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

Section 4: Judaism

Mark scheme

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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 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
High performance	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate 	3
Intermediate performance	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate 	2
Threshold performance	<ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate 	1
No marks awarded	<ul style="list-style-type: none"> • 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 	0

0 1 . 1

Which one of the following is a word used by Jews to describe the nature of God?

[1 mark]

A Limited

B Many

C Merciful

D Unjust

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

Answer: C: Merciful

0 1 . 2

Give two Jewish beliefs about the sanctity of human life.

[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:

The sanctity of human life means that humans have especial value / 'God formed a man from the dust of the ground and breathed into his nostrils the breath of life' (Genesis 2:7) / human life has a higher status than animal life / humans are made in the image of God, 'God created mankind in his own image'(Genesis 1:27) / all humans have equal dignity / human life is precious because it is God-given / life is sacred / human life is planned and sustained by God / 'Before I formed you in the womb, I knew you' (Jeremiah 1:5) / Pikuach Nefesh is a principle in Judaism that puts the preservation of human life above almost every other religious consideration / breaking Sabbath law is permitted if it saves human life, etc.

0 1 . 3 Explain two ways in which beliefs about life after death influence Jews today.

[4 marks]

Target: AO1:2 Demonstrate 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.

- Some Jews believe that the wicked will be punished in the afterlife so it matters how Jews lead their life on earth / ‘Many of those that sleep in the dust of the earth will awake, some to eternal life, others to reproaches, to everlasting abhorrence.’ (Daniel 12:2) / Jews will follow the 613 mitzvot / Judaism wouldn’t have so many rules about how to live an ethical life if God did not expect them to follow them / key moral principles such as justice, healing the world, charity and kindness to others are expected from Jews / the choices they make will always have consequences / they will want to act in a way to please God so that God will judge them favourably on the Day of Judgement.
- For some Jews, the 613 mitzvot, Ten Commandments, chesed (human kindness and love) and using freewill for good are not necessarily linked to belief in life after death but are just considered the right thing to do / so belief in the afterlife should not affect how Jews live their lives.
- After death many Jews believe that all but the truly righteous souls descend to a place of purification called Sheol for twelve months where they experience the harm they have done, reflect on opportunities that they have missed and can show remorse / after Sheol, all but the most wicked go on to Gan Eden / this can be seen as a second chance so the current life is not so important.
- Many Jewish people today do not focus on life after death, but rather focus on this life to get it right now / this is because of being pragmatic - no one knows what happens after death, so just focus on this life, eg follow mitzvot / if there is an afterlife, then it will be taken care of / Judaism teaches that what is important is how a person lives their life and what happens after death should be left to God. Good deeds should be done for their own sake / ‘Be not like servants who serve their master for the sake of receiving a reward’. (Ethics of the Fathers 1:3).
- According to Talmud Berakhot 57b, Gehinnom (Hell) is sixty times hotter than earthly fire so should be avoided by living good lives / after Sheol (place of purification) all but the most wicked go on to Gan Eden a heavenly realm where souls reside after physical death to be reunited with their ancestors, but how they live their lives affects this decision / Judaism is clear that there is a world to come (Olam Ha-Ba) / and that the righteous of all nations will have a share in it so it is important to be classed among the righteous, etc.

0 1 . 4 Explain two Jewish beliefs about God as Law-Giver.

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 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.

- Basic Jewish belief that God gave the Torah to Moses on Mount Sinai / Torah means law, believed by some Jews to be the Word of God / Torah the source of 613 mitzvot that form the basis of Halakhah / obeying God's laws is fulfilling God's will on earth / 613 mitzvot provide the basis of God's relationship with his people which is the purpose of God being a Law-Giver / Jews believe that all aspects of their lives are ruled by God / If Jews followed these rules, God would protect them from harm as outlined in the covenant.
- 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).
- God as Law-Giver wanted to give Torah to the world but nations refused after learning of the restrictions, when God approached the Jews, they replied, "we will do and we will listen."
- God gave the Ten Commandments to Moses on Mount Sinai / inscribed on two tablets of stone / given after the escape from slavery in Egypt / first four commandments between man and God, rest are how humans should treat each other / Jews believe all are of equal importance.
- In providing the Ten Commandments and the other mitzvot, Jews believe that God has set the basis of his relationship with his people, that is the purpose of God being the Law-Giver / the mitzvot are seen as points of guidance to help Jewish people use their free will correctly / Jews believe that they have free will to follow the mitzvot / by following the mitzvot, they will live a good life, meaning that they will be closer to God, God will forgive those who ask if they break the law, etc.

Sources of authority might include:

Exodus 19:8 'Do everything the Lord has said.'

Exodus 20 'You shall have no other gods before me.'

Exodus 20:4 'You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below.'

Exodus 20:7 'You shall not misuse the name of the Lord your God.'

Exodus 20:8 'Remember the Sabbath day by keeping it holy'

Exodus 20:12 'Honour your father and your mother, so that you may live long in the land the Lord your God is giving you.'

Exodus 20:13 'You shall not murder.'

Exodus 20:14 'You shall not commit adultery.'

Exodus 20:15 'You shall not steal.'

Exodus 20:16 'You shall not give false testimony against your neighbour.'

Exodus 20:17 'You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour.'

Exodus 24:7 7 Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the Lord has said; we will obey."

Accept any recognised mitzvot quoted from the Torah.

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

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. References to religion applied to the issue.	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. Clear reference to religion.	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. Maximum of Level 2 if there is no reference to religion.	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 man are important for civilised society / how a Jew treats other people is very important / man is made in the image of God so to mistreat a human is not obeying the sanctity of life / 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 / ‘Better to be poor than a liar.’ (Proverbs 19:22)
- 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 / Jews believe it pleases God if they obey mitzvot between man and man.

- 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 / Jews 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 / 'Love your neighbour as yourself; I am your God' (Leviticus 19:18) teaches how people treat others is part of a Jew's relationship with God, etc.

Arguments in support of other views

- The mitzvot between man and God are the foundations of the faith / 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 / obeying positive mitzvot strengthens bond with God / gives Jewish people their identity.
- Six constant mitzvot that some Jews believe should always be in their minds / know there is a God / do not believe in other gods / know that God is one / love God / fear God / do not be misled by personal desires.
- The practices of Judaism are all focused on a Jew's relationship with God / for instance prayer and synagogue worship / first four of the Ten Commandments govern a Jew's relationship with God / only worship one God / do not make images of him / do not misuse his name, etc.
- The Shabbat is all about prayer and deepening the connection between Jews and God / remember and observe the Sabbath / 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.