



GCSE RELIGIOUS STUDIES A 8062/16

Paper 1: Judaism

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 teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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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 creditable 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 creditable 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	• 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	• 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	• 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	• 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

Judaism: Beliefs

0 1 . 1

Which one of the following is the Jewish teaching of ‘saving a life’?

[1 mark]

- A Messiah**
- B Mitzvot**
- C Pikuach Nefesh**
- D Torah**

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

Answer: C: Pikuach Nefesh

0 1 . 2

Give two Jewish beliefs about the nature of God.

[2 marks]

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

One mark for each of two correct points.

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

God is one / the creator / law-giver / judge / loving / merciful / eternal / absolute / omnipotent / omnibenevolent / omniscient / omnipresent / transcendent / Shekhinah / holy / redeemer, etc.

0 1 . 3 Explain two ways in which belief in healing the world influences Jews today.
[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

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

Second way

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

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.

- Tikkun Olam is healing the world / world repair / role of stewardship given as duty by God / Genesis 1:26 / responsibility to heal, restore, change bringing it closer to the harmonious state for which it was created / ie fix the world.
- Concept found in Mishnah / doing something because it helps create social harmony and a better community / not because it is a law to do so / gave extra protection to the disadvantaged.
- Ethical Mitzvah / Jews have a duty to make the world better for everyone / not just self.
- Aleinu prayer includes hope for the whole world believing in one God / interpreted to mean healing the world / as it is telling humans to physically heal the world, help others and allow goodness of God to shine through.
- Links to belief in Messianic Age / one interpretation of that is that when world is repaired, Messianic Age begins / encouraging healing the world to bring that day nearer.
- Healing the world implies that whilst the world is innately good / God deliberately left room for humans to improve upon his work / Midrash – All that God created, he made to be improved / believing this might make a person more determined to heal the world.
- Leads to social action programmes / tzedakah and acts of kindness.
- Given there are huge issues in the world, eg climate change / belief in healing the world might give motivation that a person should work to fix this problem / as individual or as group / eg by managing own lifestyle / or by raising awareness in others / joining campaigns.
- Might encourage a person to work to right injustices in the world / ie focusing on people not nature / hoping to unite people / bring harmony.
- Some Kabbalistic Jews believe the world is profoundly broken / can only be fixed by human activity which is entirely focused on religious devotion / eg study of scriptures, etc.

0 1 . 4 Explain two Jewish beliefs about the divine presence (Shekhinah).

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.

- Belief in presence of God shows God's immanence / hence Jewish people encouraged to believe God is within the world and active.
- Translates as dwelling or setting found in rabbinic literature / interpretations of scriptural references / so Shekhinah is dwelling or settling of divine presence.
- Represents feminine attributes of presence of God / Shekhinah a feminine word in Hebrew.
- Shekhinah was present as part of the Tabernacle after it had been completed and consecrated / Exodus describes cloud covering the Tent of the Meeting / taken into battle to protect Israelites / dwelling in Holy of Holies in temple in Jerusalem.
- Thought to be shown via a pillar of dust or fire ahead of the Israelites whilst they wandered in the wilderness / guide to Promised Land.
- Shekhinah considered present when people meet in worship or discussion of Torah / if two sit together and the words between them are of the Torah, then the Shekhinah is in their midst (Rabbi Hananiah ben Teradion) / if ten men sit together and occupy themselves with the Law, the Shekhinah rests amongst them (Rabbi Halafta ben Dosa) / whenever ten are gathered in prayer, there the Shekhinah rests – Talmud Sanhedrim 39a.
- Amidah prayer – Blessed are you, God, who returns His presence to Zion.
- Genesis – the Spirit of God moved across the face of the waters / Shekhinah as spirit of God is involved at creation.
- Ezekiel – 'there was the glory of God before me, as in the vision I had seen in the plain' / Shekhinah is the glory of God.
- Many Jews believe that Shekinah is present in physical spaces such as the synagogue, temple and places of pilgrimage, etc.

0 1 . 5

‘The Ten Commandments are the most important part of the Sinai Covenant with Moses.’

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 not references 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

- Decalogue / first ten of all the mitzvot / form the foundation of Jewish ethics, religious and civil law / so must be most important as without proper foundations, nothing else lasts or is strong.
- Many of the Ten Commandments underpin laws in society, for instance do not steal or kill are laws in most societies.
- Ten Commandments have prominence in every synagogue / shows importance of these ten mitzvot / provide a summary of all other mitzvot combined.
- Ten Commandments were the only part of the covenant which God inscribed / more than once / done in stone, which implies their fixed and rigid nature/ and their eternal nature / shows they must not be forgotten or ignored, etc.

Arguments in support of other views

- The laws only have value because the Israelites agreed to keep them / so the most important part of the covenant was the assent of the Israelites / their faith made the Ten Commandments more than just words / brought Ten Commandments to life.
- God promised the Israelites would be God's chosen people / gain special status amongst all nations / thus giving a role to them / this role included them having to keep the commandments, but the role precedes the action.
- God gave Moses all of the mitzvot / not just the Ten Commandments / all are binding so are more important / the Ten Commandments are just the overview rather than the detail / Jewish people need to know the detail.
- The covenant blessed the Israelites / Judaism places great emphasis on receiving God's blessing / eg Amidah (standing prayer) / so this is the most important part of the covenant / as it is the outcome of observing the commandments, etc.

[Plus SPaG 3 marks]

0 2

Judaism: Practices

0 2

. 1

Which one of the following is the Amidah?

[1 mark]

- A A holy book**
- B A prayer book**
- C The naming ceremony**
- D The standing prayer**

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

Answer: D: The standing prayer

0 2

. 2

Give the names of two Jewish festivals.

[2 marks]

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

One mark for each of two correct points.

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

Rosh Hashanah / Yom Kippur / Sukkot / Pesach / Shavuot / Hannukah / Purim / Shabbat, etc

0 2 . 3 Explain two contrasting religious features of a synagogue.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.

First contrasting feature

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

Second contrasting feature

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

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

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

- Ner Tamid / eternal light / represents God's presence / Shekhinah / kept lit at all times / shows God is with his people through good and bad / Exodus 27:20 and Leviticus 24:2 – God commands people of Israel to keep the light burning in the Tabernacle at all times / Ner Tamid is this light.
- Aron Hakodesh / ark of the covenant / represents tabernacle / contains the Torah / sacred space / at front of synagogue toward which all worshippers face / adorned with much Jewish symbolism reminding of beliefs / Eastern wall in UK synagogues – Jews must face Jerusalem when praying.
- Bimah – raised platform from which the Torah is read / raised to show separation between ordinary and holy spaces / central within synagogue, as was Holy of Holies in temple in Jerusalem / in Orthodox synagogue, male worshippers seating faces toward bimah / in many synagogues, not a raised space, so worshippers stand when it is read from.
- Ten Commandments – reminder of covenant with Moses / reminder of need to keep God's laws.
- Menorah – seven-branched candlestick / represents seven days of creation / reminder of God's creative power.
- Women's gallery/space – in Orthodox, separating men from women for worship, etc.

0 2 . 4 Explain two ways in which the Bar Mitzvah ceremony is important for Jews.

Refer to sacred writings or another source of Jewish belief and teaching in your answer.

[5 marks]

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

First way

Simple explanation of a relevant and accurate way – 1 mark

Detailed explanation of a relevant and accurate way – 2 marks

Second way

Simple explanation of a relevant and accurate way – 1 mark

Detailed explanation of a relevant and accurate way – 2 marks

Relevant and accurate reference to sacred writing or another source of Jewish belief and teaching – 1 mark

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

- Ceremony represents the start of a boy taking full responsibility for his own religious education and development / the boy will have had to prepare thoroughly for his Bar Mitzvah / he will have studied the Torah in preparation for reading out loud in the synagogue / he will have spent many hours learning how to read and recite Hebrew / he will have prepared a speech on a theme in the Torah / and may have also developed a community project / this will have helped him to understand that he is a scholar of the Torah and that this will continue into his adult life / and that he has responsibilities to the wider Jewish community.
- Following the ceremony, he will now be able to show full and proper respect when praying / as he will be able to correctly wear the tallit and tefillin / Deuteronomy 6:8 'You shall bind them as a sign upon your hand, and they shall be a reminder between your eyes'.
- Completion of the ceremony provides another person who is now eligible to make up a minyan / when a minyan meets, Shekhinah is present / minyan required for specific acts of worship, eg funeral / means there is another person who can read the Torah in the synagogue during worship.
- The ceremony celebrates the link in an unbroken chain of thousands of years of Jewish tradition / the boy is joining this tradition to claim his own Jewish identity and show personal desire for links to whole of Judaism.
- The ceremony is a reminder of freedom to live as a practising Jew / reminder of all those denied this privilege / reminder of being one of God's chosen people.
- Ceremony involves whole community / community is very important in Judaism / becoming Bar Mitzvah is an extension of that sense of community / initiation to full community / now seen as one of the adults.
- Important day for whole family / extended family attend even from far away / as well as public acknowledgement and celebration within the community, etc.

0 2 . 5 'Jewish mourning rituals are needed for the living more than for the dead.'

Evaluate this statement.

In your answer you should:

- refer to Jewish teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. 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 not references 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

- Rituals help the mourners come to terms with their loss / mourners are at their most vulnerable/lost at this time / so in greatest need.
- Whole community comes together to support the family in their time of need / such as preparing all food for them in the first week (Shiva) / community focus is on the living / community support those left behind / which shows recognition of greater need / as only small number attend to needs of deceased.
- Blessings (berakhot) for the bereaved – May God comfort you among all those who mourn for Zion and Jerusalem / praying to support the mourners.
- When a person dies / those left behind feel sadness and loss / they think about the deceased and what they were / whereas it is not possible to know whether the dead need anything at all / the dead are gone so have no needs / whereas it is obvious that the bereaved have need.

- The dead are dead and gone / anything those left behind do is for their own satisfaction or comfort / or out of obligation to their name, etc.

Arguments in support of other views

- ‘Need’ is the wrong word / dead are given respect through the whole process / are the focus of any actions/rituals.
- Special rituals for the dead / volunteer group (Chevra Kadisha, literally ‘sacred society’) prepare the body in a precise way / singing of hymns beside body to comfort the soul / body not left alone before burial / as it is not known when the soul departs / all for the benefit of the dead person / these are given primacy.
- At grave, attendees often have to put soil into the grave / departure from graveside is through two lines of mourners from the community to say words of mourning / intended to show respect to the dead person / suggests graveside rituals are more for the dead than the living / as they are focused on the deceased.
- Period of mourning lasts a year for the children / close family / many prohibitions in shiva (first week after burial) / including no study of Torah, no work, sit low, cover mirrors / for next 11 months (avelut) may not attend happy events, must go to synagogue for all services / intention is to keep them mindful of their loss, show appropriate respect / this is all caused by having had a death in the family / so the dead person is the centre of everything, and the cause of everything.
- By definition, mourning is about the dead / the dead and the mourners are two sides of the same coin / so mourning rituals cannot be seen as being about one rather than the other, etc.