

**GCSE  
RELIGIOUS STUDIES A  
8062/16**

Paper 1: Judaism

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**Mark scheme**

November 2021

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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 examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners 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 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:

<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

0 1

**Judaism: Beliefs**

0 1 . 1

**Which one of the following is the belief that God allows people to make decisions for themselves?**

[1 mark]

- A Charity
- B Free will
- C Mitzvot
- D Shekhinah

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

Answer: B: Free will

0 1 . 2

**Give two of the Ten Commandments.**

[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:**

You shall have no other gods before me / You shall not make for yourself an idol ... shall not bow down to them or worship them ... / You shall not misuse the name of the Lord your God (swear falsely by the name of the Lord your God) ... / Remember the Sabbath day by keeping it holy ... / Honour your father and your mother ... / You shall not murder (kill) / You shall not commit adultery / You shall not steal / You shall not give false testimony (bear false witness) against your neighbour / You shall not covet your neighbour's wife / You shall not covet your neighbour's goods.

**NB Allow 'You shall not covet' for one mark.**

**0 1 . 3** Explain two ways in which belief in the future Messiah 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.**

- Messiah means ‘anointed one’ and was first used to refer to the high priests and kings of Israel / influences Jews to believe that the Messiah will be special and close to God.
- The Messiah will rule the Jews during the future Messianic age that the Messiah will bring about / influences Jews to look forward to the coming of the Messiah as it will be a time of greatness when the dead will be resurrected and live in peace and harmony in a restored Israel.
- Orthodox Jews believe that in every generation there is a potential Messiah descended from King David who if Jews are worth redemption will be directed by God to be the redeemer / influences Jews to aim towards being worthy of redemption as individuals and collectively by obeying the Torah, repenting and living as God requires / some may move to Israel to live, work and study in preparation for the coming of the Messiah.
- Many Reform Jews believe in the Messianic age but not through any one person / the Messianic age will come through people's collective actions including observance of religious obligations so this is what they are influenced to achieve.
- Belief in a future Messiah provides hope and comfort to those who suffer / influences Jews to keep their faith in times of hardship no matter how great eg the Holocaust / on their way to the death chambers some Jews chanted ‘I believe with perfect faith in the coming of the Messiah’ (Maimonides), etc.



**0 1 . 4** Explain two ways in which Jews understand the belief that God is One.

**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.**

- Judaism is a monotheistic faith / only one God exists / God is the sole Creator / and has had a major effect and influence on the world he created throughout time and beyond.
- One God is the source of all Jewish morality beliefs and values / he cares for his people and expects loyalty and obedience to the laws he gave mankind / only he will judge how people follow his laws.
- One God is ever present in people’s lives / every sight, sound and experience is regarded as a meeting with the one God.
- The Oneness of God is best summed up in the Shema - an important prayer derived from the books of Numbers and Deuteronomy / ‘Hear O Israel! The Lord is our God, the Lord alone (is One). You shall love the Lord your God with all your heart and with all your soul and with all your might.’
- God is a single, whole indivisible entity who cannot be divided - infinite and eternal, beyond human understanding and worthy of praise, etc.

Sources of authority might include:

The Shema: ‘Hear O Israel! The Lord is our God, the Lord alone (is One). You shall love the Lord your God with all your heart and with all your soul and with all your might.’ (Deuteronomy 6:4-5).

‘When God began to create heaven and earth’ (Genesis 1:1).

‘from the rising of the sun to its setting, people may know there is none besides me. I am the Lord and there is no other.’ (Isaiah 45:6)

‘You shall have no other gods besides me’ (Exodus 20:3).

‘Be careful or you will be enticed to turn away and worship other gods and bow down to them. Then

the Lord's anger will burn against you...' (Deuteronomy 11:16-17).

'This is what the Sovereign Lord showed me...' (Amos 7:1).

'for you are great, and your works are wonderful; you alone are God.' (Psalm 86:10)

'I am the Lord and there is no other; apart from me there is no God' (Isaiah 45:5).

References to relevant stories eg the Call of Abraham / Moses and the Burning Bush, attributed to the Bible or Torah as the source, are creditable, etc.

0 1 . 5

**‘The moral principle of justice teaches Jews all they need to know about the way they should live.’**

**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. <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 not references 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 moral principles as outlined in the specification are justice (tzedakah), healing the world (tikkun olam), charity and kindness to others (chesed).

- When taken together, the moral principles cover important aspects of behaviour that would produce a better society / that lives by God's wishes / and that follows his teachings / justice plays a large part in this.
- Justice brings about what is right and fair which is essential in society / nothing in society is more important than this.
- The Law and Prophets emphasise the importance of justice / justice should be merciful.

- Justice should not be ignored as injustices bring suffering / if there is no suffering, other moral principles are not necessary.
- Justice comes from obeying the Torah laws.
- Using wealth gifted to them by God charitably by helping the poor brings justice.
- 'Let justice well up like a river' (Amos 5:24) / 'do justice...love goodness' (Micah 6:8) / 'Turn from evil and do good; seek peace and pursue it' (Psalm 34:14), etc.

### **Arguments in support of other views**

**Reference to other principles, eg Pikuach Nefesh and sanctity of human life, should be considered as evidence towards an alternative point of view and must be credited as such, even if presented as one of the moral principles.**

- Healing the world is an action that draws people closer to God / the world can be healed by adopting right thought and actions to others / motivates Jews into acting to increase social justice / causing people to suffer fewer injustices / and protect the environment / brings the Messianic age closer / prayers are offered daily for the harmony of nations and uniting of people / encourages Jews to present themselves as a good example of trying to change the world for the better by following the mitzvot / keeping Shabbat provides a day of renewal to help to bring about a better world.
- Being kind to others is required in the Torah and following the Torah results in greater kindness / kindness should not just be shown to Jews but to every living thing / God shows loving kindness to all his people so his example should be followed / prophet Micah said showing loving kindness is better than just doing it / focus is unrestricted but mainly on personal service, personal attitudes and efforts from the heart / 'Love your fellow as yourself' (Leviticus 19:18) / 'The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt' (Leviticus 19:34), etc.
- Although the moral principles are very important, other moral teachings should be put alongside them.
- Pikuach nefesh and the sanctity of life show how important life itself is and how it must be preserved and protected.
- The Ten Commandments and the mitzvot are the basis of Jewish moral teaching including the moral principles / come from God so must be of crucial importance / they cover all aspects of life and if observed, they ensure Jews live as God requires them to.
- Religious observance goes alongside the moral principles as they support each other / observing festivals and taking part in worship shows their love for God in a different way from how the moral principles do.
- All aspects of Jewish life, both moral and religious are important and they all show the best way to live if taken together.
- Missing out some aspects of being Jewish by only focusing on certain principles gives an incomplete picture of the way a Jew should live.
- The Shema puts the love of God before the love of your neighbour although this does not necessarily show that it is more important, etc.

0 2

**Judaism: Practices**

0 2 . 1

**Which one of the following is the ever burning light in a synagogue?**

**[1 mark]**

**A Aron Hakodesh**

**B Bimah**

**C Ner Tamid**

**D Talmud**

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

Answer: C: Ner Tamid

0 2 . 2

**Give two items of food which are placed on a Seder plate on the first evening of Pesach.**

**[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:**

Green vegetable, parsley (karpas) / bitter herbs, horseradish (maror) / second bitter herb, lettuce (maror) / paste of apples / walnuts / wine (charoset) / roasted egg (baytza) / lamb shankbone (zeroa).

Accept salt water.

**0 2 . 3** Explain two contrasting Jewish mourning rituals practised when someone has died.

[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 contrast**

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

**Second contrast**

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

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

**Contrasting may mean opposing or may mean different rituals.**

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

It is possible that the contrast will be focused on the set periods for mourning determined by time since death.

- When Jews first hear of the death, parents will make a small tear in the clothes over their heart, other close relatives on the right side of their chest / a blessing is said ('Blessed are You, Lord, our God, King of the Universe, the True Judge').
- The first part of mourning (Aninut) is most intense / close family grieve / do not have to follow certain religious rules / ensure someone stays with the body until burial / recite psalms constantly / cannot cut their hair / cannot wash their clothes / cannot bathe / no sexual relations / cannot wear tefillin / lasts until burial takes place.
- Once the burial has taken place, a meal of condolence (bread and eggs - new life) is prepared by a close friend or relative.
- Shiva (7 days of intense mourning) starts after the burial / mourners stay at home / sit on low stools / wear no leather shoes, do not shave or cut their hair / cover their mirrors / no make-up / do not work / pray three times a day at home with minyan of ten friends or relatives / the kaddish is recited.
- Lesser period of mourning (Sheloshim) follows shiva and lasts until 30 days after death / life returns to normal but no music, parties, shaving or haircut / male mourners say the kaddish daily in the synagogue.
- Final period of mourning (Avelut) lasts for 11 months after the lesser period / mourners do not attend parties / children say the kaddish if it is their parent who has died.
- Some have a ceremony of unveiling the headstone of the grave once mourning has ended / visitors may place a small stone on the headstone / sons mark the anniversary of a parent's death by saying the kaddish and possibly making a Torah blessing.
- Differences between ways Orthodox and Reform Jews mourn eg some Reform Jews may sit shiva for 3 days rather than 7 / rather than tear their clothes, a Reform rabbi may give torn black ribbons to the mourners to pin on their clothing, etc.

**0 2 . 4** Explain two religious activities that take place during the festival of Yom Kippur.

**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 activity**

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

**Second activity**

Simple explanation of a relevant and accurate activity – 1 mark  
 Detailed explanation of a relevant and accurate activity – 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.**

Yom Kippur is the Day of Atonement.

- Observe day (25 hours) of fasting as a way of ‘afflicting the soul’ (Numbers 29:7) / wear white as a sign of purity / remain cheerful throughout the day to mark them having reached this time when the Book of Life (Judgement) closes / repent any sins that are unrepented before the Book of Life (Judgement) is sealed by God / realising that God can release all sins / showing thanks that God is loving and merciful / remembering the ancient custom of putting the people’s sins on a goat and driving it into the wilderness / Kaparot ritual.
- Main focus is confession, repentance and reparation so many Jews spend the whole day focused on this.
- Before Yom Kippur begins, a lavish meal is shared / to strengthen Jews before their fast / to make the fast more difficult as a spiritual discipline.
- Yom Kippur starts with the Kol Nidre service / Kol Nidre prayer is chanted (sung) 3 times / asks God to release them from pledges they have made to God that they have not been able to keep.
- No work is done / bathing, wearing leather shoes and sexual intercourse are forbidden.
- Attend synagogue where the theme is confession and repentance / doors of the Ark remain open requiring people to stand / focus on the book of Jonah which shows God to be for all nations and that people can abandon evil ways, return to good ways, accept responsibility and return to God / the community makes a general confession of sins / Yizkor memorial prayers may be said / blast on the shofar shows the end of the festival and the fast, etc.

**Sources of authority might include:**

‘You shall practise self denial; and you shall do no manner of work ... For on this day, atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord. It shall be a Sabbath of complete rest for you, and you should practise self-denial’ (Leviticus 16:29-31).

‘You must deny yourself and do no work’ (Numbers 29:7).

‘Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.’ (Isaiah 1:18).

Accredited references to the Book of Jonah where the story of Jonah is told, etc.



**0 2 . 5** 'The synagogue is the centre of the Jewish faith.'

**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. <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 not references 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 synagogue is a place for Jews to worship, meet others in their faith community and to study.
- The synagogue contains the ark where the scrolls of the Torah are kept / 'He brought the ark inside the tabernacle. Then he put up the curtain for screening, and screened off the Ark of the Pact - just as the Lord had commanded Moses.' (Exodus 40:21) / these scrolls assist in the learning of the faith.
- Some prayers can only be said in the presence of a minyan (10 adults / men) which is easier to have in a synagogue / other prayers are thought to be better prayed together in a group of Jews / synagogue is often referred to as a 'House of Prayer' (Beit T'filah).
- Shabbat services take place weekly in a synagogue / 'Remember the sabbath day and keep it holy' (Exodus 20:8) / daily services are provided if there is a minyan to allow them to happen / the amidah prayer forms the core of all Jewish prayer services.

- Synagogues provide a strong focus on the Jewish faith / are 'decorated' incorporating Jewish themes, symbols and passages from scripture to provide inspiration.
- Study related to the Jewish faith takes place in the synagogue / Jewish texts are freely available in a synagogue / there is a rabbi together with many other learned Jews to provide assistance in learning / classes are run for children and adults who want to further their knowledge and understanding of the faith or to learn Hebrew / helps Jews to learn about and prepare for 'faith rituals' such as Brit Milah, Bar Mitzvah, Bat Mitzvah, marriage.
- Synagogues provide social spaces for Jews to meet other members of their faith in a 'social hall' / many provide facilities for social interaction between young Jewish people / charitable works, required in the Jewish faith, are centred on the synagogue / money may be collected in the synagogue and distributed to the needy either in the local community (including the local Jewish community) or to other national or international causes / the needs of the elderly are provided for, etc.

### **Arguments in support of other views**

- The home is the centre of the faith because it is the place of the family unit, considered very important in preserving the faith and passing it to the future generations / it is where children are raised in the faith / Brit Milah usually takes place in the home as a new baby is welcomed to the faith / the home is a place of love, nurture and safety for all who live there.
- The home has a large part in Shabbat observance which is central to the faith / the family is involved in Shabbat at home / preparations for Shabbat are made at home and the Friday meal is eaten at home / the ceremonial aspects of it / the rest of Shabbat may be spent with the family studying the Torah or just having quality family time (although many will visit the synagogue on the Saturday morning) / the havdalah service is performed to end Shabbat at home.
- Daily prayers can be said at home / homes have reminders of the faith such as mezuzahs, symbolism and copies of Jewish texts.
- The laws of kashrut (dietary laws) are based on the home and are observed there.
- The remains of the Temple in Jerusalem, especially the Western Wall, are a reminder of a time when the Temple was considered to be the centre of the faith / if it were to be rebuilt, it may regain this 'status' / many may see Jerusalem or Israel as the centre of the Jewish faith.
- As God created the earth and everything it contains, everywhere should be respected and praise and thanks should be given to God for providing it, etc.