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# GCSE Religious Studies (Short Course)

8061/4 – Section 4: Judaism

Mark scheme

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June 2018

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Version/Stage: 1.0 Final

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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 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**

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**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:

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

**0 1 . 1** Which one of the following is a key moral principle in Judaism? [1 mark]

- A Torah
- B Covenant
- C Shekhinah
- D Charity

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

Answer: D: Charity

**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:

There is only one God / the creator / the law-giver / the judge / loving / merciful / omniscient / omnipotent / omnipresent / Shekhinah (the divine presence) etc.

**0 1 . 3** Explain two ways in which the Ten Commandments influence 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

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

General answers: observing them has positive influence on a Jew's afterlife / observance of them establishes whether a Jew will go to heaven or hell / the Ten Commandments are shown inside a synagogue depicted by the image of two tablets of stone / they are a reminder of the covenant / a reminder of the need to keep God's laws / they reinforce the Jewish community / and contribute to creation of an ordered and Godly society / encourage positive actions such as charity / orthodox, reform and liberal Jews may interpret their influence differently etc.

**No mark should be given for just stating one or two of the Ten Commandments.**

- You shall have no other gods before me means that Jews must worship God / and not worship other deities.
- You shall not make idols means that Jews are not allowed to make representations of God / this is shown in the synagogue where there are no images of God / some Jews avoid writing the word God, replacing it with G-d / they avoid discarding books or paper in which God's name appears in Hebrew / they are buried in a Jewish cemetery to show respect.
- You shall not take the name of the Lord your God in vain so Jews do not blaspheme / blaspheming is disrespectful to God in addition to disobeying his command.
- Jews remember the Sabbath day and keep it holy by observing Shabbat and will not work on this day / for instance they will not use a telephone / and will devote the day to spending time with their family and worshipping God.
- Honour your father and your mother this means Jewish children must show respect to their parents / accept their discipline and guidance / look after them when they are elderly
- You shall not murder means Jews are not allowed to take another person's life / even in situations when a person is at the end of their life and requests euthanasia / Pikuach Nefesh requires Jews to preserve life at all costs
- You shall not commit adultery so Jews must remain faithful to their husband or wife / for some Jews this means that surrogacy or artificial insemination by donor would be prohibited

- You shall not steal so Jews are not allowed to take things that do not belong to them / they must respect the rights of others to own their own property
- You shall not bear false witness against your neighbour prevents Jews from lying about others / they must also not gossip / Lashon Ha-Ra (disparaging speech) is a serious sin in the religion of Judaism / the Talmud states that evil gossip kills three people – the one that says it, the one who hears it, and the one who is the subject of the gossip
- You shall not covet so Jews must not be envious for something which they do not own / or be jealous of another person's possessions.

**0 1 . 4** Explain two Jewish teachings about the importance of the sanctity of human life.

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 teaching**

Simple explanation of a relevant and accurate teaching – 1 mark

Detailed explanation of a relevant and accurate teaching – 2 marks

#### **Second teaching**

Simple explanation of a relevant and accurate teaching – 1 mark

Detailed explanation of a relevant and accurate teaching – 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:

Human life is precious because it is God-given / life is sacred / Genesis 1:27 states that 'Man was made in God's image' / Human life is planned and sustained by God / Jeremiah 1:5 states 'Before I formed you in the womb, I knew you' / Job 12:10 states 'In His hand is the life of every living thing and the breath of all mankind' / Jews have a responsibility to preserve life / Talmud (Sanhedrin 37a) states that 'Anyone who destroys a human life is considered as if he had destroyed an entire world, and anyone who preserves a human life is considered to have preserved an entire world' / Jews are commanded not to kill in Exodus 20:13 / Pikuach Nefesh is a principle in Judaism that puts the preservation of human life above virtually any other religious consideration / breaking Sabbath law is permitted if it saves human life etc

**0 1 . 5** ‘For Jews, belief in life after death affects how they live their lives.’

**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]**

**[Plus SPaG 3 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including 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. <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**

- Daniel 12:2 states ‘Many of those that sleep in the dust of the earth will awake, some to eternal life, others to reproaches, to everlasting abhorrence.’ / it is clear that the wicked will be punished in the afterlife so it does matter how a Jew leads their life on earth
- According to Talmud Berakhot 57b, Gehinnom (Hell) is sixty times hotter than earthly fire so should be avoided by living good lives
- After Sheol (place of purification) all but the most wicked go on to Gan Eden a heavenly realm where souls reside after physical death to be reunited with their ancestors but how they live their lives affects this decision



- Judaism wouldn't have so many rules about how to live an ethical life if God did not expect them to follow them / Rabbi Hillel once remarked, 'What is hateful to yourself, do not do to your fellow man. That is the whole Torah; the rest is just commentary. Go and study it.' (Talmud Shabbat 31a)
- Judaism is clear that there is a world to come (Olam Ha-Ba) / and that the righteous of all nations will have a share in it so it is important to be classed among the righteous etc
- The Mishnah says, 'This world is like a lobby before Olam Ha-Ba. Prepare yourself for the lobby so that you may enter the banquet hall.'
- This life can be seen in context of the Messianic age to come
- Balance between olam ha-ze (life in the present) and olam ha-ba (the world to come)

**Arguments in support of other views**

- Judaism is very ambiguous about the afterlife – Jewish texts have little to say about the afterlife, so belief in the afterlife should not affect how a Jew lives their life.
- After death, many Jews believe that all but the truly righteous souls descend to a place of purification called Sheol for twelve months where they experience the harm they have done, reflect on opportunities that they have missed and can show remorse / after Sheol, all but the most wicked go on to Gan Eden / this can be seen as a second chance so the current life is not so important.
- For some Jews, the 613 mitzvot, Ten Commandments, chesed (human kindness and love) and using freewill for good are not necessarily linked to belief in life after death but are just considered the right thing to do.

**[Plus SPaG 3 marks]**