



GCE MARKING SCHEME

SUMMER 2016

RELIGIOUS STUDIES

RS1/2 WR

INTRODUCTION TO WESTERN RELIGIONS

1347/01

INTRODUCTION

This marking scheme was used by WJEC for the 2016 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.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. The standard of subject content and quality of language to be expected is that of a student midway through an A Level course. In other words, the AS standard is above GCSE but below A Level.
5. All part-answers on the examination paper should be treated equally in terms of demand and attribution of marks.
6. Where a **single** relevant statement has been made in an AO1 response, Level 1 should be awarded. However, a single relevant statement would not justify the top mark of the Level being awarded.
7. Aim to use the full mark range. Do not hesitate to award maximum marks to responses that meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.
8. It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.
9. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

METHODS OF MARKING

10. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
11. No half marks or bonus marks are to be awarded under any circumstances.
12. A ringed total, indicating the total marks gained in responses to both parts of a question, should be shown at the end of each complete answer.
13. Any written comments on scripts should be factual, preferably using the terminology found in the level descriptors. It is important that such terminology is only from the descriptor of the level awarded (e.g. *bare outline* is only applicable to AO1, Level 2). No reference should be made to the possible grade achieved and no derogatory comments should be made.
14. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
15. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
16. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

SAMPLE SCRIPTS

17. Send ten scripts to the Principal Examiner (with a **stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. Please ensure that the correct postage is put on the envelopes.
18. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
19. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
20. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

EXAMINER'S REPORT

21. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. This is **essential**, not optional. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question is answered well or badly is of no value unless accompanied by some specific explanation.

GENERIC LEVEL DESCRIPTORS

Level	Units 1 and 2 AS AO1 Descriptor	Marks
7	A thorough answer in the time available; an accurate and relevant treatment of the topic, showing thorough knowledge and understanding. Effective use is made of well-chosen evidence and examples where appropriate. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	30-28
6	A fairly full answer in the time available, including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Apt use is made of evidence and examples where appropriate. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	27-25
5	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Some use is made of evidence or examples where appropriate. Form and style of writing are suitable. Most of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	24-20
4	A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	19-15
3	Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate.	14-10
2	A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	9-5
1	Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	4-1
0	No accurate, relevant knowledge or understanding demonstrated.	0

Level	Units 1 and 2 AS AO2 Descriptor	Marks
7	A thorough response to issue(s) raised in the time available. Different views are analysed and evaluated. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	15-14
6	A fairly full response to issue(s) raised in the time available. Different views are considered, with some critical analysis or comment. The argument is adequately supported by reasoning and/or evidence. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	13-12
5	Addresses the main issue(s). More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. The argument is partially supported by reasoning and/or evidence. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	11-10
4	Some grasp of the main issue(s) is shown; analysis or comment is limited. An attempt is made to construct an argument, partially supported by some reasoning and/or evidence. Little or no recognition of more than one view. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	9-7
3	Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate.	6-5
2	Some brief attempt made to address the question in a very simple way, with little understanding, analysis or reasoning. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	4-3
1	Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	2-1
0	No valid relevant reasoning.	0

GCE RELIGIOUS STUDIES (AS)
RS1/2 WR: INTRODUCTION TO WESTERN RELIGIONS
SUMMER 2016 MARK SCHEME

Answer questions from **one** section only **either** Section A **or** Section B

Section A: Introduction to Islam

Answer **two** questions

- Q.1 (a) Examine the significance for Muslims of tawhid (the concept of Allah). [AO1 30]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Tawhid as the Oneness or unity of Allah. Surah 112.
- Nothing like Allah and nothing can be compared to Him.
- No gender.
- Names revealed in the Qur'an show his qualities.
- Allah knows and sees everything. 6v103.
- He is the owner of everything – human possessions are allocated by Allah.
- To be a Muslim means to have a role in the world.
- Allah as judge – human fate lies in his hands – submission.
- He knows every thought and influence.
- Soul lives on after death.
- Human responsibilities for the way they live – free will.
- Human responsibilities for the planet.
- Life as a test – different tests – how humans respond.
- Day of Judgement – paradise or hell.
- Shirk.

- (b) 'Reading the Qur'an is the only way for Muslims to understand Allah.' Assess this view. [AO2 15]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

In favour

- The Qur'an as the word of Allah only revealed to Muhammad.
- The Qur'an is unique.
- Muhammad as the transmitter – respect shown to Qur'an.
- Qur'an refers to all the attributes of Allah.
- Muslims read study and learn the Qur'an in order to understand the will of Allah.
- Qur'an also contains key teachings.

On the other hand

- Allah can be understood through sunna and hadith of Muhammad.
- Allah can be known through history and creation.
- Allah can be understood through the mosque and ummah.
- Allah can be understood through teachings from imam.

Q.2 (a) Explain why Muslims regard Muhammad as the perfect Muslim. [AO1 30]

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Muhammad as the messenger of Allah.
- Called by Allah – Night of Power. 610 CE
- Further revelations.
- Muhammad became a visionary leader.
- Importance of sunna and hadith.
- Difficult family life.
- Battles – Muhammad as a ruler and leader.
- Hadith show him to be an outstanding character.
- Muhammad's way of life – servant of Allah – doing the will of Allah – role model.
- Establishing Islam in Madinah.
- Conquest of Makkah.
- Sunna regarded as central to Islamic law.

(b) 'The sources of information about Muhammad's life and example are entirely authentic.' Assess this view. [AO2 15]

Candidates are likely to include some or all of the following points but other relevant points will be credited.

In favour

- Stories dictated during Muhammad's life time.
- Sayings transmitted through chains of reliable people.
- Importance of oral tradition.
- Importance of sunna and hadith.

On the other hand

- Weak traditions – suspect hadith – incomplete collections.
- Problems with oral transmission – not the words of Allah
- Manipulation of hadith to suit political ends.
- Modern biographers doubt the historical value of hadith.
- Male dominated society.
- Issue of 7th Century applied today – different age – sources more religious than historical.

- Q.3 (a) Explain the various ways in which the mosque assists Muslims to live the Muslim way of life. [AO1 30]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Mosque as central to Islamic life.
- Originated as places of prayer.
- Mosque used for school – learning Arabic – studying Qur’an.
- Mosque as a law court
- Mosque used for family functions – life cycle rituals.
- Mosque also used for parties, festivals, lectures etc.
- Advice from imam etc.

- (b) ‘Mosques are not essential to Islam.’ Assess this view. [AO2 15]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

In favour

- Importance of private worship and du’a prayers.
- Access to mosque may be difficult.
- Adherence to basic beliefs is important.
- Observing pillars more important than mosque.
- Doing the will of Allah is essential.
- Importance of the ummah.

On the other hand

- Mosques as the centre of religious and social life - central to Islam.
- Place of prayer and worship – togetherness – teaching from Qur’an.
- Rise of Islam in the modern world.
- Mosque as a knowledge base.
- Wider family – ummah – importance of imam.
- Means of identity – reminder of Allah within the community.
- Continuity and tradition.
- The impact of western culture.

Q.4 (a) Examine Muslim beliefs about the importance of family life. [AO1 30]

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Family as the base for physical and emotional stability.
- Family as the basis of social life.
- Caring environment.
- Teaching and acceptance of Islam.
- Passing down of traditions and beliefs.
- Strength of blood ties – arranged marriages etc.
- Withstanding pressure from secular life.
- Withstanding negative western impressions.
- Importance of roles within family unit.
- Importance of life cycle customs in the family.
- Festivals as strengthening family unit.

**(b) ‘Islamic teachings on family life and dress discriminate against women.’
Assess this view. [AO2 15]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

In favour

- Western perceptions - negativity.
- Role of woman as homemaker.
- Modesty in dress.
- Impact of culture and tradition.
- Muslim customs and practices.
- Polygamy.
- Dominant role of man.
- Divorce procedures.

On the other hand

- Importance of motherhood – status.
- Important role as wife, mother etc.
- Accepted roles in Islam.
- Changing roles in 21st Century.
- Religious standards – does it matter what people think?
- Qur’anic teaching of equality of sexes.

Section B: Introduction to Judaism

Answer **two** questions

- Q.1 (a) Examine the role and significance of Moses in relation to the laws of Judaism.** [AO1 30]

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Leadership role.
- Moses reluctance.
- Passover.
- Mt. Sinai – Moses as the great law giver.
- Covenant – Ten Commandments – blood of the covenant.
- Importance to Judaism of Torah.
- Basic rules of Judaism – Moses as teacher.
- Importance of Talmud study.
- Importance of education in Judaism.

- (b) ‘There is no agreement in Judaism today about the authority of the Law of Moses.’
Assess this view.** [AO2 15]

Candidates are likely to include some or all of the following points but other relevant points will be credited.

Diverse views within Judaism about the authority and practice of the Law of Moses

In favour

- Strength of Reform Judaism – Liberal Judaism.
- Adapting the Law of Moses to place and time.
- Change of beliefs and practices to suit lifestyle.
- Reforming to survive in times of duress etc.
- Reform synagogues.
- Shabbat observance.
- Dietary laws.
- Centrality of Torah.

On the other hand

- Orthodoxy strong area of Judaism – based on the Law of Moses.
- Acceptance of traditional practices.
- Hasidic Jews – strict observance – joy in serving God.
- Strict observance of life cycle rituals etc.
- Strict observance of festival customs.
- Many regard orthodox Judaism as the backbone of the religion.
- Attitudes to Torah, covenant etc.
- Centrality of Torah and study.
- Shabbat observance.
- Dietary laws.
- Centrality of Torah.

Q.2 (a) Explain the nature of Jewish worship.

[AO1 30]

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Jews can worship whenever and wherever they wish.
- Focal points for worship are the synagogue and the home. Traditional synagogues have three prayer times based on ancient temple practices.
- Importance of shema.
- Shabbat synagogue worship.
- Kaddish (affirmation of faith).
- Torah readings – clothing – seating – cantor etc.
- Role of rabbi.
- Worship in synagogue during festivals.
- Jewish people also worship in the home.
- Blessings before meals e.g. Shabbat, lighted candles.
- Pesach observance.
- Mitzvot in the home – kashrut.
- Placing of mezuzah.

(b) ‘Worship is no longer important to Jews except at special events.’

Assess this view.

[AO2 15]

Candidates are likely to include some or all of the following points but other relevant points will be credited.

In favour

- Impact of life in a secular society.
- Impact of Liberal Judaism.
- Practicality of synagogue worship.
- Synagogue worship based on temple services – outdated.
- Religious clothing outdated.
- Seating arrangements.
- Accessibility of synagogues.
- Impact of anti-semitism.

On the other hand

- Worship centred on Shabbat.
- Importance of worship during special events e.g. Yom Kippur, bar mitzvah.
- Linking worship with historical events and tradition.
- Impact of Reform synagogues.
- More modern worship etc.
- Importance of worship in the home.

- Q.3 (a) Explain how the practices of Shabbat reflect Jewish beliefs about Shabbat. [AO1 30]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Shabbat observance as one of the Ten Commandments.
- Day of rest – reminder of the Creation – time out.
- Keep Shabbat holy – no work – a celebration.
- Prayer and worship in synagogue.
- Welcoming candles.
- Special foods.
- Twenty four hour family day.
- Uniting of Jews – strengthening.
- Commitment to God and each other.
- Looking at the past and looking forward.

- (b) ‘Shabbat observance is not essential for Judaism today.’ Assess this view. [AO2 15]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

In favour

- Difficulty of observing Shabbat for all Jews.
- Jews living in non-Jewish communities.
- Impact of life in a secular society.
- Responsibilities in the work place.
- Traditional customs difficult to maintain.
- When will the Messiah come?

On the other hand

- Shabbat observance as a strength of Judaism.
- Many Jews observe Shabbat in their own way.
- Reform and Liberal observations.
- Age and impact of technology.
- Majority of Jews observe Shabbat in some way or form – maintaining identity.

- Q.4 (a) Examine the beliefs and practices in two Jewish life cycle rituals. [AO1 30]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

Candidate answers should refer to **two** Jewish life cycle rituals.

- Life cycle rituals – cornerstone of life.
- Marking successive stages at key moments.
- Impact on religion – preparation for a religious life.
- Repeating same religious customs links Jewish people past and present.
- The impact is to link back to the time of Abraham.
- **Circumcision** marks entry into the religious covenant.
- Naming ceremony.
- **Bar mitzvah** – entry into adulthood – son of the commandment.
- Religious maturity and responsibility.
- Bat mitzvah – entry into adulthood.
- **Marriage** – religious ceremony – children – line through mother.
- **Death** – impact on family – sitting shiva – from God to God.

- (b) ‘The life cycle rituals of Judaism are essential in the 21st Century.’
Assess this view. [AO2 15]**

Candidates are likely to include some or all of the following points but other relevant points will be credited.

In favour

- Central occasions in family life – Jewish culture – strength of family.
- Fulfilling of scripture - mitzvoth.
- Maintaining Jewish identity.
- Transitional stages in life.
- Carried on through generations.
- Vital importance of circumcision.
- Marriage vital for Jewish line.

On the other hand

- Some rituals not really vital e.g. some death customs.
- Other practices more essential.
- Importance of Torah study.
- Importance of worship.
- Importance of mitzvoth.