possible* explanations, which, in turn, open up further discussions. This can be summed up in the well-known saying, ‘Two Jews, three opinions.’ Perhaps we are measuring the wrong thing here regarding precision, as there are no right answers, only opportunities for further discussion.
- Perhaps the issue should not be about precision or imprecision, but whether or not Midrash has been successful in its purpose; that of seeking answers to contemporary problems which continue to make the connection between the eternal truths of the Torah and present-day Jewish life.

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

**4. 'The links between Zionism and Judaism are strong.'
Evaluate this view.**

[AO2 30]

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

- Both Zionism and Judaism share a common link regarding the establishment of a land which belongs to the Jewish people.
- The promise of a return to Israel is an important and recurring theme within the Jewish scriptures, as well as part of the liturgy. It might therefore appear that the goal of Zionism to return to the Land of Israel and to re-establish the Jewish nation is exactly the same as that of religious Jews. This could therefore suggest a strong link between the two.
- Zionism and Judaism differ in their motives: political Zionism saw Zion as a solution to anti-Semitism; whereas Judaism's motives are centred on a personal relationship with God rather than on the establishment of a political state.
- Herzl, who is regarded to be the founder of the modern Zionist Movement, considered sites other than the Holy Land for the establishment of a new homeland; evidence that perhaps the link is not as strong, as within Judaism there is no compromise over the place where the Jewish nation should be established, as set down in the Torah.
- Historically, Zionism has been dominated by secularist Jews who did not focus on establishing a nation which was based upon the religious needs and practices of the Jewish faith.
- A minority group within the Zionist movement offers a suggestion of a link between Zionism and Judaism: the Mizrahi party became the religious wing of the Zionist Movement and was influential in preserving the Jewish character of the State of Israel.
- There are differences of opinion about the return to Israel and the re-establishment of the Promised Land within Judaism itself. For Orthodox Jews it will only come about when the conditions of the covenant have been met; and for Haredi Jews the return to Zion must be preceded by messianic redemption.
- Reform Jews generally reject entirely the establishment of a Jewish state in Israel, based upon the dismissal of the notion that they are in exile. The aims of this Jewish denomination are not linked to those of Zionism as Reform Jews view Zionism as going against the universalistic spirit of Judaism by calling into question the loyalty of Jews to the countries in which they lived.
- An evaluation of this particular issue must also take account of one's understanding of the term 'Zionism', a label which is debatable even within Judaism. And should we expect there to be a link between Zionism and Judaism?

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

5. 'Hasidism divides Judaism.'
Evaluate this view.

[AO2 30]

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

- At its inception, Hasidism was certainly seen to be radically different from the established Judaism of the time. However its emergence needs to be understood against the historical background of the Jewish communities of eighteenth century Eastern Europe.
- Evidence of some of its practices can be used to show that it did indeed bring about a division within Judaism at that particular time, and the division is clearly illustrated by the action of the Vilna Gaon who issued a ban of excommunication against the Hasidim in 1772.
- Hasidic Jews are not the only group who have broken away from the traditional Orthodox movement, and consideration could be made of divisions that have occurred at various times in Jewish history, such as during the period known as the Enlightenment for example. The Enlightenment in particular led to a break, amongst other things, from traditional Jewish education based upon scripture, and led to the provision of a broader education for Jewish children which was aimed at easing the path of integration into the society in which he or she lived. This led to a world in which Jews were no longer unified, but one in which the Jewish people fragmented into a wide range of subgroups with differing interpretations of Jewish tradition.
- Division within Judaism need not necessarily be seen as a negative thing, and Hasidism could be viewed as having had a positive effect upon the Jewish faith in that it rejuvenated the Jews of Eastern Europe, and could be said to have saved the faith from dying out at that particular time and place.
- The Reform movement could also be viewed as divisive within Judaism with its willingness to reinterpret the covenant relationship. However it too, not unlike the Hasidic movement, has been regarded by many as having brought vitality back to the faith and the means by which to live as Jews whilst also being able to assimilate into the wider, secular society.
- In contemporary society, Hasidism has come to represent one of the truest form of Judaism, and is responsible for preserving the traditional teachings and values of the faith.
- The emergence of Hasidism should not be seen as divisive, but as part of a natural evolutionary process through which Judaism finds the most appropriate ways of surviving and existing in an ever-changing world.

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

6. 'Pikuach nefesh is totally compatible with embryo research.'
Evaluate this view with reference to Judaism.

[AO2 30]

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

- Pikuach nefesh could be considered to be totally compatible with embryo research in that it represents the teaching of Judaism about the sanctity of life: all life comes from God; therefore all life is the gift of God, and to do anything which might take away or shorten a life is looked upon as murder.
- A logical step would be to consider that any new medical procedures which are able to bring about improvement to life, or even to save a life, should be accepted under the principle of pikuach nefesh.
- The *extent* to which pikuach nefesh is compatible with embryo research is to be considered as questions and debate surrounding the use of stem cells have been raised within Judaism. For example, is it ethical to use stem cells that have come from discarded embryos?
- Objections surrounding the issue of whether a very early embryo may be sacrificed for stem cells could be considered based upon halakhic terms. If the pre-embryo is to be destroyed then it might as well be used for research purposes and life-saving work which is in accordance with the principle of pikuach nefesh. The stance of Rabbi Tendler is useful in evidence for this particular argument.
- The question as to whether or not the principle of pikuach nefesh extends as far as allowing the creation of embryos specifically as a source of stem cells could also be considered. Is it morally justifiable? Or should the value placed upon the sanctity of human life within Judaism take precedence?
- Most Jewish ethicists approve of therapeutic cloning as it has the potential to find new treatments for many debilitating and life-threatening conditions. The Union for Reform Jews in the USA passed a resolution supporting research using somatic gene therapy, basing its reasoning on the principle of pikuach nefesh.
- The possibility of cloning humans however, is not accepted by many in the Jewish tradition based upon the premise that even though it might bring about the means by which life could be improved, it could also bring with it psychological distress which would be entirely at odds with the principle of pikuach nefesh.
- It would seem to appear that the majority Jewish position is generally that pikuach nefesh is compatible with embryo research. However, any new medical technology is bound to raise ethical questions, and as the number and availability of new genetic techniques is likely to increase in the future, the means by which to measure their appropriateness will be to apply the principle of pikuach nefesh.

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