

GCSE
RELIGIOUS STUDIES B
8063/2Y

Paper 2Y Perspectives on faith (Judaism)

Mark scheme

June 2024

Version: 1.0 Final



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 credible 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 credible 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 creditworthy 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 (ie levels of response grid).

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	<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

0 1

Judaism: Beliefs

0 1 . 1

Which one of the following does not refer to the sanctity of human life?

[1 mark]

- A Human life is holy.**
- B Human life is meaningless.**
- C Human life is special.**
- D Human life is valuable.**

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

Answer: B Human life is meaningless.

0 1 . 2

Give two commandments about how Jews should treat others.

[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.

If students provide more than two responses only the first two responses should be considered for marking.

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

Honour your father and mother / do not kill / do not commit adultery / do not steal / do not bear false witness / do not covet / love your neighbour as yourself, etc.

0 1 . 3 Explain two contrasting Jewish beliefs about the Messiah.

[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

Contrast may mean opposing or different beliefs.

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

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

- The Messiah is an individual person who will come in the future / in each generation there is someone who has the potential to be the Messiah / Messiah will be a descendant of David / if the Jewish people are worthy, he will be their leader / and teach the Torah / Jews will wait for this Messiah, etc.
- He will inaugurate the Messianic Age in which the Temple will be rebuilt / Jews will be brought back to Israel / he will bring peace and unity to the world, etc.
- The Messiah is not an individual person / but a symbol of what the Jewish people are meant to be / to live according to the Torah, etc.
- The Messiah was a figure in the Jewish scriptures / he was expected to liberate the Jews from oppression / this idea has no relevance for modern Judaism / Jews should focus on their current life / or living a good life / Reform Jews believe that it is up to them to bring about the Messianic age described in the Jewish scriptures, etc.
- The Messiah will fulfil the prophecies (Maimonides)

0 1 . 4 Explain two Jewish beliefs about the covenant between God and Abraham.

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:

- It was a personal relationship between God and Abraham / initiated by God / the covenant teaches about obedience to God / trust built with God, etc.
- Abraham to be the father of a nation / it included Abraham’s descendants / Jews believe that as the descendants of Abraham, they have special responsibility given to them by God to keep the covenant, etc.
- The covenant with Abraham was sealed through circumcision / Jews become part of this covenant through the ceremony of brit milah / this is performed eight days after birth, etc.
- God promised Abraham and his descendants land / Jews believe that Israel is the promised land / at the end of Pesach, Jews say ‘Next year in Jerusalem’ / this expresses the special attachment Jews, wherever they live, feel for Israel, etc.

Sources of authority might include:

‘Go forth from your native land...to the land that I will show you. I will make of you a great nation, and I will bless you...’ (Genesis 12:1–2)

‘You shall circumcise the flesh of your foreskin, and that shall be a sign of the covenant between me and you.’ (Genesis 17:11)

‘I will make your descendants as numerous as the stars in the sky.’ (Genesis 26:4)

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

0 1 . 5 ‘For Jews, belief in God as Creator gives the best understanding of the nature of God.’

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]
[Plus 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 no reference 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:

- It emphasises the transcendence of God / and his omnipotence / he created everything just by his word.
- What he created was good / it was in accordance with his will and purpose.
- God provided for the needs of all living things at creation / and he sustains the universe / he cares for his creation, etc.

Arguments in support of other views:

- Belief in God as one gives the best understanding / this belief is expressed in the Shema / God is a single, indivisible being / infinite and eternal / he alone created the universe.
- The concept of God as Law-Giver helps Jews understand the nature of his relationship with them / in obeying the mitzvot, they put into effect God's good purposes for his world.
- The concept of God as Judge emphasises his justice / he is fair in all his dealings with humanity.
- God is merciful and forgiving / he has compassion for humans, recognising their moral frailty, etc.
- No one concept of God gives a full understanding of God's nature / God's nature cannot be fully understood by humans.
- God is also a divine presence ('shekinah') so Jews may experience God in this way rather than thinking of God as creator, etc.

0 2 **Judaism: Practices**

0 2 . 1 **Which one of the following practices should Jews carry out on Yom Kippur?**
[1 mark]

- A Eat apples and honey**
- B Fast for twenty-five hours**
- C Eat bitter herbs**
- D Leave an empty chair for Elijah**

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

Answer: B Fast for twenty-five hours

0 2 . 2 **Name two religious features that are found in Orthodox synagogues.**
[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.

If students provide more than two responses only the first two responses should be considered for marking.

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

The reading platform (the bimah) / the ark (aron hakodesh) / the ever burning light (ner tamid) / the star of David (magen David) / the many-branched candlestick (menorah) / the Ten Commandments / a separate seating area for women / the mikveh / Torah Scrolls, etc.

0 2 . 3 Explain two ways in which Jewish mourning rituals (customs) influence the lives of families who have lost a loved one.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and beliefs, 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:

- Making a tear in clothing / demonstrate the grief and loss of the person / Blessing on hearing the death / acceptance of God’s will to end the life, etc.
- The seven days of mourning (Shiva) take place from the day of the burial / mourners’ lives are put on hold / they stay at home / sit on low stools / they do not focus on their appearance but on the person who has died / they do not wear leather shoes, cut their hair, shave, wear make-up or work / wear dark or dull colours / they recite the kaddish / this helps Jews remember the person who died / be with their families / express their emotions, etc.
- The next period of mourning lasts for thirty days / there are still a number of restrictions on their lifestyle, though there is a staged return to normality / they return to work etc / but do not listen to music, attend parties / shave or cut their hair / male mourners say the kaddish (prayers) daily in the synagogue, etc.
- The final period of mourning lasts for eleven months / life is virtually back to normal, but not quite / mourners do not go to parties / sons say the kaddish (prayers) for parents who have died / this shows respect for those who have died, etc.
- Some male Jews mark the anniversary of a parent’s death by saying the kaddish (prayers) / sons and daughters light a candle that burns for 24 hours / this is a way of remembering their parents, etc.
- The dead person is remembered by a tombstone being placed on the grave / sometimes there is a ceremony to mark this being done / those who visit the grave leave a small stone to mark their visit / it shows respect for the person who has died, etc.

0 2 . 4 Explain two Jewish beliefs about the importance of a girl’s Bat Mitzvah 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 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 ceremony takes place when the girl is aged twelve or thirteen / she is now seen as old enough to take on responsibility for practising her faith / and for keeping the mitzvot, etc.
- Bat Mitzvah means ‘daughter of the commandment’ / the girl now takes on her role as an adult member of the Jewish community / learning how to keep a Jewish home / eg lighting the Shabbat candles / food laws / the use of the mikvah, etc.
- For Orthodox Jews the ceremony will be a quiet affair at home / as Orthodox Jewish women do not take an active part in synagogue worship / but it will mark her new status, etc.
- In the Reform tradition, the Bat Mitzvah ceremony is similar to the Bar Mitzvah / the girl reads from the Torah / gives a short speech / and may lead part of the synagogue service / she now has a role to play in public worship / able to be part of the minyan, etc.

Sources of authority might include:

‘Regarding a girl of eleven years and one day, her vows are examined [ie she is questioned in order to determine if her vows are valid]. At twelve years and one day, her vows stand. And we examine [her vows] for the entire twelfth [year]. Prior to this time [ie eleven years and one day for a girl and twelve years and one day for a boy], even if they said, “We know in whose name we vowed, and in whose name we sanctified,” their vows are not vows and their sanctifications are not sanctified property. After this time, even if they say, “We do not know in whose name we vowed, and in whose name we sanctified,” their vows are vows...’ (Mishnah Niddah 5:6)

‘Train children in the right way, and when old they will not stray.’ (Proverbs 22:6)

‘My child, do not forget my teaching, but let your heart keep my commandments; for length of days and years of life and abundant welfare they will give you.’ (Proverbs 2:1–2)

NB: Credit references to sources of authority that support illustration of the importance of becoming a Bat Mitzvah, eg keeping dietary laws.

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

0 2 . 5 ‘Spending time with family is the main purpose of Shabbat (the Jewish Sabbath).’

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]
[Plus 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 no reference 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:

- Shabbat is an opportunity to strengthen family ties / to become closer to one another / to show their faith in God / the home plays a prominent part in Shabbat observance, etc.
- Many non-observant Jews often take part in the Friday evening meal / a time when the family is together / a time for family celebration, etc.
- The Friday evening meal is an opportunity for children to learn the roles they will play when they become adults / eg the lighting of the candles / the blessing of the family / the blessings over the Kiddush cup and the challah bread / and to hear stories from the Jewish scriptures / a time for educating in the faith, etc.
- Saturday afternoon is family time / studying the Torah / relaxing together, etc.

Arguments in support of other views:

- Shabbat is essentially a time for growing closer to God / a day of rest from everyday activities / it is a gift from God / and means obeying his commandment to keep the day holy / it reminds Jews of God resting on the final day of creation / Jews can spend time with their families on other days of the week, not just Shabbat, etc.
- Worship is a key part of Shabbat observance / men attend the synagogue on Friday evening before the family meal / the family go to the synagogue on Saturday morning but in Orthodox services women and girls do not sit with men / this is so that men will not be distracted, etc.
- Study of the Torah is an important part of Shabbat observance / in the synagogue services there are readings and explanation from the rabbi / on Saturday afternoon, Orthodox Jewish men will study the Torah with their sons / and explain its meaning, etc.