



GCSE MARKING SCHEME

SUMMER 2018

**GCSE (NEW)
RELIGIOUS STUDIES - UNIT 1
OPTION F: CATHOLIC CHRISTIANITY AND JUDAISM
3120UF-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.

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

SUMMER 2018 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. 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.

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 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 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 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>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.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 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 |
|---|--|
| <p><i>High performance</i></p> <p>5-6 marks</p> | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <p><i>Intermediate performance</i></p> <p>3-4 marks</p> | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <p><i>Threshold performance</i></p> <p>1-2 marks</p> | <ul style="list-style-type: none"> • 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 |
| <p>0</p> | <ul style="list-style-type: none"> • 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 - CATHOLIC 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 Catholics mean by 'omnibenevolence'? [2]

- The state of being all-loving
- The state of being infinitely good
- Relating to God e.g. God is all loving

Refer to the marking bands for question (b).

(b) Describe the teachings of Jesus about love. [5]

Candidates may make reference to, e.g. Luke 10:25-37: The Parable of the Good Samaritan. Accept any relevant references to Jesus' teachings or the personal example set by Jesus which teaches about love.

- The love Jesus teaches about is agape – selfless love – as demonstrated by his life and death.
- The love that the Samaritan shows to the Jew is the love that God wants us to show.
- Love the Lord your God with all your heart.
- Love your neighbour as yourself.
- Extend love to those who would normally be your enemy.
- Showing love means being charitable and helping those in need.
- The new commandment given by Jesus: Love one another as I have loved you.
- By showing this love it will demonstrate discipleship to the rest of the world.
- Reference to the personal example of Jesus

Refer to the marking bands for question (c).

(c) Explain the main features of the Catholic Mass.

[8]

- The Mass is in two main parts: the Liturgy of the Word and the Liturgy of the Eucharist.
- The Liturgy of the Word: during the first part of the Mass the congregation are being prepared to receive the Body and Blood of Christ by confessing their sins (penitential rite) and listening to what God has to say to them through readings from the Bible and the priest's homily or sermon.
- Prayers are said for the work of the Universal Church.
- The Liturgy of the Eucharist: this consists of the offertory, the Eucharistic prayer (including the consecration, the Our Father and Communion).
 - The Offertory: this involves bringing to the altar the gifts of bread (hosts) and wine, and other gifts as appropriate.
 - The Eucharistic prayer: the priest consecrates the bread and wine through using the words of Jesus at the Last Supper.
 - The Our Father: the congregation repeat the words that Jesus taught the disciples
 - The Rite of Communion: Catholics receive the body and blood of Jesus given out by the priest and Eucharistic ministers.
- The word 'Mass' comes from the Latin *missa* which means 'sent out' because at the end of the Mass the priest gives the final blessing and 'sends out' the congregation to spread the word of God in their daily lives.

Refer to the marking bands for question (d).

(d) 'It is impossible to forgive everyone.'

[15+6]

Discuss the statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

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

- It may seem impossible to forgive those who are one's enemies. Jesus teaches to love your enemies and this includes forgiveness.
- Some crimes against humanity are so bad that it seems that they could not possibly merit forgiveness. However, candidates may use examples such as that of Mr Wilson at Inniskillen.
- If a person is unrepentant of sin and remains an enemy it may seem that forgiveness is not merited for that person.
- Forgiveness of everyone is for God and not for humans although we are all made in *imago dei*.
- Christianity teaches that forgiveness may be difficult but it is certainly not impossible.
- Christians take their lead from Jesus himself who, they believe, as God incarnate, became human for the sake of humanity and went through trial and tribulation. Jesus' words on the cross were to pray for forgiveness even for those who hated him. He said, 'Father forgive them, for they know not what they do'. He was able to do this because, in doing it, God was glorified and his everlasting love demonstrated.
- Jesus taught that people should love their enemies and pray for those who persecute them. This seems like an impossibility, but in actual fact, if they do so it may help to break down barriers and help them to see things from God's perspective.
- Jesus taught that one should forgive others 70x7 so no matter how much a person has been hurt, the possibility of forgiveness must be there.
- Jesus teaches in the Lord's Prayer that, before asking for forgiveness for sins, a person should already have forgiven others for the sins they have committed.
- Catholics believe that they need forgiveness in order to be reconciled to God – atonement. Regular confession of sin is important for forgiveness to become effective in one's daily life – Jesus' teaching in the Lord's Prayer. The whole of the Catholic faith is based on the concepts of forgiveness and reconciliation. Forgiving others is a pre-requisite of receiving personal forgiveness.
- Pope Benedict XVI '... consequently, it is not the fact that we have never erred but our capacity for reconciliation and forgiveness which makes us saints.'
(Matthew 5:13 & 18, 43-44; 6; 8:21-22, Luke 23:34)

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 'Shema'? [2]

- A prayer declaring Jewish faith that is said by many Jews twice a day.
- The Shema is placed in the Mezuzah case and tefillin.
- The Shema states that there is only one God and you must love God.
- The Shema states that there is only one God and you must love God.

Refer to the marking bands for question (b).

(b) Describe Jewish teachings about God. [5]

- God is creator and is eternal.
- Jews believe that God created the world out of nothing (ex nihilo).
- Jews believe in one God (monotheism).
- God is everywhere, all the time (omnipresent).
- God can do anything at all (omnipotent). Everything in the world is under God's control.
- Judges and forgives (omnibenevolent)
- Knows everything about everyone (omniscient).
(Genesis 1:3-5, Exodus 20:1-17)
- God is transcendent.
- Credit reference to the Ten Commandments and the Shema as teachings about God

Refer to the marking bands for question (c).

(c) Explain the ways in which Jews celebrate Shabbat in the home. [8]

- The woman (women) of the house lights two candles to welcome Shabbat.
- There will be a special Friday night meal.
- The man of the house will start by reciting Kiddush over the wine to sanctify Shabbat and then over the two loaves of challah bread.
- The bread is then slightly dipped into salt.
- Wine is used to symbolise the sweetness and joy of the day.
- Orthodox Jews will not do any work on Shabbat and the family may study the Torah together.
- Reform Jews may use the day for the family to relax together.
- Havdalah (separation): a spice box is smelt to refresh the soul after Shabbat and also to wish each and every one a sweet week ahead.
- The blessing over the candle shows that Jews are allowed to light a fire once more. The candle is then put out by dipping it into the wine.
(Exodus 20:8-10)

Refer to the marking bands for question (d).

(d) 'Jewish food laws are easy to follow.'

[15]

Discuss the statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

- It may be easier to obtain kosher food in a multi-religious society.
- Obtaining kosher food may be difficult in certain areas where there is a very small Jewish community.
- The food laws have been observed for so long, they are easy to follow.
- It may cause difficulties when socialising with non-Jewish friends.
- There may be problems at school or in work obtaining kosher food.
- There are fewer restaurants available for kosher food.
- Separation of milk and meat (Leviticus 11:1-24) may prove difficult.

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 quality of life? [2]

- When a person feels of value and able to contribute to life
- The extent to which life is meaningful e.g. free from pain
- The ability to be able to take the opportunities life offers

Refer to the marking bands for question (b).

(b) Describe, from Catholic Christianity or Judaism, attitudes to environmental responsibility [5]

Christianity and Catholic Christianity

- References to interpretation of teachings in Genesis 1 and 2.15, Psalm 8.6
- Role of stewards
- Praise God through care for the environment
- Important to be pro-active e.g. set up organisations to care for the environment
- References to festivals such as Harvest
- Role of dominion and interpretation of 'ruling over' nature
- Importance of caring for the planet as God-given

Judaism

- Reflected in the festival of Tu B'Shevat
- Reflected in the story of Honi and the Carob Tree - importance of sustaining for the future
- Using earth's resources wisely - bal tashchit
- Connection with tikkun olam

Refer to the marking bands for question (c).

(c) Explain, from Catholic Christianity and Judaism, beliefs about life after death. [8]

Christianity and Catholic Christianity

- Eternal life after death for believers in either spiritual or bodily form
- Entrance to heaven depends upon responses to Jesus and actions on earth
- Belief in some form of a Judgement Day
- Different interpretations amongst Christians of Heaven, Hell and Purgatory
- Reference to teachings of 1 Corinthians 15:42-44

Judaism

- Diversity of views regarding the nature of the afterlife
- Some believe there is a spirit world into which all souls immediately go after death
- What happens in the next life is governed by what has happened in this.
- Jewish cemeteries called House of Life symbolising death is not the end.
- Some believe in the resurrection of the Dead as set out by Maimonides in the 13 Principles

Refer to the specific marking bands for this question on page 6 (Life and Death).

[15]

(d) 'Religious stories about the creation of the universe are no longer important.'

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religious and non-religious belief in your answer)

- For some the creation stories are fundamental truths and truth can never be out of date
- The teachings from the stories are more important than the actual message
- The relationship between the Big Bang Theory and creation stories
- Arguments made by Dawkins and Hawking
- References to evolution
- Arguments showing conflict between evidence from science
- Arguments showing compatibility between science and creation stories.

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 justice?** [2]
- A fairness where everyone has equal provision
 - Where people are treated fairly

Refer to the marking bands for question (b).

- (b) **Describe the work of prison chaplains.** [5]
- To give pastoral care and support for prisoners- examples may be given
 - To support them with rehabilitation such as working with parole officers
 - Some chaplains are religious and will read sacred texts with prisoners
 - Some chaplains provide religious services or pray with prisoners

Refer to the marking bands for question (c).

- (c) **Explain Christian and Jewish attitudes to taking part in a conflict.** [8]

Christianity and Catholic Christianity

- Differences depending upon denomination and also personal conviction and conscience
- Example and teachings of Jesus
- Jesus called on people to be 'peacemakers' e.g. Matthew 5:9
- Teachings of St Thomas Aquinas on the Just War and the conditions of the Just War
- The importance of inner peace is reflected in the Psalms and in the Eucharist
- Some denominations are pacifist and usually won't take part in wars e.g. Mennonites, The Society of Friends, Jehovah Witnesses
- Dependent upon sources of authority e.g. The Pope

Judaism

- Peace is regarded as the ideal state
- Attempts must have been made to create peace first
- Obligatory war- where Jews have been commanded by God to take part in a war e.g. fighting against the Canaanites
- Defensive wars- to defend themselves and the nation
- Optional wars- fighting undertaken for very good reasons
- Reference may be made to local and global Jewish Peace Activities

Refer to the marking bands for question (d).

(d) 'Religious beliefs cannot help those who are suffering'. [15]

Discuss this statement showing that you have considered more than one point of view

(You must refer to religious and non-religious beliefs in your answer)

- For some, answers can be found in the interpretation of religious texts and psalms from leaders and founders' lives e.g. life of Jesus
- Some members of religions refuse hospital treatment due to religious beliefs
- Importance of private and corporate prayer
- Belief in miracles
- Role of pilgrimage and examples of suffering decreasing e.g. Lourdes
- Suffering can result in a loss of faith