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**GCSE**  
**RELIGIOUS STUDIES**  
**8062/16**

JUDAISM

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Mark scheme

Specimen

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V1.0

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 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 Principal 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> <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

**01 BELIEFS**

Qu	Part	Marking guidance	Total marks
01	1	<p>Which <b>one</b> of the following is used to express a belief in God as the Divine Presence?</p> <p><b>A</b> Sefer Torah.  <b>B</b> Tzedakah.  <b>C</b> Shekinah.  <b>D</b> Tenakh.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Shekinah.</p>	1
01	2	<p>Give <b>two</b> of the key moral principles of Judaism.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Justice/healing the world/kindness to others/charity/saving a life.</p>	2

01	3	<p>Explain <b>two</b> ways in which the belief that the mitzvot are the commands of God influences Jews today.</p> <p><b>Target: AO1:2</b> Knowledge and understanding of religion and belief: influence on individuals, communities and societies.</p> <p><b>First way</b>            Simple explanation of a relevant and accurate influence – 1 mark            Detailed explanation of a relevant and accurate influence – 2 marks</p> <p><b>Second way</b>            Simple explanation of a relevant and accurate influence – 1 mark            Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• the mitzvot must be obeyed – that is one of the Covenant responsibilities. That means, for example, that the Ten Commandments must be kept</li> <li>• obedience to the mitzvot unites Jews and gives them their identity; in some Jewish communities there is a clearly fixed pattern of dress, moral conduct and style of worship based on the mitzvot</li> <li>• some liberal groups see some of the mitzvot as being relevant only for the time at which they were given, so observe them less strictly or not at all, some aspects of food law for example.</li> </ul>	4
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01	4	<p>Explain <b>two</b> Jewish teachings about the Messiah.</p> <p>Refer to sacred writings or another source of Jewish belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First teaching</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second teaching</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• the Messiah is the anointed one: direct descendant of King David; Jeremiah 23:5 Isaiah 11:2 the spirit of the Lord will be on him, he will have no fear</li> <li>• the Messiah will come at the end of time: he will bring peace; end injustice; after the Messiah comes, the whole world will recognise God. Isaiah 2:4 – He will be king and other nations will come to him for guidance</li> <li>• the Messiah will restore Israel: he will gather Jews back to the promised land, rebuild the Temple, he will restore the religious court system of Israel/establish Jewish law in the land Jeremiah 35:15.</li> </ul>	5
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01	5	<p>‘The resurrection is not an important Jewish belief.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> <li>• refer to Jewish teaching</li> <li>• give reasoned arguments to support this statement</li> <li>• give reasoned arguments to support a different point of view</li> <li>• reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>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></td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>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></td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>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></td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table> <p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• very little in the Tenakh on the resurrection, if it were an important belief it would appear more frequently</li> <li>• reform Jews would argue that this belief is not very important some believe righteous will rise, others wicked and righteous will be resurrected/some argued that those to be resurrected would be</li> </ul>	Levels	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	12
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		<p>brought back to Israel so very little agreement and little support from texts</p> <ul style="list-style-type: none"> <li>• many Reform and Liberal Jews believe that what is important is how life is lived on earth/Whatever happens after death is in God's hands etc.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• Orthodox Jews believe in the bodily resurrection of the dead/Rabbinical scholars have argued that at the end-of-days the dead would be brought back to life/beliefs in Gan Eden, Olam Ha-Ba, Sheol, Gehenna</li> <li>• Rabbis have used Daniel 12.2 to argue for the importance of everlasting life</li> <li>• It is important because it is believed that Judgement will occur after the Messiah comes/belief in resurrection has an effect on this life/idea of punishment or reward after death depending on how this life has been led etc.</li> </ul> <p>SPaG 3 marks</p>	
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**02 PRACTICES**

Qu	Part	Marking guidance	Total marks
02	1	<p>Which <b>one</b> of the following is the oral law in Judaism?</p> <p><b>A</b> Bimah.  <b>B</b> Aron Hakodesh.  <b>C</b> Ner Tamid.  <b>D</b> Menorah.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: D Talmud.</p>	1
02	2	<p>Give <b>two</b> reasons why Jews celebrate Brit Milah.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>A symbolic act showing the belonging to the faith/practised for more than 3000 years/a sign of the covenant God made with Abraham/part of an everlasting covenant/so important it is even allowed to be performed on the Sabbath or a holy day –/if not circumcised, cut off from the community/a sign of respect towards the Jewish fathers/important family celebration etc.</p>	2

02	3	<p>Explain <b>two</b> contrasting ways in which worship is carried out in Orthodox and reform synagogues..</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p><b>First contrasting way</b>            Simple explanation of a relevant and accurate contrast – 1 mark            Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p><b>Second contrasting way</b>            Simple explanation of a relevant and accurate contrast – 1 mark            Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p><b>Orthodox</b>            Men and women sit separately; young boys under 13 sit with the women; everything is in Hebrew; the person leading the service has his back to the congregation and prays facing the same direction as the rest of the congregation; worship may be fairly ‘free form’ with individuals turning up and joining in at different times and not necessarily doing things in the same way – they may have different customs about where to stand and where to pray for example.</p> <p><b>Reform</b>            Men and women sit together; most of the service may be in English; the person leading the worship faces the congregation most of the time; the congregation worships together, doing the same thing at the same time. They may use an organ, sometimes a choir in worship.</p>	4
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02	4	<p>Explain <b>two</b> ways in which the ark (Aron hakodesh) is important in the synagogue.</p> <p>Refer to Jewish teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First way</b>            Simple explanation of a relevant and accurate way – 1 mark            Detailed explanation of a relevant and accurate way – 2 marks</p> <p><b>Second way</b>            Simple explanation of a relevant and accurate way – 1 mark            Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• the Ark is a cupboard where the Torah Scrolls , which contain the text of the Hebrew Bible, are kept. It is named after the wooden chest which held the stone tablets of the Covenant that God gave to Moses on Mount Sinai. Reference to Jewish teaching about the Torah</li> <li>• the presence of the Ark, and of the scrolls within it, make the synagogue a holy place. According to Jewish teaching, honour must be shown to it, no one should sit with their back to it. In Great Britain it is put against the eastern wall of the synagogue so that worshippers facing the ark are also facing Jerusalem</li> <li>• the Ark plays a key part in worship. At the right moment in a synagogue service the Ark is ceremonially opened, and the Torah scroll is carried in procession to the reading desk, unrolled to the reading chosen for the day and laid on the reading desk, after the reading is over, the scrolls are returned to the Ark. Teaching about the importance of such readings.</li> </ul>	5
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02	5	<p>‘The best way for Jews to understand what God is like is by taking part in Jewish family life.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> <li>• refer to Jewish teaching</li> <li>• give reasoned arguments to support this statement</li> <li>• give reasoned arguments to support a different point of view</li> <li>• reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• many customs, ceremonies, rituals help to educate and remind family about God, such as the use of mezuzuah containing the Shema which stresses the oneness of God</li> </ul>																					

		<ul style="list-style-type: none"> <li>• God’s continual presence, God’s concern with all aspects of life, and his role as Law Giver and Judge are stressed in keeping Kosher laws and other teaching about the family life. This is 24/7 – all day, every day</li> <li>• Shabbat ceremony, festivals, prayers and ritual teach of God’s role as protector, king and God’s power in delivering his people etc.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• worship and prayer outside the home practised regularly enables Jews to focus on the nature of God</li> <li>• the scriptures make clear God’s attributes, so study of the scriptures and their interpretation important to understand what God is like for example, prophets proclaim a holy God who demands moral behaviour</li> <li>• worshipping and sharing views with other Jews allows individuals to deepen their understanding.</li> </ul>	
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