

## Teacher Resource Bank

GCE Religious Studies

Unit 1K: World Religions 2: *Judaism*

Additional Specimen Questions

A close-up, slightly blurred photograph of a dictionary page. The word 'resource' is prominently displayed in a large, bold, black serif font. Below it, the text 'or supply of n' and 'adopted in ad' is visible. To the right, the phonetic transcription '/ri's' is partially visible. The background text is out of focus, showing words like 'counter or L.' and 'sonal'.

**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED SUBSIDIARY**



**RELIGIOUS STUDIES UNIT K  
WORLD RELIGIONS 2 JUDAISM**

**RSS10**

**ADDITIONAL SPECIMEN QUESTIONS**

**For this paper you must have:**

- an 8 page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS10**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

Answer **two** questions.

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- 1** (a) (30 marks)  
(b) (15 marks)
- 2** (a) (30 marks)  
(b) (15 marks)
- 3** (a) Explain the origins and practice of Shabbat. (30 marks)  
(b) Assess the claim that without Shabbat there would be no Judaism. (15 marks)
- 4** (a) (30 marks)  
(b) (15 marks)

**END OF QUESTIONS**



## **GENERAL CERTIFICATE OF EDUCATION ADDITIONAL SPECIMEN MARK SCHEME WORLD RELIGIONS 2 JUDAISM**

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of this 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.

## RSS10: World Religions 2 *Judaism*

### 3 (a) Explain the origins and practice of Shabbat.

#### Origins

According to Genesis and the Exodus version of the Decalogue, Shabbat was instituted as part of the act of Creation. In the Deuteronomic Decalogue it is a day of rest for people and animals.

- By resting on Shabbat, Jews are proclaiming their belief that God created the world, and that after completing his work God stopped and created nothing new (Genesis 2<sup>1-3</sup>).
- Like God, Jews too have a day when they stop work and this is the origin of this belief.
- When they do this, there is a sense that they are imitating God.
- He finished creating the world; Jews cease from exercising control of it.

#### Practice

- The Jewish week is arranged in anticipation of the onset of Shabbat. Expect detail regarding the domestic preparations for Shabbat, and the special foods and cooking arrangements, i.e. all preparation is done beforehand, shopping and cooking done earlier in the day. In winter, Jews might leave work early before sunset; buying challah loaves on the Friday; have a bath and get ready.
- Welcoming Shabbat, i.e. lighting the candles; covering eyes to recite the blessing; short prayer offered; maybe a visit to the synagogue for afternoon prayers; cup of wine and reciting the Kiddush.
- Details of synagogue services and rituals are to be credited as well as emphasis on the family and congregational perspective.
- The Friday night meal might be explained in some detail; blessing of the loaves; dipping bread in salt, etc.
- Shabbat morning – morning service in the synagogue, the sidra is read; Shabbat playgroups might take place.
- Candidates might offer some detail on the end of Shabbat – prayers; rabbi performs havdallah; blessings over wine and spices and complete the separation of the holy day from the ordinary day and tidy up!

**(30 marks) AO1**

**(b) Assess the claim that without Shabbat there would be no Judaism.**

This is an opportunity for candidates to evaluate the importance attached to Shabbat as a complete day of rest.

Arguments **in favour** of the statement

- Some opinions may be very much in favour of the statement, suggesting that Judaism in the 21<sup>st</sup> century needs a distinct identity.
- Shabbat is the one day of the week that unites families again and Judaism very much emphasises the family traditions.
- It is a tradition from the time of Genesis and is the epitome of Jewish life.
- Shabbat is quite rich in symbolism without which it may be difficult to practise other elements of Judaism.
- Remembering the manna from heaven is essential in Judaism and Shabbat reflects this.
- 'All the days of the week are blessed by Shabbat', say the rabbis, suggesting the importance of this great event each week.

Arguments **against** the statement

- Some will prefer to follow a more secular argument.
- Shabbat is dreary and unpleasant and Judaism would easily survive.
- The modern world has moved on so much since the initiation of Shabbat that it has no place in such a world.
- The younger generations see Sabbath as their least favourite time and the least representative of what their faith is about.

**(15 marks) AO2**