

**GCSE  
RELIGIOUS STUDIES A  
8062/16**

Paper 1: Judaism

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**Mark scheme**

June 2022

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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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

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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:

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

**Judaism: Beliefs**

0 1 . 1

**Which one of the following is the name of the person with whom God made a Covenant at Sinai?**

**[1 mark]**

- A Adam**
- B David**
- C Joseph**
- D Moses**

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

Answer: D: Moses

0 1 . 2

**Give two ways in which Jews might follow the moral principle of healing the world.**

**[2 marks]**

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

1 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:**

Contribute to social justice and a better community / protect the environment / credit specific examples of what a Jew might do to protect the environment / repair the world (Tikkun Olam) / support charities that help those living in poverty / do charity work to help those in need / obey the mitzvot / become closer to God / help to sustain the world God created / keep Shabbat in order to renew efforts to bring about a better world / pray for harmony / unity between nations / no hatred / be kind to others / Love your neighbour / engage in political action for justice / humanitarian work, etc.

**N.B. If candidates provide more than two answers, see page 4 for further guidance.**

0 1 . 3

**Explain two ways in which belief about God as Judge 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.**

- God as Judge has given laws (mitzvot) for his people to obey and it is on their obedience to these laws that he will fairly judge them / this encourages Jews to obey God’s laws / in order that God’s fair judgement will be favourable to them.
- Jews can trust that God will judge them fairly / gives them confidence that they will be rewarded if they follow God’s laws.
- God judges humans throughout their lifetime / Yom Kippur Jews are influenced and encouraged to repent and atone for any harm they may have caused others / in order to be judged favourably by God / and have a positive comment in their book of life.
- Some Jews believe that they will be judged at the end of their life as to how they have obeyed God / those God judges to be righteous will live on in Gan Eden (heaven) / as befits God’s chosen people / souls are sent to Sheol to wait for judgement / this influences Jews to obey God in order to live on with God / some Jews believe that at the end of time God will judge the righteous from the wicked and those in between / regardless of which belief they follow, it means that they must obey his commandments and lead a life that pleases God, etc.

**0 1 . 4 Explain two Jewish beliefs about the Covenant with Abraham.**

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

**[5 marks]**

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

**First belief**

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

**Second belief**

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

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

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

- It was an agreement made between God and Abraham (Avram) / as the first Jew and thus binding on all Jews.
- Abraham was told by God to take his family from their home in Ur to Canaan / this is a model of faith and trust in God which Jews try to follow.
- When they arrived, God promised that he would give the land to Abraham and his family / became known as the Promised Land (Canaan or Israel).
- Abraham was instructed to keep his belief in monotheism / ‘walk faithfully and be blameless’ (Genesis 17:1) / not to make idols / in order that God would keep his promise to Abraham.
- God promised that he would make Abraham a great nation / would bless him / make his name great / bless those who bless you / curse those who curse you / as numerous as the dust (Genesis 13:16) and the stars (Genesis 15:5).
- Has led to the belief that the Jews are God’s chosen people / which gives them great responsibility to remain faithful to him / or la’goyim – a light to the nations.
- The covenant was sealed by circumcision / Abraham became circumcised as did the males in his family / this has continued to the present day as a sign of the covenant / commanded by God (Genesis 17:14).
- Abraham’s wife Sarah became pregnant shortly after the covenant was agreed / the birth of a son Isaac was seen as a gift from God / to mark the covenant.
- Your descendants will be strangers in a foreign land / will be enslaved for 400 years / but then will go free / Genesis 15:5 your offspring will be like the stars you can count etc.

**N.B. Do not credit the sacrifice of Isaac as part of the Covenant.**

**Sources of authority might include (including those mentioned above):**

‘The Lord said to Avram (Abraham), “Go forth from your native land and from your father’s house to the land that I will show you / I will make of you a great nation, / And I will bless you; I will make your

name great, And you shall be a blessing. / I will bless those who bless you, And curse him that curses you; / And all the families of the earth, Shall bless themselves by you.” (Genesis 12:1-3)

‘I give all the land that you see to you and your offspring forever.’ (Genesis 13:15)

‘For you are a people consecrated to the Lord your God; of all the peoples on earth the Lord your God chose you to be His treasured people.’ (Deuteronomy 7:6)

‘And I will give you so many descendants that, like the dust of the earth, your offspring can also be counted.’ (Genesis 13:16)

Genesis 17:1-27 - credit accurate attributed references to the covenant and circumcision.

Genesis 15:5 – your offspring will be as numerous as the stars you can count.

Genesis 16:13 your offspring will be strangers and enslaved and oppressed for 400 years, but....they shall go free with great wealth.

For further guidance see Genesis chapters 12, 15 and 17.

**N.B. Please read GCSE RS supporting marking guidance for further guidance on how to award marks on the 5 mark question.**

0 1 . 5

**‘For Jews, the most important role of the Messiah is to bring peace to the world.’**

**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 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 Messiah is expected to be a future King of Israel / Orthodox Jews believe the Messiah to be a person chosen by God / and anointed by a prophet / a great leader / a great political leader / an expert in Jewish law / who will rule during the Messianic age / living in peace in a restored Israel.
- Prophet Micah prophesied a future when war would end and people would live in peace with each other / ‘And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not take up sword against nation; they shall never again know war.’ (Micah 4:3) / other prophets looked forward to a time of peace and justice eg Jeremiah 23:5-6.
- Orthodox Jews believe every generation has a potential Messiah / who will be directed by God to be a redeemer if the Jews are worthy of redemption / who will rule with kindness and justice, not

war and injustice / he will rebuild the Temple and usher in a time of world peace and unite humanity as one.

- Through upholding the Jewish Law and Commandments, the Messiah will establish peace and justice / preventing the need for war / other nations will look to the Messiah for guidance and his message of peace will become universally adopted / 'How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion "Your God reigns"' (Isaiah 52:7), etc.

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

- Messiah means 'anointed one' and was first used for Saul and the kings of Israel / some of whom were warriors / 'The Lord herewith anoints you ruler over His own people' (1 Samuel 10:1).
- Many Reform Jews do not believe in an individual Messiah / they believe every person has the responsibility to create world peace / the Messianic age will come as a result of people's collective action and not as a result of a special individual / Pittsburgh platform.
- The role of the Messiah will be to uphold Torah law and be the ultimate teacher of it / rebuild the Temple and gather all Jews back to Israel (it is not part of Jewish understanding that the Messiah is a Saviour).
- The idea of a peaceful Messiah developed during times when Jews have been oppressed and persecuted / they hoped for peace and looked forward to it, even though the expectation may not be firmly rooted in the faith.
- The Messiah is sometimes portrayed as a great military leader alongside being fully observant of Jewish Law etc.

0 2

**Judaism: Practices**

0 2 . 1

**Which one of the following is the age at which Jewish boys usually have their Bar Mitzvah ceremony?**

**[1 mark]**

**A 11**

**B 13**

**C 15**

**D 17**

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

Answer: B: 13

0 2 . 2

**Give two things required for meat to be kosher.**

**[2 marks]**

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

1 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:**

To be kosher it must be caught alive / have been ritually slaughtered by having its throat cut with a very sharp knife / the slaughter should be done by a qualified person (Shochet) / not stunned before it is killed / have blood removed / mammals must have a cloven (split) hoof and chew the cud / must be only permitted parts of the animal's body / not cooked and/or eaten with a milk product / not an animal which naturally preys on other animals / for industrial food purchase certification would be required / a kosher stamp (Hechsher) is evidence of kosher status, but not required, etc.

No mark should be awarded just for giving examples of animals that may or may not be kosher.

For full list, see (Leviticus 11:1-47 and Deuteronomy 14:3-21).

**N.B. If candidates provide more than two answers, see page 4 for further guidance.**

**0 2 . 3** Explain two contrasting ways a synagogue might be used by Jews.

[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 way**

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

**Second contrasting way**

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

Contrast may mean opposing or mean different views.

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.**

- Worship / communal or individual / services are held regularly for worship (beit tefilah – house of prayer).
- Shabbat observance / families attend on Friday evening / Saturday morning.
- Prayer / provides sufficient Jews to allow certain prayers to be said – minyan 10+ adults / differences between Orthodox and Reform / Amidah (standing prayer).
- Houses important religious items / eg Torah scrolls, Ner Tamid (Eternal Light).
- Festivals celebrated within the community / eg Yom Kippur, Pesach (Passover).
- Rites of passage ceremonies / eg Bar Mitzvah / Bat Mitzvah.
- Life cycle ceremonies / for instance marriages / conversion ceremonies / baby blessings
- Education / Jews of all ages can use the synagogue for education / teach young Jews Hebrew / so they have a better understanding of prayers / there is often a library to help older Jews to continue their studies (beit midrash – house of study) / Shabbat morning Torah study before the service (Shiur).
- Social activities / provides social hall for the use of people of all ages / youth clubs / music and drama groups / groups of senior citizens / charitable fund-raising events / social activism discussions (beit kehilla – house of community), etc.

**0 2 . 4** Explain two ways in which Shabbat is celebrated in Jewish homes.

**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.**

- The home is prepared for the celebration / at least two candles are placed on the table / to observe the commandments to remember and observe Shabbat / all the food is prepared before the celebration / all cooking is completed before the candles are lit.
- Shabbat prayers might be read at home instead of the synagogue.
- Two loaves of challah bread are placed on the table / to represent food provided by God before Shabbat whilst they were wandering in the wilderness.
- Wine or grape juice is placed on the table / drunk to represent joy and celebration.
- A female (or any) member of the family lights two candles / shortly before sunset / waves or beckons their arms around the candles / covers their eyes / as a blessing / prayer asking God to bless the family / although candles may be lit by any Jewish person.
- Children are blessed before the meal / head of household recites the Kiddush blessings / Kiddush cup held up / hands are washed to symbolise purification / and separation between ordinary and holy time / God is blessed for providing bread / it is passed round so everybody has a piece / meal is taken / family time to relax and enjoy the company / Torah stories may be told and Shabbat songs sung.
- Meal ends with a prayer and thanksgiving for food meal blessings called birkat ha-mazon.
- After Saturday morning synagogue service another meal is shared in the home / afternoon spent at home with the family, including children / Torah may be studied.
- The end of Shabbat is marked by the havdallah service / performed after the sun has set / blessings performed over wine / sweet smelling spices / to allow the sweetness of Shabbat to remain even after Shabbat ends / candle with several wicks / to bring light to the house.
- Concluding words / eg 'Elijah the prophet' / Shavua tov (have a good week).
- Candidates might include Shabbat prohibitions in the home / for instance not watching the TV / not operating electricity etc.

**Sources of authority might include:**

‘Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God.’ (Exodus 20:8-9).

‘Observe the Shabbat day by keeping it holy as the Lord your God has commanded’ (Deuteronomy 5:12-15)

‘And the children of Israel shall keep the Sabbath to observe the Sabbath throughout the generations, for the perpetual covenant. It is a sign between Me and the Children of Israel forever, for six days the Lord made Heaven and Earth, and on the seventh day He ceased from work and rested.’ (Exodus 31:16-17).

‘Blessed are You, Lord, our God, King of the Universe, who sanctifies us with the commandments and commands us to light the candles of Shabbat.’ (Shabbat blessing).

**N.B. Please read GCSE RS supporting marking guidance for further guidance on how to award marks on the 5 mark question.**

**0 2 . 5** 'For Jews, Yom Kippur is more important than Rosh Hashanah.'

**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 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**

- Judgement is finalised on this day so it is the last chance for repentance / Yom Kippur is known as the Day of Atonement / is the holiest day in the Jewish year / it is considered to be very important that repentance and atonement are made / 'atonement shall be made for you to cleanse you of all your sins' (Tenakh) / God's judgement on this day is final / last chance for repentance / gates of repentance / Book of Life is closed.
- Spending much of Yom Kippur in the synagogue emphasises its importance / links to God / asking God for forgiveness / helps to restore the individual's relationship with God / general confession as a community of Jews / service gives a final chance to confess their sins before the doors of the Ark are closed / symbolises that God's judgement is sealed.
- On this day, God's forgiveness is given and the individual's relationship with God is restored.

- Wearing white to symbolise purity / fasting / not bathing, wearing leather shoes or having sex / during Yom Kippur emphasise the importance of the festival.
- The belief that Rosh Hashanah is preparation for the more important festival of Yom Kippur makes Yom Kippur more important.
- 'You shall practise self-denial...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 is a law for all time.' (Leviticus 16:29-31), etc.

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

- Rosh Hashanah is the start of the Jewish new year / and the first day of a period of reflection and repentance for a ten day period / which leads up to Yom Kippur / although no actual prayers for repentance take place on Rosh Hashanah and mention of sin and forgiveness are not part of Rosh Hashanah prayers or synagogue services / it is essential preparation for Yom Kippur / without Rosh Hashanah, Yom Kippur would be meaningless / makes them of equal importance.
- Rosh Hashanah begins ten days of repentance during which relationships between people are repaired / God opens the Book of Life which is closed on Yom Kippur.
- Rosh Hashanah celebrates / remembers God's creation of the world / the anniversary of God creating humans / without which nothing would exist, including Yom Kippur.
- The mitzvah of the Shofar singles out the importance of Rosh Hashanah (Leviticus 23).
- Jews are judged during Rosh Hashanah, its called Yom Hadin- Judgement day / it offers a chance to improve God's judgement of them by committing to be a better person.
- Rosh Hashanah looks to the future and how the year ahead will be / while Yom Kippur looks back towards the actions of the year gone by.
- Prayers are said in the evening and morning services / a festive meal is shared, including apples and honey to symbolise the of a sweet new year and a round challah / breadcrumbs that represent sins are symbolically cast into flowing water (tashlich).
- Rosh Hashanah introduces 10 days during which relationships between people are repaired / this influences God to do the same in his judgement of them / some Jews see God's 'record keeping' of their sins and repentance as representing the idea that actions have consequences.
- Both festivals have a similar focus on hoping for God's merciful judgement / they should be considered together rather than separately / so neither can be considered as more important.
- The focus of repentance in Judaism is in the here and now, to achieve a close relationship with God in this life, rather than for the afterlife etc.