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# GCSE

# Religious Studies A

8062/16-Paper 1:Judaism

Mark scheme

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June 2018

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Version/Stage: 1.0 Final

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

### Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

### Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

## Levels of response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine**

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**religious studies skills.** For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student’s response.

Levels of response mark schemes include either **examples** of possible students’ responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously 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 laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

**In questions where credit can be given to the development of a point, those developments can take the form of:**

- **Example or evidence**
- **Reference to different views**
- **Detailed information.**

## Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

<b>Level</b>	<b>Performance descriptor</b>	<b>Marks awarded</b>
<b>High performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> <li>• Learners use a wide range of specialist terms as appropriate</li> </ul>	3
<b>Intermediate performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> <li>• Learners use a good range of specialist terms as appropriate</li> </ul>	2
<b>Threshold performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> <li>• Learners use a limited range of specialist terms as appropriate</li> </ul>	1
<b>No marks awarded</b>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner’s response does not relate to the question</li> <li>• The learner’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>	0

**0 1**      **Judaism: Beliefs**

**0 1 . 1**      **Which one of the following is used by Jews to describe the nature of God?**  
[1 mark]

- A      Imperfect**
- B      Merciful**
- C      Limited**
- D      Mortal**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: B: Merciful

**0 1 . 2**      **Give two Jewish beliefs about life after death.**  
[2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

In Judaism there is the idea of Sheol, described as a dark shadowy place / there is the idea of Olam Ha-Ba which is the world to come / after the soul has been purified then it may move onto Gan Eden which is where the soul will be reunited with its ancestors / there is the idea of Gehinnom where wicked souls are punished / God will judge the soul to decide where it will go / some Jews believe in the idea of resurrection where all souls will be raised at the end of time when the Messiah comes / some Jews believe in the idea of reincarnation / many Jews believe that the soul is immortal / other Jews do not believe that the afterlife is an important belief / Judaism focuses on life in this world, not the next, etc.

**0 1 . 3** Explain two ways in which the Covenant with Abraham influences Jews today.

**[4 marks]**

**Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies**

**First way**

Simple explanation of a relevant and accurate influence – 1 mark  
Detailed explanation of a relevant and accurate influence – 2 marks

**Second way**

Simple explanation of a relevant and accurate influence – 1 mark  
Detailed explanation of a relevant and accurate influence – 2 marks

**Students may include some of the following points, but all other relevant points must be credited:**

- Jews circumcise their male children (Brit Milah) in remembrance of the Covenant with Abraham / this is a direct link back to the instruction that God gave to his people in Genesis 17:10 which states, 'Every male among you shall be circumcised'
  - Jews see themselves as a great nation / and an example to other nations of how God wants his people to live / and are the descendants of Abraham
  - Jews see Israel as their homeland / this was first promised to Abraham would be prepared to sacrifice their lives for God / 'The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God.' (Genesis 17:8)
  - Jews must be monotheists / worship one God alone
  - Jews must continue to obey God as Abraham was instructed to / they must follow God's teachings and live an ethical life
  - Jews must trust in God as Abraham did / and accept that God has a plan for them, etc.
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**0 1 . 4** Explain two Jewish teachings about charity.

**Refer to sacred writings or another source of Jewish belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First teaching**

Simple explanation of a relevant and accurate teaching – 1 mark  
Detailed explanation of a relevant and accurate teaching – 2 marks

**Second teaching**

Simple explanation of a relevant and accurate teaching – 1 mark  
Detailed explanation of a relevant and accurate teaching – 2 marks

Relevant and accurate reference to sacred writing or another source of Jewish belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

- Jews are expected to act with righteousness / they must act out this righteousness in the way that they treat others, including those living in poverty / they must treat others with dignity / act as if a person living in poverty is their brother / deal with those living in poverty with mercy / the highest form of charity suggested by Maimonides is charity which is given anonymously and aims to make a person self-sufficient for this reason
- Jews are expected to give 10% of their disposable income to charity (tzedakah) / this is because Jews were instructed in Numbers 18: 26 'You must present a tenth of your tithe as the Lord's offering' / Deuteronomy 14:22 states 'Be sure to set aside a tenth of all that your fields produce each year' / in ancient times farmers would leave the edges of their fields during harvest for the poor to use as food / Deuteronomy 26:12 states 'When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the foreigner, the fatherless and the widow, so that they may eat in your towns and be satisfied'
- Tikkun Olam requires Jews to heal the world / some interpret this as redistributing wealth
- If a Jew is unable to give money, they are expected to give in other ways / many Jews volunteer their time in helping the needy in the community / volunteering in soup kitchens / as visitors to the elderly

Teachings may include - Proverbs 19:17 states 'Whoever is kind to the poor lends to the Lord and he will reward them for what they have done' / Deuteronomy 15:7-8 states 'If anyone is poor among your fellow Israelites in any of the towns of the land the Lord your God is giving you, do not be hard-hearted or tight-fisted toward them. Rather, be open-handed and freely lend them whatever they need' / Proverbs 21:13 states 'Whoever shuts their ears to the cry of the poor will also cry out and not be answered' / Proverbs 31:8-9 states 'Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy', etc.

**0 1 . 5** ‘Jews do not have to follow all of the mitzvot (Jewish laws).’

**Evaluate this statement.**

**In your answer you should:**

- refer to Jewish teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

**[12 marks]**

**[Plus SPaG 3 marks]**

**Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence**

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- God gave Jews the gift of free will which allows them to make choices for themselves / free will is a test
- Just because someone does not follow all the mitzvot, it doesn't mean that they are living an unethical existence / many other people belong to different religions but this does not make their life unethical / likewise for people with no religious belief
- There are 613 mitzvot, therefore too many to follow / some apply to men or women / others to priests
- Saving a life is more important than any other mitzvot except murder, idolatry and adultery
- Many mitzvot are considered old fashioned and dated / the law was written thousands of



years ago, and society has moved on / some mitzvot are illegal in modern society / some Reform and Liberal Jews do not necessarily follow mitzvot on clothing etc.

**Arguments in support of other views**

- God commands Jews to follow all of the mitzvot / God has clear expectations of the Jews / why would God make so many rules if Jews were not supposed to follow them?
- The Torah states that all the mitzvot are equally sacred and binding
- Free will is a test that Jews will do the right thing, and therefore follow all of the mitzvot through choice
- Obeying all of God's law ensures the Jewish identity / Orthodox Jews would argue this is the case
- Jews can no longer follow all of mitzvot because the Temple no longer exists / some are gender related, etc.

**[Plus SPaG 3 marks]**

**0 2**      **Judaism: Practices**

**0 2**. **1**      **Which one of the following is the Jewish birth ceremony for boys?**

**[1 mark]**

- A      Brit Milah**
- B      Mohel**
- C      Sandek**
- D      Kosher**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: A Brit Milah

**0 2**. **2**      **Give two things that happen as part of a Bar Mitzvah ceremony.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

The boy puts on the tephillin and tallit / the boy is called up to say the blessings over the Torah, (his first aliyah) / boys may read from the Torah / chant the weekly prophetic portion (haftarah) / lead some or all of the congregational service / and offer a personal interpretation of the weekly Torah portion (d'var Torah) / throwing of sweets / the boy may make a speech / the rabbi may offer a blessing / the father thanks God for releasing him from his spiritual obligations for his son / can pray as part of the minyan / celebration / small gifts etc.

N.B. Focus on the ceremony rather than the significance.

**0 2 . 3** Explain two contrasting ways in which Jews worship.

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting way**

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting way**

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

**Students may include some of the following points, but all other relevant points must be credited:**

- Jews may worship in the synagogue or at home / examples may include practices from different Jewish denominations / may include liturgical and non liturgical prayer
- Worship at home may be more spontaneous, whereas at the synagogue it follows a set pattern
- Worship at home involves the family whereas at the synagogue the Jewish community is involved
- Worship in the home on Shabbat involves food and drink whereas worship at the synagogue is more focused on the Torah and prayer
- Worship in the home is led by the mother and father of the household whereas at the synagogue it is led by the cantor and rabbi
- At the home worship may be in English whereas at the synagogue it is more likely to be in Hebrew
- Worship at home involves the whole family praying together whereas in Orthodox synagogues men and women sit separately, etc.
- Alternative forms of worship are credit worthy – for instance showing devotion to God through actions eg. Keeping kosher, charitable acts, touching the mezuzah, saying the Shema privately etc

N.B. If similar beliefs are given, only one of them may be credited up to 2 marks maximum.

**0 2 . 4** Explain two reasons why Jews celebrate Pesach.

**Refer to sacred writings or another source of Jewish belief and teaching in your answer.**

**[5 marks]**

**Target: AO1: 1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

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**First reason**

Simple explanation of a relevant and accurate reason – 1 mark  
Detailed explanation of a relevant and accurate reason – 2 marks

**Second reason**

Simple explanation of a relevant and accurate reason – 1 mark  
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Jewish belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

- Jews celebrate Pesach because it is a reminder of the night when the Angel of Death passed over the homes of the Israelites living in Egypt but killed all the first-born sons and animals of the Egyptians / it is a reminder of the time when God delivered them from slavery in Egypt / it is a reminder of when the Israelites became a new and unique nation under God / the celebration aims to recreate the experience of being set free for all Jews today / it is celebrated because Jews are instructed in Exodus 12:14 'This day shall be a remembrance for you and you shall celebrate it as a festival for God, for your generations, as an eternal decree you shall celebrate it.'
- Pesach reminds the Jews of the special relationship that they have with their God / the cups of wine taken during the Seder meal correspond to the four promises of deliverance made by God in Exodus: "I will bring out", "I will deliver", "I will redeem" and "I will take" / the festival celebrates God's control of both nature and history
- Pesach is celebrated because Jews are instructed in Exodus 12 to eat lamb, roasted herbs and unleavened bread / Jews today celebrate the Seder meal as a result, etc.
- Pesach is celebrated as a family tradition

Teachings may include – the book of Exodus, Haggadah, phrases such as the land of milk and honey, 'and they embittered their lives', 'and they cried out to God' and any description of the Ten Plagues, 'with a mighty hand and an outstretched arm' etc

N.B. Credit relevant references to specific items on the Seder plate, and textual references in relation to these items.

Focus should be on **why** rather than **how**.

**0 2 . 5** 'For Jews, Shabbat is more important than any festival.'

**Evaluate this statement.**

**In your answer you should:**

- refer to Jewish teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

**[12 marks]**

**Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- Shabbat is observed every week by Jewish families / it is a designated holy day so that Jews can devote more of their time to prayer and Torah study / this enhances and deepens a Jew's relationship with God / in modern Jewish communities it is the one day of the week where spirituality takes precedence over all other concerns / Shabbat is important to the entire Jewish community as men, women and children all have a role to play in remembering Shabbat customs
- Jews are commanded to observe Shabbat / Shabbat is a weekly reminder that God gifted the world to the Jews / they are also commanded to remember the freedom from slavery from Egypt on Shabbat / both are reminders of the Jew's special relationship with God / Shabbat is often referred to as the 'bride' or 'queen' of all days in the Friday night service / Shabbat is

- in the Ten Commandments / Leviticus 23 lists the festivals, Shabbat is the first
- Shabbat enables Jewish families to reinforce their bonds with each other as they will spend a great deal of time with each other / the Shabbat meal encourages conversation and religious observance together in the family home / the Shabbat helps to underpin the blueprint of Jewish society through its focus on the family unit / Shabbat is also important to reinforce the distinctiveness of the Jewish community / worshipping at the synagogue together reinforces this / Shabbat strengthens Jewish identity, etc.

**Arguments in support of other views**

- Festivals are important within Judaism for different reasons / some festivals are important as they focus on the individual / for instance Rosh Hashanah and Yom Kippur / Rosh Hashanah is a day of judgement for the individual / in the period before Rosh Hashanah Jews are encouraged to repent, forgive and make amends with others and God / Jews have a personal responsibility to consider their individual conduct / Yom Kippur is the day of atonement / it is considered the holiest day of the year / many Jews make special arrangements to attend synagogue on Yom Kippur
- Other festivals are important because they remind a Jew of their history and special relationship with God / Pesach for instance focuses on the story of Moses and the liberation of the Jews from Egypt / Sukkot celebrates the Israelites' trek through the desert / Shavuot commemorates the giving of the Torah on Mount Sinai / and the mitzvot Jews follow to this day etc.

N.B. Accept reference to other festivals and fast days not in the specification.