



---

# GCSE RELIGIOUS STUDIES B 8063/2Y

Paper 2Y Perspectives on faith (Judaism)

---

Mark scheme

June 2019

---

Version: 1.0 Final

*\*19698063/2y/MS\**

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.

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 Lead 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:

<b>Level</b>	<b>Performance descriptor</b>	<b>Marks awarded</b>
<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

**Religion B: Judaism Beliefs**

**0 1 . 1** Which one of the following terms refers to belief in God as one?

**[1 mark]**

- A Monotheism**
- B Mitzvah**
- C Covenant**
- D Pesach**

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

Answer: A. Monotheism

**0 1 . 2** Give two of the promises that God made in the Covenant with Abraham (Abram).

**[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:**

Genesis 12:1-3

Land / descendants / to be the father of a great nation (many nations) / to bless those who blessed him / to curse those who cursed him / that Abraham would be a source of blessing to the world, etc.

Allow also reference to additional details in the covenant found in Genesis 15:1,5; 17:2-8; 22:17-18.

Protection (your shield) / increase numbers / progenitor of kings / everlasting covenant / will be your God (reward) / your descendants will take possession of the cities of their enemies, etc.

Do not allow reference to circumcision, as this was not a promise.

**0 1 . 3** Explain two contrasting Jewish beliefs about life after death.

**[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 belief**

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

**Second contrasting belief**

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

If similar ways 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:**

Some Jews believe that the world to come will be a physical world / like a perfect version of this world / the dead will be resurrected physically / so they must be buried rather than cremated at death.

Some Jews believe that the world to come will be a spiritual state / it will be a state of consciousness rather than of physical existence / resurrection will be spiritual.

Some Jews reject the concept of resurrection / they have no clear belief in what, if anything, happens after death / there is no clear teaching about it in the Torah and very little in the Tenakh.

Some Jews believe that after death, they may go to Sheol / a shadowy place / where people cannot praise God / place of cleansing (waiting).

Some Jews look forward to paradise/heaven (Gan Eden) / being with God.

Some Jews believe that most people go to hell (Gehinnom) / a place of purification / a temporary stage lasting no more than a year / at the end of purification, they move on to heaven.

Some Jews believe that after their time in Gehinnom the very wicked will cease to exist / or continue there in a state of remorse.

Many Jews think that life after death is very unimportant compared to the life that is led here and now / they focus on life in the present / they refuse to speculate about something they cannot know about for certain, etc.

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

Refer to scripture 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 scripture 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:**

The Torah refers to it as ‘the glory of God’ / the burning bush / it accompanied Moses and the Israelites as a pillar of cloud by day and fire by night / the tabernacle housed the divine presence during the wilderness journey / it was to be found in the Temple until just before the exile / when it left because of Israel’s wickedness / and it left again when the Temple was destroyed in 70 CE / some Jews think it will return in the Messianic Age / when the Temple is rebuilt / many Jews think it is with them in everyday life / when they study / pray / do good deeds / in times of need / God’s omnipresence / Ner Tamid reminds Jews of God’s presence in the synagogue / in Hebrew grammar, the term is feminine / avoids only masculine perspectives, etc.

**Sources of authority:**

‘The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light’ (Exodus 13:21)

‘The Shekhinah dwells over the headside of the sick man’s bed’ (Talmud Berachot 6a)

‘Whenever ten men are gathered for prayer, there the Shekhinah rests’ (Talmud Sanhedrin 39a)

‘When two sit together and words of Torah pass between them, the Shekhinah dwells between them’ (Mishnah Avot 3:3)

‘When three sit as judges, the Shekhinah is with them’ (Talmud Genesis Rabbah 36), etc.

**Accept all other sources of authority that correctly support the beliefs given.**

**0 1 . 5** 'The most important duty for Jews is to show kindness to others.'

**Evaluate this statement.**

**In your answer you should:**

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

**[12 marks]**

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

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

It reflects the nature of God as loving / many of the mitzvot are concerned with treating other people in a loving way / 'love your neighbour as yourself' (Leviticus 19:18) / this is not just love for fellow-Jews but for all humans / the last six of the Ten Commandments have their basis in love / showing kindness to others will incorporate many of the other key moral principles / it will mean that justice is done / that charity is shown / it will lead to healing of the world / it will encourage respect for the sanctity of all human life, etc.



**Arguments in support of other views**

The Shema puts belief in and love of God as a Jew's first priority / the mitzvot relating to love of others are a reflection of the love shown by God to his people throughout their history / and to his choice of them to fulfil his purposes / worship of God and obedience to all his commandments come first / keeping oneself pure through keeping the ritual laws such as those pertaining to diet are essential to deepening a Jew's relationship with God / study of the Torah is the most important aspect of their faith for very Orthodox (Haredi) Jews / some Jews regard the command to show love to other people as too narrow / it should be extended to animals and the environment as a whole / the Torah contains laws relating to care of animals / Proverbs states that a good man is kind to his animals, etc.

**[Plus SpaG 3 marks]**

**Religion B: Judaism Practices**

**0 2 . 1** Which one of the following terms refers to a food that Jews may eat? **[1 mark]**

- A Amidah
- B Kosher
- C Nefesh
- D Trefah

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

Answer: B. Kosher

**0 2 . 2** Give two reasons why the written law (Tenakh) is important for Jews. **[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's word / it contains the Torah / the Law given by God to Moses / Jews learn about their history from the time of Abraham to the 2<sup>nd</sup> century BCE / there are stories about the great heroes of Judaism / it contains the teaching of the prophets about the nature of God and his purposes for Israel / the psalms are Jewish hymns that can be used for every situation in life / other books give useful guidance on how to live / its written nature provides protection against corruption, etc.

**0 2 . 3** Explain two ways in which the Bar Mitzvah ceremony influences the lives of Jewish boys who go through that ceremony.

**[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

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

They are now expected to play their part as a member of God's chosen people in keeping the faith going / they can form part of the minyan required for synagogue worship / can play their part in worship by attending regularly / three daily services for Orthodox Jews  
They are responsible for their actions / rather than it being the responsibility of their fathers / and for fulfilling the ritual requirements of the Torah / e.g. wearing the tefillin for daily morning prayer / wearing the tallit / prayer three times a day  
They are expected to study the Torah in greater detail / to grow in spiritual maturity / to make moral decisions that are in line with the teachings of Judaism / to set a good example of what it means to be an observant Jew etc.

**0 2 . 4** Explain the importance of two rituals that are performed in a Jewish marriage ceremony.

Refer to scripture 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 ritual**

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

**Second ritual**

Simple explanation of a relevant and accurate ritual – 1 mark  
Detailed explanation of a relevant and accurate ritual – 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:**

Under the chuppah / symbol of the home that the couple will create / open on all sides as a reminder of the unconditional hospitality shown by Abraham and Sarah to their three guests.

Groom wears a kittel / symbol of purity.

Bride circles the groom seven times / seven the sign of perfection and completeness / just as the world was created and the divine rest taken in seven days, the bride is ‘building the walls’ of the couple’s new world together where they may live and rest in security, knowing it is good.

Two cups of wine drunk / a symbol of joy.

Giving of a ring of plain, unblemished gold / symbol of a lasting marriage / expressing the hope that the marriage will be one of simple beauty.

Reading and signing the marriage contract (ketubah) / they protect the woman’s rights / they outline the husband’s responsibilities towards her.

Shattering the glass / symbol of sadness at the destruction of the Temple / both sharing in the spiritual and national destiny of the Jewish people, etc.

Allow additional ritual activities, e.g. crockery breaking, veiling

No more than 1 mark in each part for reference only to what is done.

**Sources of authority:**

‘A man leaves his father and mother and clings to his wife, so that they become one flesh.’ (Genesis 2:24)

The story of Abraham welcoming and feeding the three visitors outside under the shade of a tree. (Genesis 18)

‘Behold you are consecrated to me by means of this ring according to the rituals of Moses and Israel.’

(Talmud)

'He who finds a wife finds a good thing, and obtains favour from the Lord' (Proverbs 18:22 – often part of the Ketubah)

Reference to the Ketubah is itself reference to a source of authority

'How can we sing the songs of the Lord in a foreign land? If I forget you Jerusalem, may my right hand forget its skills...' )Psalm 137:4-6 - sometimes recited by groom as he smashes the glass, etc.

**Accept all other sources of authority that correctly support the beliefs given.**

**0 2 . 5** 'The main purpose of a synagogue is to bring Jews together.'

**Evaluate this statement.**

**In your answer you should:**

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

**[12 marks]**

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

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

The words beit ha-knesset and synagogue mean a place of meeting / the idea of community is central to Jewish identity / it reminds them that they are part of God's people / it provides a support network / especially in situations where Jews experience hostility from the non-Jewish community in which they live / it provides social activities for Jews of all ages in an environment where Jewish laws (e.g. dietary laws) are observed / it enables those with problems to discuss them with others / for the elderly who have no family, it prevents loneliness / Jews come together to support the wider community in various forms of charitable action, etc.

**Arguments in support of other views**

The synagogue is primarily a 'house of prayer' (beit tefilah) / since 70 CE some Jews believe it has replaced the Temple / the interior features of the synagogue are reminders of the worship performed in the Temple / many Orthodox Jewish men attend three services on all but Shabbat / on Shabbat the whole community comes together for worship / the synagogue is also a 'house of study' (beit midrash) / many Orthodox Jews refer to it as 'school' (shul) / the synagogue provides for detailed study and discussion of the Torah / children are taught Hebrew, etc.

**[Plus SpaG 3 marks]**