



GCSE MARKING SCHEME

SUMMER 2025

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

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A/B) – COMPONENT 3

OPTION 4 – JUDAISM

SUMMER 2025 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

Question (a)

See instructions provided with indicative content.

Question (b)

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

Question (c)

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7 – 8
3	A very good, detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5 – 6
2	A good, generally accurate explanation showing some knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies. Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.	3 – 4
1	A limited and/or poorly organised explanation showing limited knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way	1 - 2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark Total
5	An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	13 – 15
4	A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies. Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.	10 – 12
3	A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.	7 – 9
2	Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies. Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.	4 – 6
1	A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little attempt or no attempt made to demonstrate how belief influences individuals, communities and societies. 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

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

For all (a) questions, credit 1 mark for a very simple definition or example and 2 marks for a developed definition with or without an example.

1. Beliefs and Teachings

(a) What do Jews mean by ‘mitzvot’? AO1 [2]

Answers may include the following points, but other relevant and accurate points must also be credited.

The term has a mix of meanings. It is often used to refer to duties (such as the 613 in the Torah) and good deeds.

Refer to the marking bands for question (b).

(b) Describe Jewish beliefs about Pikuach Nefesh (sanctity of life). AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Pikuach Nefesh takes priority over most other mitzvot.
- Pikuach Nefesh involves the setting aside of other mitzvot in order to save a life.
- All mitzvot apart from adultery, incest and idolatry can be put aside.
- The saving of life is important because Jews believe all life was created by God.
- Humans should try to preserve life because only God can take a life.

Refer to the marking bands for question (c).

(c) Explain why the Abrahamic Covenant is important for Jews. AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be made.

It is not expected that all three parts of the Abrahamic Covent will be referred to.

- Abraham is an important person in Judaism and considered the Father and founder of the Jewish people.
- The Abrahamic Covenant is made up of three main parts and each has a significance for Jewish identity.
- The part of the covenant about the Promised Land is important as this shows God's promise to give the land to the descendants of Abraham. This is referred to in Genesis.
- A part of the covenant describes the promise of descendants. This is important as God promises Abraham that nations and kings will descend from Abraham. This is described in Genesis 17.
- A further part of the covenant can be found in Genesis 12. Here God promises to bless Abraham and his descendants. An important practice connected with this part of the covenant is the rite of circumcision. This reflects a lifelong relationship between Jews and God.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

- Genesis 17:10 'Every male among you shall be circumcised.'
- Genesis 17:19 'I will establish my covenant with him (Isaac) as an everlasting covenant for his descendants after him.'
- Genesis 12:2 'I will make you into a great nation, and I will bless you.'

Refer to the marking bands for question (d).

- (d) 'The Ten Commandments are the most important teachings for Jews.'**
Discuss this statement, showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.) **AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- All teachings are important and it depends upon individual viewpoints regarding which teachings are most important.
- Many Jews might consider the mitzvot are the most important teachings as these guide Jews as to how they should live their daily life.
- Some of the Ten Commandments are not relevant to today's society.
- Even within the Ten Commandments many Jews would consider some are more important than others. For example, many would consider not being envious is not as important as not killing.
- The Ten Commandments are within the Torah which many Jews believe was a divine revelation.
- The Ten Commandments are central to the Jewish faith. They are guidance about human relationships with God and human relationships with each other.
- Many Jews believe that the Ten Commandments should be kept by all Jews. They are central to Jewish beliefs (e.g. no idolatry) and practice (e.g. keeping Shabbat).
- The Oral Torah is considered as very important by Orthodox Jews but most Reform Jews consider it as guidance for the Written Torah.

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

For all (a) questions, credit 1 mark for a very simple definition or example and 2 marks for a developed definition with or without an example.

2. Practices

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

Means 'fit' or 'proper'. Foods that are permitted to be eaten according to Leviticus Chapter 11. It is also used to refer to the purity of ritual objects such as Torah scrolls.

Refer to the marking bands for question (b).

(b) Describe the use of the Tenakh in daily life. AO1 [5]

Reference may be made to the Tenakh as a whole or to the three parts making up the Tenakh, (Torah, Nevi'im, Ketuvim).

Answers may include the following points, but other relevant and accurate points must also be credited.

- As the Tenakh contains the Torah, Nevi'im and Ketuvim different parts have special significance for individuals.
- As a whole the Tenakh is used as the central teachings. It is referred to for study, for inspiration and for guidance.
- At yeshiva and other Jewish learning centres the Tenakh will be studied for a deeper understanding of faith and practice.
- Passages from the Tenakh are read for daily guidance but also at times of celebration and suffering. They are used to reflect upon how the meaning of the stories give meaning to their own lives.
- Passages from the Tenakh are used for readings in the services and at special occasions.
- The Torah is central to Jewish life and practice. For many Jews this is considered as divine guidance and acts as a source of guidance and inspiration. Certain laws such as those related to kosher can be found in the Torah.
- The Nevi'im or Prophets teach about the history of the Jewish people and show the covenant relationship. For many Jews passages from the Nevi'im will be studied to learn more about Jewish history.
- The Ketuvim (holy writings) reflect how people behaved towards God. Stories such as Job help people to consider problems of suffering and the Psalms are often read or recited in personal and communal worship.

Refer to the marking bands for question (c).

(c) Explain why Pesach (Passover) is important in Judaism. AO1 [8]

The focus of the question is why Pesach is important and not how it is celebrated. Responses might refer to why the history of Pesach is important or why the celebration of Pesach is important. Both are creditworthy.

Answers may include the following points, but other relevant and accurate points must also be credited.

- The celebration of God's deliverance.
- A time for family and friends to join together as a symbol of community identity.
- To remember and celebrate Israelites' liberation from slavery in Egypt.
- To remember the time when God passed over the houses of the Israelites while they were slaves.
- To re-enact the story of the Passover e.g. removing chametz, the symbols on the Seder plate, reading from the Haggadah.
- To give an opportunity for the arrival of the prophet Elijah who will announce the coming of the Messiah.
- To teach children the history of the Israelites held in captivity.
- Through the Passover God showed his power through working miracles.
- The Passover reflects the relationship shown in the Abrahamic Covenant between God and the Israelites.
- God commanded it as an annual celebration (Exodus 12:14).

Refer to the marking bands for question (d).

- (d) 'Going to the synagogue is no longer important for Jews'.
Discuss this statement, showing that you have considered more than
one point of view.
(You must refer to religion and belief in your answer.) AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- The home has always been a significant place for Jewish worship and practice.
- Many practices are done in the home, such as observing kashrut.
- Many important aspects of Shabbat are celebrated in the home, such as the Friday night meal and prayers.
- By going to the synagogue Jews are forming part of a community.
- It is important in some Jewish traditions for a minyan to be present for services to take place.
- Special ceremonies such as Bar Mitzvahs happen in the synagogue.
- Many people do not live within travelling/walking distance to attend a synagogue.
- On-line synagogue services have resulted in many older people now not attending services in-person.
- By attending a synagogue service Jews can take part in the community events e.g. Kiddush.
- Although worship can happen in the home, by not attending a synagogue service breaks the relationship with the rabbi.
- Many people might choose which services to attend because work situations might make regular attendance difficult.
- Many adult Jews feel it important to accompany their children to services so that their children will feel part of their identity.
- The synagogue is more than a place for services it is also a place of community and learning.