

**GCSE  
RELIGIOUS STUDIES (SHORT COURSE)  
8061/4**

Section 4: Judaism

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**Mark scheme**

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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 examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners 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.

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## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

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

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

### Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

### Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

### General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../.) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

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.

### **1 mark multiple choice questions**

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

### **2 mark short answer questions**

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

### **4 and 5 mark answer questions**

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

### **12 mark answer questions**

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

## Level of response marking instructions

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

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

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 examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

### 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.

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.

## 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> <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 . 1** Which one of the following is a Jewish belief about life after death?

[1 mark]

- A Creation
- B Mitzvot
- C Resurrection
- D Shekhinah

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

Answer: C: Resurrection

**0 1 . 2** Give two ways in which Jews can help in ‘healing the world’.

[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.

**If students provide more than two responses only the first two responses should be considered for marking.**

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

Take part in campaigns for the environment / against social injustices / unfair political systems / recycle / plant trees (Tu B'Shevat) / energy efficient bulbs / solar panels / sabbatical year for fields / protest against climate change / reduce carbon footprint / promote and join Jewish organisations eg Tzedek who work for social justice globally / support GIFT / food parcels / education sessions / fundraising / have a job which fights for justice / or which is within a charitable organisation / volunteer charity work to help the poor / become a doctor / give to charity / sponsorship / many Jewish homes have pushke charity boxes to encourage children to give to those less fortunate / become closer to God spiritually through prayer / obeying mitzvot, etc.

0 1 . 3

**Explain two ways in which the Covenant with Moses at Sinai influences Jews today.**

**[4 marks]**

**Target: AO1:2 Knowledge and understanding of religion and belief: 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

**To be a 'detailed explanation' the 'influence' of the way must be included.**

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

- God revealed to Moses the 613 commandments that Jews are expected to follow, including the Ten Commandments / belief that Jews have God's protection if they follow God's rules as the chosen people of God / Jews are expected to learn and do God's will to show that they are observing the faith / 'All that the Eternal has spoken, we will do' (Exodus 19:8).
- Some Jews believe that God gave Moses the Oral Torah, Mishnah, to help Jews understand how to obey the Written Torah / use of Ten Commandments as a guide on how to live as a peaceful society / commandments demand standards of behaviour from Jews about how they treat others and conduct themselves in society / shows Jews how to live an ethical life, 'Do not steal' 'Do not murder' 'Do not commit adultery' 'Do not lie' etc.
- Mosaic covenant gives Jews their identity / observing the Sabbath Day makes them different from other faiths / they have been chosen by God to follow these rules / through obedience to the rules they can become holy / 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy.' (Exodus 31:13).
- Covenant at Sinai re-affirmed that God had made Jews his chosen people / influencing Jews to dedicate their lives to God / to create a good and just society / work for social justice and equality for all.
- Some Reform Jews believe the commands of the covenant were written by humans reflecting their understanding of God / some of the 613 mitzvot are no longer appropriate in modern times.
- Some Orthodox Jews believe every command is the direct will of God so must be obeyed, etc.

**NB Where students explain the influence of two specific commandments they can be credited for each.**



**0 1 . 4 Explain two Jewish beliefs about God as Creator.**

**In your answer, refer to sacred writings or another source of Jewish belief and teaching.**

**[5 marks]**

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

**First belief**

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

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 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 believe God created the world out of nothing (ex nihilo) / and everything in it, in six days / everything God created was good / its goodness shows God's benevolence.
- Orthodox Jews believe literally in the six days of creation, showing God's omnipotence / other Jews accept evolution and Big Bang, but believe that God started these events so is the ultimate creator.
- God's creation of sun, moon and stars on day four / points to his omnipotence as creator of the universe.
- God created woman as a companion for man / points to God's design in the creation of the universe.
- Jews believe God rested on the seventh day / Shabbat reminds Jews of the role God had in creation.
- Jews believe the pinnacle of creation was God creating humans in his image / humans were created for a purpose / God created everything for humans' survival / natural resources should not be abused / belief that God created humans to take care of his creation / healing the world is a human duty to respect God's creation – tikkun olam / encourages Jews to take care of the environment / respect animals who are also God's creation / belief that all humans are equal.
- Belief in the oneness of God comes through creation / sole creator, etc.

**Sources of authority may include the following:**

Genesis 1:1 'In the beginning God created the heavens and earth.'

Genesis 1:26 'created in our image.'

Genesis 1:29 'I have given you every seed-bearing plant on the face of all the earth, and every tree whose fruit contains seed. They will be yours for food.'

Genesis 1:31 'and God saw everything that he had made and behold it was very good.'

Genesis 2:7 'formed man out of the dust of the ground.'

Genesis 2:15 'The Lord God took the man and put him in the Garden of Eden to work it and keep it.'

Isaiah 45 6-7 'I am the Lord and there is none else, I form light and create darkness.'

**0 1 . 5** ‘The coming of the Messiah is an important belief for Jews today.’

**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 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**

- Importance of the Messiah for Jews is illustrated in Maimonides 12th Principle – ‘Belief in the arrival of the Messiah and the Messianic Era.’ 13 Principles included in many Jewish prayer books / Orthodox Jews believe it is important to pray for the coming Messiah.
- Belief in the Messiah offered comfort and strength to victims of the Holocaust / when facing death some Jews chanted, ‘I believe with perfect faith in the coming of the Messiah.’ (Maimonides).
- Belief in the Messiah is important for some Jews as they believe the Tenakh foretells a physical Messiah / it is a reference to the kings of Israel / Samuel anointed David to show he was chosen by God / every generation from King David has the potential to be the Messiah, ‘The days are coming, declares the Lord, when I will raise up for David a righteous branch, a king who will reign wisely’ (Jeremiah 23:5) / will rule the Jews in the Messianic Age / will return Jews to Israel /

rebuild Temple / bring peace on earth 'nation shall not lift up a sword against nation, neither shall they learn war anymore.' (Micah 4:3) / 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid;' (Isaiah 11:6 6).

- The belief in the coming of the Messiah strengthens Jewish identity / role of the Messiah in returning Jewish people to their Promised Land should give all Jews hope of fulfilling all the 613 mitzvot / unifies Jews after devastation of the Holocaust.
- Most Jews agree that the Messiah will live on earth / will be a great political leader / will uphold the law of the Torah / will be a kind and just ruler / the dead will be resurrected / the Messiah will unite all of humanity / this gives Jews hope for a better future and the completion God's purpose for creation / during Pesach a toast is made, 'Next year in Jerusalem', etc.

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

- Times have changed, different interpretations of the Tenakh mean some Jews do not believe in a physical, human Messiah who will live on earth.
- Reform Jews do not believe that the dead will be resurrected or that the world will come to an end, so the coming of the Messiah is not important.
- The Temple will not be physically rebuilt / it is a metaphor for a world that follows God and his commandments.
- Some Jews believe it is up to them, and not the Messiah, to work to bring peace and justice on earth by following the mitzvot / they do not believe they should wait for one person to come and bring peace / this is more beneficial to the here and now / all Jews need to work together, as a collective by following religious laws to bring about the Messianic Age / this is more important than waiting for someone to come and do this in the future / Reform siddur prayers are said for redemption, not for a redeemer, etc.