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**GCSE  
RELIGIOUS STUDIES A  
8062/16**

Paper 1: Judaism

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**Mark scheme**

June 2019

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Version: 1.0 Final

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 Examiner.

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 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:

Level	Performance descriptor	Marks awarded
<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> </ul>	1

**No marks  
awarded**

- Learners use a limited range of specialist terms as appropriate
- The learner writes nothing
- The learner's response does not relate to the question
- The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

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**0 1**      **Judaism: Beliefs**

**0 1 . 1**      **Which one of the following describes God as maker of the world?**

**[1 mark]**

- A      Law-Giver**
- B      Creator**
- C      Merciful**
- D      Judge**

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

Answer: B: Creator

**0 1 . 2**      **Give two promises God made to Abraham.**

**[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:**

- Promise of the land / make you a great nation / bless you / make your name great / bless those who bless you and curse those who curse you / make your descendants numerous as the dust of the earth / leader or father of nations / promise of a son, etc

**Note:** Credit promises made to Abraham in other contexts, for example in the Covenant in Genesis 17, eg: kings will come from his children / the everlasting covenant / to be their God / Sarah will become mother to Isaac / the covenant with Isaac / blessings to Ishmael, etc.

0 1 . 3

**Explain two ways in which the nature of God as Judge 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:**

- God's judgement means that Jews believe they must live up to God's expectations / Jews believe that God judges humanity throughout their lifetime during Rosh Hashanah and Yom Kippur / Jews are encouraged to repent and repair any damaged relationships with others in order to please God / and have a positive comment in their book of life
- Some Jews also believe that they will be judged as to how they have obeyed God at the end of their life / the righteous will live on in Gan Eden / those who need to be cleansed will be sent to Sheol to learn from their mistakes / some Jews believe that at the end of time God will judge the righteous from the wicked and those in between / regardless of which belief they follow it means that they must obey his commandments and lead a life that pleases God
- God gives laws to guide the Jews to live a life that is pleasing to him / Jews are expected to follow God's laws (mitzvot) to show their obedience to him / through following the laws Jews are showing they are God's chosen people / how an individual can become a Mensch (a person of integrity) / acts of loving kindness (gemilut chasadim), etc.

**Note:** maximum two marks where the response includes the nature of God as judge **without mentioning the influences on Jews.**

**0 1 . 4** Explain two views about the Messiah in Judaism.

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 view**

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

**Second view**

Simple explanation of a relevant and accurate view – 1 mark  
Detailed explanation of a relevant and accurate view – 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:**

- The Messiah means the anointed one / in Orthodox Judaism this is the idea that an exceptional leader will come at the end of time / this leader will be a descendent of King David / a King who will rule with wise counsel / maintaining justice and Jewish religious law in the world / he will be a military leader who will win battles for Israel / Jeremiah 23:5 describes the Messiah
- In Orthodox Judaism the Messiah will bring all Jews back to the land of Israel / restore Jerusalem (Isaiah 11:11–12; Jeremiah 23:8; 30:3; Hosea 3:4–5) / the Messiah will establish a government in Israel that will be the centre of world government (Isaiah 2:2–4; 11:10; 42:1) / the Messiah will rebuild the Temple and re-establish worship there (Jeremiah 33:18) / the Messiah will restore the Jewish courts and establish Jewish law as the law of the land (Jeremiah 33:15) / also Micah 4
- In progressive Judaism the Messiah is more of a symbol for a time of peace in the future (i.e the Messianic age) / a time when people will work together for justice and fairness / a time when relationships will be repaired / morality will be restored / the righteous will be rewarded / and people of different faiths will work together to the same end, etc.

**Note:** Reference to anointed one in this case is appropriate.

**Note:** There are a small number of Jews who accept Jesus as the Messiah (but not divine). If it is a Jewish view expressed - allow.

**0 1 . 5** ‘For Jews, the most important mitzvot are those between man and God.’

**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]**  
**[SPaG 3 marks]**

**Target: AO2 Analyse and evaluate aspects of religion and belief, including their 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 not references 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**

- The mitzvot between man and God are the foundations of the faith / to be a Jew a person must put God first / the Shema is the most important belief in Judaism / Jews are commanded to love their God with all their heart, soul and might / one cannot be Jewish without a relationship with God
- The practices of Judaism are all focused on a Jew’s relationship with God / for instance prayer and synagogue worship – there may be reference to the first four of the Ten Commandments
- The Shabbat is all about prayer and deepening the connection between Jews and God / festivals commemorate times when God showed his love for the Jewish people
- A Jew has a Covenant relationship with God / this means that Jews are obliged to keep God’s laws / and to try to bring holiness to every aspect of life / by following the mitzvot Jews are

showing their respect for God / their life is an act of worship, etc

**Arguments in support of other views**

- The mitzvot between man and man are also important / how a Jew treats other people is very important / a Jew could not show that their relationship with God is important by treating other people badly / this is why there are mitzvot in relation to how to treat other people (the latter six of the Ten Commandments) / Jews need to demonstrate their ethical beliefs in how they deal with others
- There are mitzvot about how a Jew must treat different groups within society / including women / children / the elderly / the poor / the oppressed / the persecuted / those outcast from society / people of other faiths / criminals
- Living the faith is most important in Judaism / faith does not operate in a vacuum / it would be impossible to show a relationship with God if worship was kept purely to the synagogue / a Jew needs to show their devotion to God by the way in which they participate in their community / stand up against injustice / work for social justice / care for the planet / and live their life
- Leviticus 19:18 – ‘Love your neighbour as yourself; I am your God’ teaches how people treat others is part of a Jew's relationship with God, etc.

**[Plus SPaG 3 marks]**

**0 2**      **Judaism: Practices**

**0 2 . 1**      **Which one of the following is the reading platform in the synagogue?**

**[1 mark]**

- A      Ner Tamid**
- B      Aron Hakodesh**
- C      Menorah**
- D      Bimah**

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

Answer: D: Bimah

**0 2 . 2**      **Name two books of the Tenakh.**

**[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:**

- Genesis / Exodus / Leviticus / Numbers / Deuteronomy / Joshua / Judges / Samuel / Kings / Isaiah / Jeremiah / Ezekiel / The Twelve (the minor prophets) / Psalms / Proverbs / Job / Song of Songs / Ruth / Lamentations / Ecclesiastes / Esther / Daniel / Ezra and Nehemiah / Chronicles
- Accept Hebrew names of any books above

**Note:** Accept responses which treat the divisions of the Tenakh as 'books' in the collective sense, ie Torah (Teaching) / Nevi'im (Prophets) / Ketuvim (Writing), whether given in Hebrew or in English

**0 2 . 3** Explain two contrasting ways a Jewish family might keep dietary laws in the home.

**[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

If similar ways are given, only one of them may be credited up to 2 marks.

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

- An Orthodox family would have separate utensils for preparing meat and milk / they would have separate sinks / and storage areas for foods / they would have separate plates
- Some families may have separate kitchens for dairy and meat / different fridges / different ovens
- The family would only eat Kosher animals / such as beef and chicken / they would avoid trefah animals which are forbidden / such as shellfish, pork and rabbit
- The meat the family eats would have been killed according to Jewish law / the blood of the animal would have been drained / and the killing done by a shochet
- Some Progressive Jews might observe food laws by following a vegetarian or vegan diet / they may not have separate kitchens
- Some Jews may observe the laws surrounding Pesach by clearing out all chametz (leaven) from their home, etc.

**Note** – do not credit **not** keeping dietary laws in the home.

0 2 . 4

**Explain two ways in which the marriage ceremony helps Jews to understand marriage.**

**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 way**

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

**Second way**

Simple explanation of a relevant and accurate way – 1 mark  
Detailed explanation of a relevant and accurate way – 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:**

- A Jewish wedding takes place under the chuppah, a canopy held up by four poles / this symbolises the home they will build together / but also has open sides to remind them that the Jewish community will support them and play a part in their marriage / and that their home should also be welcoming to visitors. The chuppah also demonstrates the fragility of relationships and the need to support them
- At a Jewish wedding the bride may wear white as a symbol of sexual purity / Jews are expected to save the gift of sexual relations for marriage / Jewish couples are expected to have children (the fifth of the seven blessings)
- At the start of the ceremony the groom may perform bedeken which is the unveiling of the bride / (Rebecca veils herself as she is told that Isaac is approaching: Genesis 24:64) / this is a reminder of the groom's love for his bride and her inner beauty
- The bride may circle the groom three to seven times / sometimes both partners circle each other / some believe this to be a sign of protection, against temptation and the glances of others / others see this as the formation of a new family circle  
The ring is placed on the bride's finger / and the groom says 'Behold you are consecrated to me with this ring, according to the Law of Moses and Israel' / this means that the couple's relationship has sanctity and is blessed by God / the relationship is lifelong / Genesis 2:24, husband and wife become 'one flesh' / the ring has objective value which symbolises the value of the relationship
- In the Orthodox tradition, the Ketubah is signed / this reminds the groom that he has responsibilities towards his wife / and any children that they may go on to have in the progressive tradition, the ketubah include both partners' responsibilities
- Blessings are recited / these are to remind the couple of the joy they will share / as a celebration of the power of love / blessings are also said for joy, peace and companionship.
- A glass is broken beneath the groom's foot / this reminds those present of the destruction of the Temple / it reminds them that although they are joyful this day, they could be even more joyful if they could fulfil the commandments which depend on the Temple, etc.

**Note:** only credit where there is clear reference to the marriage ceremony itself and not after.

**0 2 . 5** ‘Celebrating Shabbat at home is more important than celebrating Shabbat at the synagogue.’

**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 their 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 not references 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**

- The home is central to the practice of Judaism
- Celebration of Shabbat in the home every week helps children to be included in celebrating Shabbat / celebrating Shabbat at home involves the whole family / Orthodox women make a significant contribution during Shabbat
- Home is the first place where children start to understand the rituals of their faith
- Shabbat observance at home is less formal and more relaxed / families and friends can spend time together to talk and enjoy each other’s company / sing together / walk together / learn more about their faith together / all these things make Shabbat more meaningful when celebrated in the home

- Rituals at home are more meaningful because there are more of them / such as lighting the Shabbat candles which begins the celebration / eating three meals as a family together / food can be savoured because it is warmed up, rather than prepared from scratch / kiddush blessings are recited over wine / it is customary to bless the children of the household
- Home is the best place to truly rest / because of the commandment to rest, household chores do not happen / it is a mitzvah for a married couple to enjoy sex on Shabbat / there is time for relaxation / it is customary to have a Shabbat sleep, etc.

#### **Arguments in support of other views**

- The synagogue is designed for worship therefore it makes sense that celebrating Shabbat is more meaningful in this setting / it allows the wider Jewish community to celebrate together / there are special services on a Friday evening and Saturday morning that are designed to include the whole family / children often make their Bar or Bat Mitzvah which makes celebration in the synagogue more meaningful for them
- There is a spiritual atmosphere in the synagogue which makes the celebration of Shabbat more meaningful / attending Shabbat services makes it a special occasion / there are special prayers only said on Shabbat that make it unique. The Torah is read in the synagogue
- Torah classes may happen in the synagogue on Shabbat
- The structure of a synagogue service makes it easier to concentrate on the true meaning of Shabbat / formality of set prayers / the use of music / listening to the Torah portion allows for reflection / the familiarity of the structure will help a person to concentrate, etc.