



GCSE MARKING SCHEME

SUMMER 2019

**GCSE (NEW)
RELIGIOUS STUDIES - UNIT 1
OPTION A: CHRISTIANITY AND JUDAISM
3120UA0-1**

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 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 in to any discussion or correspondence about this marking scheme.

**WJEC GCSE RELIGIOUS STUDIES - UNIT 1
OPTION A: CHRISTIANITY AND JUDAISM**

SUMMER 2019 MARK SCHEME

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.

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 due to 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. 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.

LEVEL DESCRIPTORS/ MARKING BANDS

Question 1(a) AO1

See instructions provided with indicative content.

Question 1(b) AO1

Band	Band Descriptor	Mark Total
3	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	4 – 5
2	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	2 – 3
1	A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Question 1(c) AO1

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7 – 8
3	A very good explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5 – 6
2	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy	3 – 4
1	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy	1 - 2
0	No relevant information provided.	0

Question 1(d) AO2

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.	12-15
3	A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.	8-11
2	A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated, and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	4-7
1	A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.	1-3
0	No relevant point of view stated.	0

Questions 3 (d) AO2 LIFE AND DEATH THEME ONLY

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.	12-15
3	A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.	8-11
2	A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. A satisfactory, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists. Some judgements are formulated, and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	4-7
1	A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.	1 – 3
0	No relevant point of view stated.	0

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Part A, Question 1, part (d) only

Band	Performance descriptions
<i>High performance</i> 5-6 marks	• Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall
<i>Intermediate performance</i> 3-4 marks	• Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall
<i>Threshold performance</i> 1-2 marks	• Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall
0	• The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning

PART A

QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Christians mean by 'Trinity'? [AO1 2]

- The three persons of God;
- God the Father, Son and Holy Spirit.

Refer to the marking bands for question (b).

(b) Describe Christian beliefs about Jesus as Messiah. [AO1 5]

Reference might be made to Mark 15: 1-39, but details from other accounts can also be credited.

- The Christ (Matthew 16:13-17).
- The anointed one.
- Saviour.
- The promised king from the Old Testament prophecies.
- The one who saves from sin and death...
- ...not from earthly enemies.
- Prince of Peace.
- The Son of Man prophesied in the Old Testament/Daniel (Matthew 16:13-17).
- The second Adam.
- Son of God / of the living God (Matthew 16:13-17).
- The one who brings in God's kingdom.
- His Messiah-ship is revealed by God the Father (Matthew 16:13-17).

Refer to the marking bands for question (c).

(c) Explain Christian beliefs about the Creation of the world and human beings.
[AO1 8]

A simple reciting of the content of the six/seven days should not be awarded above Band 1 (limited explanation).

Responses that only cover one of the two areas of belief referred to in the question should not be awarded above Band 3.

- They believe that it is recorded in the Genesis accounts.
- God created everything in the heavens and the earth.
- Everything was created 'out of nothing' (ex nihilo) by God.
- Six 'days', or periods, of creative activity and a seventh day of rest.
- Through the Creation account they believe God established the idea of a sacred day each week.
- There was an order of creation – light and darkness through creation of human beings.
- Human beings were created 'in the image of God.'
- Humans were placed in Eden.
- Humans were expected to obey God's command to not eat from the Tree of Knowledge of Good and Evil.
- Humans were given special responsibility for the earth, to exercise dominion and stewardship.
- God continues to sustain his Creation.
- Some Christians regard the Biblical story as literally true.
- Some Christians take a liberal view of the creation stories.
- Some Christians believe the 'Big Bang,' and regard God as its cause.

Refer to the marking bands for question (d).

- (d) 'The most important thing for Christians to do is to work for a better world.'
[[AO2 15+6]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question.

- Jesus taught love your neighbour as you love yourself.
- Jesus illustrated 'love your neighbour ...' through the parable of the Good Samaritan, Luke 10:25-37.
- Jesus commanded his followers to love each other as he had loved them.
- The love Jesus spoke about was unconditional caring for others, agapé.
- People would want to be cared for, therefore they should 'do to others...'
- Following Jesus' example; he fed the hungry, healed the sick, befriended the outcast.
- Jesus' teaching on forgiveness and reconciliation are means of making the world a better place.
- Obeying God's call to stewardship will make the physical world a better place for all.
- This life matters, not life after death.
- A Christian's first duty is to serve God.
- The Bible says to love the Lord with all your heart and soul and strength.
- Love your neighbour comes second.
- However, the Bible teaches that if people say they love God but hate their brother they are liars, so Christians must still work for the good of others.
- Jesus taught about storing up treasure in Heaven, not on earth, Matthew 6:19-21.
- However, that is done by caring for others.
- Duty to family is more important.
- Christian parents' first duty is to their children.
- Husband's/wife's first duty is to their spouse.
- Evangelism is important, to save people for the next life.
- The next world is most important, this world is short lived.
- People can never fix this world, the evil and suffering is too great.
- Absolutism - people should do the right thing / as God has commanded regardless of whether it achieves greater ends.

PART A

QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES - JUDAISM

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Jews mean by 'kippah'? [AO1 2]

- A cap worn by Jewish boys and men (and sometimes women) during services.
- Reminder of God's presence.

Refer to the marking bands for question (b).

(b) Describe the teachings of the Shema. [AO1 5]

- Believe in only one God – monotheism.
- Love God with all your heart.
- Belief in one God must be recited twice daily: 'When you lie down and when you get up' [Deuteronomy 6:7]. Jews can say it alone, or with other Jews.
- The Shema should be recited as early in the morning as possible and at night, when three stars are visible in the sky.
- It is placed in the mezuzah and found inside tefillin.
- Children should be taught the Shema from a young age and are taught about its importance.

Refer to the marking bands for question (c).

(c) Explain how Jews observe kashrut. [AO1 8]

- Ensure they do not eat treifa foods.
- Jews will not eat fish without fins and scales. 'But all creatures in the seas or streams that do not have fins and scales...you are to detest' [Leviticus 11:10.]
- Jews will not eat animals that do not chew the cud or have cloven hooves. 'You may eat any animal that has a divided hoof completely divided and that chews the cud [Leviticus 11:3].
- Observe shechitah - animals and birds that have been killed in a certain way. A shochet will slaughter animals.
- Removing the blood from animals and birds. 'And wherever you live, you must not eat the blood of any bird or animal.' [Leviticus 7:26].
- Fruit and vegetables can be eaten. Vegetables are checked for insects.
- Only eat kosher food.
- Will check for the hechsher on packets or cartons to ensure something is kosher.
- Jews will not mix milk and meat. It must not be cooked or eaten together. 'You must not cook a young goat in its mother's milk' [Exodus 23:19].
- Observe a kosher household/kitchen – separate cutlery and utensils.

Refer to the marking bands for question (d).

(d) 'All Jews should attend synagogue.'

[AO2 15]

- The synagogue is a 'house of assembly' (beit kneset), where Jews can worship and celebrate together, during Shabbat.
- Jews can gain a sense of the Shekhinah (God's presence in the world) by attending the synagogue on Shabbat.
- Attending the synagogue, on Shabbat, allows Jews to worship together and to strengthen the community.
- It is important to hear the reading of the Sefer Torah, which only takes place in the synagogue.
- The internal features of the synagogue (Ark, Ten Commandments, Bimah, Ner Tamid, Menorah), help Jews focus on prayer during Shabbat.
- It is important to hear the sermon delivered by the Rabbi during Shabbat service.
- Jews can practise their faith anywhere – this includes the home.
- The home is where children are immersed in Jewish culture from birth – children are taught about Shabbat in the home and about how to celebrate it.
- Jews can still celebrate Shabbat in their home as God's presence is everywhere.
- It can be difficult to attend the synagogue on Shabbat because of work commitments.
- Weekly Shabbat celebrations take place in the home – double portions of challah are eaten, havdalah takes place.
- It is important that a synagogue has a minyan.

THEME 1 - LIFE AND DEATH MARK SCHEME

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What is meant by 'soul'? [AO1 2]

- Spiritual part of a being.
- The part of a human that communicates with God.
- Non-physical part of a human that can live on after death.

Refer to the marking bands for question (b).

(b) Describe how religious believers might support global citizenship. [AO1 5]

The answer may relate to a specific religious charity as in the specification or generically

- Pray individually or communally.
- Hold meetings to publicise the cause.
- Raise money for long and short-term projects.
- Write letters and pressurise governments for social justice causes.
- Take part in campaigns for social action e.g. recycling projects.
- Fund volunteers to work in areas of need e.g. after natural disasters.
- Take part in short or long-term charity projects.

Refer to the marking bands for question (c).

(c) Explain from Christianity and Judaism attitudes about abortion. [AO1 8]

Christianity

- Can depend upon individual circumstances e.g. health of the woman.
- Reference to specific sacred texts.
- Different views exist due to interpretations of sacred texts and sources of authority.
- Catholic and Orthodox Christianity forbids abortion.
- Considered wrong as it takes a life and goes against the Ten Commandments.
- The Didache forbids the killing of an embryo.
- Anglican Church allows some conditions for an abortion.
- All life is precious as it is made by God.
- Only God can end life.
- The principle of 'Double Effect.'

Judaism

- Can depend upon individual circumstances e.g. health of the woman.
- Reference to specific sacred texts.
- Different views exist due to interpretations of sacred texts and sources of authority.
- Permitted for serious reasons and after consultation e.g. with a rabbi.
- The foetus is not considered a human until after birth so pikuach nefesh does not apply.
- God is the creator of all life and is the only one who can end life.

Refer to the specific marking band on p.6 for question (d).

(d) 'Euthanasia is always wrong.'

[AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religious and non-religious beliefs, such as those held by Humanists and Atheists, in your answer.)

- Reference to relative and absolute morality.
- Reference to religious implications between voluntary and involuntary euthanasia e.g. some believe that voluntary euthanasia is a form of suicide.
- Can be considered as the taking of a life which goes against religious teachings e.g. you shall not kill/murder; pikuach nefesh.
- The role of hospices and mindfulness meditation in easing suffering.
- Some consider it the kindest action and relates to free will.
- Balance between quality of life and sanctity of life.
- Dignity in Dying Movement.
- Many religions teach that God/divine power is a Creator and is the only one who can take a life.
- Acts of violence can accrue negative karma.
- The principle of 'Double Effect.'
- Karuna and working with dukkha may make euthanasia acceptable.

THEME 2 – GOOD AND EVIL

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What is meant by ‘pacifism’? [AO1 2]

- Making a decision not to take part in any violence
- Refusing to use any methods of aggression.
- Maintaining peace through methods other than war.
- The belief that any form of violence or war is unacceptable.

Refer to the marking bands for question (b).

(b) Describe from either Christianity or Judaism an example of forgiveness. [AO1 5]

Candidates may refer to a wide range of examples including of religious believers.

Martin Luther King Jnr

- Forgave people who fire-bombed his house.
- As a Christian he practised teachings from the Bible.
- Followed example of Jesus.

Gee Walker

- Forgave people who murdered her son in a racist attack.
- As a Christian, practised teachings from the Bible.
- Believes only God can judge.

Eva Kor

- Holocaust survivor who forgave the perpetrators in Auschwitz.
- Parents were killed in the concentration camp.
- She believes it is important to forgive as a form of self-healing.

Refer to the marking bands for question (c).

(c) Explain Christian and Jewish attitudes to the death penalty. [AO1 8]

Christianity

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning e.g. distinctions between liberal and conservative Christians.
- Reference to beliefs and sacred texts about the sanctity of life. Only God has the right to take life.
- References to beliefs and sacred texts about the aim of punishment.
- Specific statements from sources of authority e.g. General Synod has stated it would deplore its reintroduction.
- References to interpretations of one of the commandments –Do not kill/murder.
- Belief that only God can punish and that will happen at the end of life.
- Some denominations, e.g. Latter Day Saints, refer to the importance of keeping to the prescribed law.
- Society of Friends consider it shows a lack of respect for human life.
- Some denominations, e. g. Methodists, consider the death penalty denies the power of Christ to redeem.
- In 1997 John Paul II issued a statement saying the death penalty was acceptable under specific conditions.

Judaism

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning.
- Life is a gift from God who decides when it should end.
- The importance of pikuach nefesh - to preserve life. Reference to specific texts may be used to reinforce this view.
- Can depend upon the circumstances in the country.
- References to specific texts e. g Leviticus 24 17-20 or teachings from the Mishnah.
- State of Israel allows death penalty for a limited number of crimes, e.g. genocide.
- Reform Judaism statement declaring death penalty as repugnant.
- References to interpretations of one of the Commandments – do not kill/murder.

Refer to the marking bands for question (d).

(d) 'Reform is the main aim of punishment.' [AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

- There are different aims of punishment such as revenge and deterrence.
- Through punishment people are able to get their own back which some see as justice.
- Interpretation of teachings from Sacred Texts e.g. 'An eye for an eye'.
- Revenge does not meet the compassion that many traditions teach e.g. karuna, metta.
- The work of prison reformers to educate prisoners to aid reform.
- Jesus and other founders of religions taught the importance of forgiveness.
- Many religious believers consider it is up to a divine being to punish.
- Reform programmes can be cost effective and prevent recidivists.