
GCSE
RELIGIOUS STUDIES
8063/2Y

PERSPECTIVES ON FAITH (JUDAISM)

Mark scheme

Additional specimen

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

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
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

01 JUDAISM: BELIEFS

Qu	Part	Marking guidance	Total marks
01	1	<p>Which one of the following is used by Jews to describe God's nature?</p> <p>A Merciful. B Messiah. C Mitzvot. D Shabbat.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Merciful.</p>	1
01	2	<p>Give two reasons why the promised land is important to Jews.</p> <p>Target: AO1:1 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>God gave Abraham the promised land as part of the Covenant/God repeatedly promised to give the land to the descendants of Abraham throughout Jewish history/it is considered a mitzvah to live in Israel/prayers are said on a daily basis for a return of the Jewish people to the land, etc.</p>	2

01	3	<p>Explain two ways in which the Ten Commandments influence Jews today.</p> <p>Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p>First way Simple explanation of a relevant and accurate influence – 1 mark Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Second way 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"> • the Ten Commandments must be obeyed by Jews/this shows that Jews are following God’s rules for his people/Jews are expected to learn and do God’s will to show that they are observing the faith/ Exodus 19:8 states, ‘All that the Eternal has spoken, we will do’ etc • the Ten Commandments gives Jews their identity/the Commandments describe the Jews’ relationship with God/the observance of Shabbat makes Judaism different from other faiths/ based on the call to reflect God’s holiness, etc • the Ten Commandments shows Jews how to live an ethical life/the Commandments demand standards of behaviour from Jews/about how they treat other people/conduct themselves in their community/ as well as wider society, etc. 	4
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01	4	<p>Explain two Jewish teachings about the sanctity of human life.</p> <p>Refer to sacred writings or another source of Jewish belief and teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First teaching Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Second teaching 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 scripture/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"> • the sanctity of human life means that humans have especial value/ in Genesis 2:7 God ‘breathed into his nostrils the breath of life’/ human life has a higher status to animal life/Sanhedrin 37a states ‘Anyone who destroys a human life is considered as if he had destroyed the entire world’, etc • the sanctity of human life means that humans are made in the image of God/Genesis 1:26–27 describes how God formed humanity in his likeness/this means that all humans have equal dignity/therefore Jews are required to respect this nature in others, etc. • God is aware of the individual before he or she is born/Psalm 139:13–16 shows how humans are loved and known to Him/and are amazing in their form/Psalm 8 expresses wonder at the status God has given humans, etc. 	5
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01	5	<p>‘Free will means that Jews can behave however they like.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • 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. <p>Target: AO2 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>Arguments in support</p> <ul style="list-style-type: none"> • free will is a gift from God to humanity/for humans to be truly free to love God and obey his Commandments there must be a free choice/if this means that some people make the wrong choices, then God is aware of that possibility/if people are given a gift, it is for them to decide what to do with it 																			

	<ul style="list-style-type: none"> • free will allows morality/without a free choice and context where correct and incorrect choices are possible humans cannot make significant decisions/the Torah states that God gives man free will to encourage him to listen to God’s word/Deuteronomy 30:19–20. • humans must have free will to allow reward and retribution/Judaism believes that this world is a corridor for the afterlife/God would not be able to judge if mankind did not have true free will/humans must be tested in order to find out if they are righteous, etc. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • there are 613 mitzvot for Jews to follow/this suggests that God has strict Commandments and expectations of the Jewish nation/when people convert to Judaism they are required to keep all of the mitzvot/Jews are expected to be an example to other nations etc • Jews understand very clearly that people are responsible for their actions. Key moral principles such as justice, healing the world, charity and kindness to others are expected from Jews/Rabbi Hillel said, ‘What is hateful to yourself do not do to your fellow man. This is the entire Torah, the rest is commentary. Go and study.’ (Talmud, Shabbat 31a) etc • the expectation to live a moral life extends beyond the Jewish nation/the Noachide laws apply to all of humanity/in Jewish thinking if someone violates the principles given in the Noachide laws they are not living a civilised life etc. <p>SPaG 3 marks</p>	
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02 JUDAISM: PRACTICES

Qu	Part	Marking guidance	Total marks
02	1	<p>Which one of the following is used to describe the ever burning light in the synagogue?</p> <p>A Bimah. B Aron Hakodesh. C Ner Tamid. D Menorah.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Ner Tamid.</p>	1
02	2	<p>Give two reasons why Jews might prefer to worship in a synagogue rather than at home.</p> <p>Target: AO1:1 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>The word synagogue means ‘coming together’ or ‘house of assembly’ in Hebrew/synagogues replaced the place of worship for Jews after the destruction of the Temple in Jerusalem after 70 CE/certain prayers can only be said by a communal group of ten or more men (minyan) in Judaism/reading the Torah in Hebrew is an honour and public recognition of skill in Judaism/all of these important features of worship can be observed in the synagogue/worship in a synagogue is more formal and ritualistic/worshiping as a community preserves the Jewish identity/it also affirms a sense of belonging etc.</p>	2

02	3	<p>Explain two contrasting ways in which worship is carried out in Orthodox and non-Orthodox synagogues.</p> <p>Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p>First contrasting way Simple explanation of a relevant and accurate contrast – 1 mark Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Second contrasting way 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 evidence and arguments, but all relevant evidence and arguments must be credited:</p> <ul style="list-style-type: none"> • in the Orthodox tradition men worship up to three times a day/men are required to pray together as a community in the minyan/the prayer is led by the Chazzan (cantor)/the Chazzan (cantor) leads prayers from the front of the synagogue/he will pray facing in the same direction as the rest of the congregation/there is often a set structure to the prayers offered in the synagogue/prayers are read in Hebrew to the congregation/prayer should be undertaken with concentration and intent/many Orthodox synagogues use liturgical melodies to aid this concentration/many Orthodox Jews sway backwards and forwards during prayer to aid their concentration/ there are parts of prayer where Jews bend at the knee and bow as a sign of respect to God etc. • in the non-Orthodox traditions women participate in prayer/ sometimes women lead worship in these traditions/the prayers are sometimes read in English as well as Hebrew/the person leading the prayer faces the congregation most of the time/there is use of music/sometimes choirs/there is often time for individual prayer and reflection/as well as conversation/the matriarchs (Sarah, Rebecca, Leah and Rachel) are referred to in prayer as well as the patriarchs (Abraham, Issac and Jacob) etc. 	4
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02	4	<p>Explain two ways in which dietary laws are important to Jews.</p> <p>Refer to sacred writings or another source of Jewish belief and teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First way Simple explanation of a relevant and accurate way – 1 mark Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Second way 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 scripture/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"> • the Torah prescribes what foods Jews are allowed to eat/for instance Leviticus 11:3 states that Jews may only eat meat from animals which chew the cud and have split hooves/only certain birds are considered Kosher (Leviticus 11:13–19, Deuteronomy 14:12–18)/seafood must have fins and scales (Leviticus 11:9, Deuteronomy 14:19)/insects are treyfah/the animals must have no flaws or disease etc • the Torah prescribes how food is to be prepared/animals that are permitted must be killed in accordance with Jewish law/there should be no blood in the meat (Leviticus 17:10–4)/certain parts of permitted animals are forbidden/Exodus 23:1 commands Jews not to boil a kid in its mother’s milk/for this reason meat and milk are not consumed together etc • Keeping Kosher demonstrates obedience to God/Jews are following Jewish laws by keeping Kosher/keeping Kosher demonstrates self-control/eating is considered a religious ritual in Judaism etc. 	5
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02	5	<p>‘Observing Jewish rituals in the home is the best way for a Jewish child to learn about Judaism.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • 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. <p>Target: AO2 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>Arguments in support</p> <ul style="list-style-type: none"> • many Jews would say that the home is where Judaism is taught to children by parents. Parents are expected to raise children with high moral standards and to contribute to society/much of this 																			

		<p>learning takes place through day to day life and decisions faced in a family context/parents are expected to be good Jewish role models for their children/the man and the woman will assume different but complementary roles etc</p> <ul style="list-style-type: none"> • a great number of Jewish rituals are kept at home. For instance Shabbat rituals are mainly focused around the home and a Shabbat meal together as a family/likewise many Jewish festivals such as Passover have a very strong link to family practices/Kosher food rules can be observed through the preparation of food in the Jewish household etc • a Jewish child will be surrounded by ritual items of significance in the home setting/for instance the Shabbat candlesticks/Kiddush cups/challah plates/the kitchen will be set out to accommodate Kosher food rules/all of these items will make a Jewish home distinct from other faith groups and homes therefore teaching children what it is to be Jewish etc. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • there are many other ways for Jewish children to learn about their faith. From an early age Jewish children attend Shul to study more about the faith/many Jews see Shul as learning from experts within Judaism/some see this as superior to the knowledge of Judaism passed on from parents/studying Hebrew at Shul with the support of rabbis versed in Jewish laws enables a child to learn Judaism to a higher level etc • many Jewish rituals demand the use of the synagogue. For instance, Bat and Bar Mitvahs require the child to read the Torah in the presence of the wider community/Shabbat observance within Orthodox communities require men and boys to attend the synagogue and pray together/festivals such as Yom Kippur require Jews to attend the synagogue etc • Jewish children can learn most about the faith from living a Jewish lifestyle both inside and outside the Jewish home/there are certain standards of their ethical life demanded/for instance Jews are required to live in a righteous manner/this is done through practices such as tzedaka which is concerned with those outside the immediate family etc. <p>SPaG 3 marks</p>	
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