



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCSE

Religious Studies C

3063 (Full course): 3068 (Short course)

Paper 5

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Methods of marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication. Refer to the criteria given in the chart on page 4.
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word 'seen' on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

Assessment of quality of written communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

3 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
2 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
0 mark	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.

Additional guidance to examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

Levels of Response marking for evaluation questions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of Response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and the **allocated to the level** it best fits.

The **assessed level** or response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate 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 Levels of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of Response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

It is a feature of Levels of Response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Judaism**Part A****A1 Dietary Laws**

Describe two ways in which a Jewish kitchen is organised so that it keeps Jewish dietary laws.

Two sets of cutlery, two sets of crockery – separate milk/meat
 If possible double sinks so that milk and meat utensils can be washed separately. Separate tea-cloths, separate storage areas. Colour coding may be used.
 Wooden slatt for draining blood from salted meat.
 Organisation for Passover/Pesach

1 mark for each item.

(2 marks) **AO1**

A2 Divorce and Abortion**(a) Explain Jewish attitudes to divorce.**

Levels of Response

- 0** Nothing relevant or worthy of credit.
Level 1 A minimal application of knowledge and understanding.
Level 2 Some application of knowledge and understanding.
Level 3 A clear application of knowledge and understanding with sound development.

Jews reluctantly accept divorce as a last resort when all attempts at reconciliation have failed.
 No grounds for divorce are needed.
 The husband will apply to the Bet Din for a get, bill of divorce, but the wife must agree.
 In Reform Judaism the wife may apply for a get.

(3 marks) **AO2**

(b) Explain Jewish attitudes to abortion.

Levels of Response

- 0** Nothing relevant or worthy of credit.
Level 1 A minimal application of knowledge and understanding.
Level 2 Some application of knowledge and understanding.
Level 3 A clear application of knowledge and understanding with sound development.

Jews believe that each child born has a part to play in God's plan so abortion is a very serious matter from a religious perspective. Abortion is permitted if the life of the mother is endangered by the pregnancy. Embryo considered a limb of the mother until half way out of the mother at birth.

Some Rabbis will give consent to abortion in the case of rape, incest or if the child will be so severely deformed that there will be no quality of life.
 Consideration given to commandment "thou shalt not kill."

(3 marks) **AO2**

A3 Tenakh, Talmud and Halakhah**(a) *Name the three parts of the Tenakh.***

Torah, Nevi'im, Ketuvim or
Law, Prophets, Writings

Any order, 1 mark each.

(3 marks)

AO1

(b)(i) *What is the Mishnah?*

Oral Torah, Oral Law put into writing
Teaching from Moses to 200 CE compiled by Rabbis, particularly Rabbi Judah the Prince.
Means 'repetition'

1 mark for basic fact, 1 mark for development.

(2 marks)

AO1

(ii) *What is the Gemara?*

Normally refers to the commentary and discussions on the Mishnah by later Rabbis.
Sometimes used to mean the Talmud as a whole.
Means 'learning'.

1 mark for basic fact, 1 mark for development.

(2 marks)

AO1

Part B

B4 Mezuzah and Shema

- (a)(i)
- Describe where a mezuzah case is attached in a Jewish home.*

The mezuzah should be affixed to every door-post in the house or flat except that of the bathroom/toilet. Most importantly to the front door-post. It is affixed in the upper third of the door-post, diagonally, on the right-hand side with the upper end angled inside the room.

One correct detail for 1 mark.

(1 mark) AO2

- (ii)
- What is the importance of a mezuzah for Jews?*

Levels of Response

- 0** Nothing relevant or worthy of credit.
Level 1 A minimal application of knowledge and understanding.
Level 2 Some application of knowledge and understanding.
Level 3 A clear application of knowledge and understanding with sound development.

Affixing the mezuzah is obeying the command in Deut.6.9 'And ye shall write them upon the doorposts of thy house and upon thy gates.' A Jew touches the mezuzah case when entering or leaving the home and will be reminded of the continuing presence of God and the need to obey God's laws.

Reminder that God will bless them as part of the Covenant.

Nowadays the mezuzah is a visible sign of being Jewish, a symbol of unity and solidarity.

Contains the Sema.

(3 marks) AO2

- (b)
- How do the words of the Shema remind Jews that God should be in every part of their lives?*

Levels of Response

- 0** Nothing relevant or worthy of credit.
Level 1 A minimal application of knowledge and understanding.
Level 2 Some application of knowledge and understanding.
Level 3 A clear application of knowledge and understanding with some development.
Level 4 A clear application of knowledge and understanding with good development.

The answer should include some or all of the following points marked as Levels of Response:

'Love the Lord your God with all your heart/mind/soul.'

Devotion to God and one God only.

'Teach these words to your children.'

Continuity of religion through instruction at synagogue/home

'Talk of them/when you sit in your house/walk/lie down/rise up.'

Devotion to the Torah and its modern application/interpretation.

'Tie them as frontlets to your eyes and on the doorpost of your houses.'

Use of tephelin and mezuzah.

(4 marks) AO1/2

- (c) *“Keeping the Jewish law is not possible today.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Levels of Response

- 0** Unsupported opinion or no relevant evaluation.
Level 1 Opinion supported by simple reason.
Level 2 Opinion supported by one elaborated reason or two or more simple reasons.
Level 3 Opinion supported by one well-developed reason or two elaborated reasons.
Level 4 Evidence or reasoned consideration of two different points of view.
Level 5 Evidence of reasoned consideration of two different points of view expressed coherently.

For

Arguments in favour of the statement may include the fact that some of the laws could only be kept in the Temple and so cannot be kept today. Also in modern society some laws are no longer credible,

eg. death by stoning for homosexuality. Torah and Talmud too demanding.

Many areas have no Krosher amenities – unsympathetic work practices (Shabbat etc.)

Against

Arguments against the statement may include the fact that a committed Jew will endeavour to keep all the commandments both religious and moral and will organise home and work life to suit and have the self-discipline to carry out all the commandments.

Also the idea that ‘every brick in the wall counts’.

(5 marks) **AO3**

B5 Marriage

- (a) *Name two things the marriage service says God created.*

Fruit of the vine (accept wine), all things, man, joy/gladness, bridegroom/bride, mirth/exultation, pleasure/delight, love, brotherhood, peace, fellowship.

Any two correct points. 1 mark each.

(2 marks) AO1

- (b) *What beliefs about marriage are shown by the customs at a Jewish wedding?*

The couple stand under the chuppah while the service is conducted.

They are part of the community yet private in their own home.

Bride and groom drink from the same cup.

Shows unity.

Bridegroom places ring on bride's finger.

'With this ring you are sanctified to me according to the Law of Moses and Israel.' Jewish dimension to marriage.

Plain gold band

Equality in the ceremony. Circle of never-ending love.

Reading of the Ketubah

Importance attached to the provision to be made for the bride in marriage or divorce.

Bridegroom crushes wine glass underfoot.

Marriage has good times and bad times.

Private togetherness after the service

Now married so no need for a chaperone.

1 mark for each custom

1 mark for each explanation or 2 marks for developed explanation

Maximum of 2 marks for just customs

(5 marks) AO1

- (c) *“Women are equal to men in a Jewish marriage.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Levels of Response

- 0** Unsupported opinion or no relevant evaluation.
Level 1 Opinion supported by simple reason.
Level 2 Opinion supported by one elaborated reason or two or more simple reasons.
Level 3 Opinion supported by one well-developed reason or two elaborated reasons.
Level 4 Evidence or reasoned consideration of two different points of view.
Level 5 Evidence of reasoned consideration of two different points of view expressed coherently.

For

It could be said that within marriage the woman’s status is at least the equal of a man. The woman takes a predominant role in raising and nurturing the children. They lead the celebrations in the home, eg. Shabbat, and keep the rules of kashrut in the home. Many women choose to stay at home by choice, but the professions have enabled many Jewish women to have careers on a par with their husbands.

Against

Candidates could argue that unease in the Orthodox community about the status of women was reported recently in the press.

The Chief Rabbi confirmed that discussion was ongoing.

The necessity for an Orthodox woman to receive a get before she can re-marry within Judaism leaves many women trapped.

Also the religious laws of female uncleanness during menstruation, nidah, might be considered in an unfavourable light.

(5 marks) AO3

Part C

C6 Festivals

- (a) *Describe and explain how an Orthodox Jewish family celebrates either Shabbat or Rosh Hashanah.*

Levels of Response

0	Nothing relevant or worthy of credit.	
Level 1	A minimal application of knowledge and understanding.	1-2 marks
Level 2	Some application of knowledge and understanding.	3-4 marks
Level 3	Clear application of knowledge and understanding with some development.	5-6 marks
Level 4	Clear application of knowledge and understanding with good development.	7-8 marks
Level 5	Clear application of knowledge and understanding with full development.	9-10 marks

Shabbat

Rules about not working strictly observed.

No riding in cars. No causing others to work.

No cooking - meals prepared beforehand.

No turning on electric lights during Shabbat.

Those needed may be turned on before Shabbat and left on until after Shabbat.

Only exceptions are for people who are sick or disabled.

Before Shabbat begins the mother lights two candles :

2 commandments to observe Shabbat.

Friday synagogue service to welcome Shabbat as a bride.

Then at home father says Kiddush, as with any festival.

Says a prayer to bless wife and children.

No work done – day of rest – as in Creation story and as commanded.

Challot bread – two loaves – *two commands or double manna*

Bread dipped in salt and eaten – sign of free man.

Meals during Shabbat not cooked but may be kept warm.

Saturday morning main synagogue service for family.

Theme is the giving of the Torah to Moses.

Saturday lunch.

Saturday pm spent in social and study activities.

When Shabbat has ended the Havdalah service is performed

Rosh Hashanah

Laws for Rosh Hashanah include no work so preparation as for Shabbat above.

Rules about not working strictly observed.

No riding in cars or public transport.

No causing others to work.

No cooking- meals prepared beforehand.

No turning on electric lights.

A new fruit, perhaps *pomegranate*, bought for second night.

The many seeds inside symbolise renewal, *a new beginning*.

The woman of the house brings in the festival by lighting candles.

The festival begins with the evening synagogue service.

Congregation addresses God as *king* and *judge of the world*.

After the synagogue service friends greet each other with a blessing.

“May you be written down for a good year.”

(by God in the Book of Life)

At home the father says Kiddush.

Traditionally the family eats slices of *apple dipped in honey*

to symbolise a ‘sweet new year’.

Also there may be *a fish head* to symbolise the hope that their good deeds will be as numerous as the fish in shoals.

It is a mitzvah to listen to *the shofar* in the synagogue at the morning service.

The *shofar* is blown 100 times.

Three types of note are sounded - the cry of the soul to repent.

After afternoon prayers on the first day a family might go to the banks of a pond, a river or the sea and perform *Tashlich (casting away)*.

They say a *prayer* asking God to take away their sins and *throw the dust from their pockets* at the water in an act of *symbolism*.

Micah 7:19, ‘and you will cast all their sins into the depths of the sea.’

Rosh Hashanah ends after two days and the Havdalah ceremony takes place but without the blessings over light and spices.

Appropriate time for giving to charity.

(10 marks)

AO1/2

- (b) *Explain what Shabbat and Pesach show about the Jewish understanding of God.*

Levels of Response

0	Nothing relevant or worthy of credit.	
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Some clear knowledge and understanding.	2 marks
Level 3	A clear knowledge and understanding with some development.	3 marks
Level 4	A clear knowledge and understanding with good development.	4-5 marks

Shabbat

There is *One God* who *created* the universe and then rested.

Elected / Chose Israel as his special people.

God is a *law-giver* and demanded they remember the last act of rest by observing the 7th day as one of rest.

God is a *deliverer* - the second reason for Shabbat (Deut) – to remember the Exodus.

Pesach

God *acts in history* – *controls nature*

Redeems – saves – the oppressed.

God is *judge* – 10th plague – the death of the Egyptian soldiers

(5 marks) AO1

- (c) *“Rosh Hashanah and Yom Kippur are the most important festivals in the Jewish calendar.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Levels of Response

0	Unsupported opinion or no relevant evaluation.
Level 1	Opinion supported by simple reason.
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.
Level 4	Evidence or reasoned consideration of two different points of view.
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.

For

They represent a new beginning and the need for forgiveness of sins.

A chance to repent and a period of time to ask for forgiveness and to forgive others.

It is the most serious period of time in the year

High Holy Days, 10 Days of Penitence.

The 25 hour fast on Y.K. is observed by Jews who do not observe their religion at other times.

Against

Shabbat is the queen of the festivals.

Passover remembers God’s deliverance of the Jews, the promises of salvation and the making of Israel as the ‘Chosen People’.

Repentance of sins should not happen only at one set time.

(5 marks) AO3

C7 **Family and Prejudice**

- (a)
- Explain the importance of the family in the Jewish religion.*

Levels of Response

0	Nothing relevant or worthy of credit.	
Level 1	A minimal application of knowledge and understanding.	1-2 marks
Level 2	Some application of knowledge and understanding.	3-4 marks
Level 3	Clear application of knowledge and understanding with some development.	5-6 marks
Level 4	Clear application of knowledge and understanding with good development.	7-8 marks

The family home is where Jewish traditions are first learnt by the children. Festivals and rites of passage are celebrated in the home as well as in the synagogue.

Jews value the extended family taking part in festivals.

Parents, children grandparents and relatives are often together to celebrate a festival.

The festivals teach the children important key aspects of their religion.

On Shabbat it is important that the family stays together and the children will stay in the home unless taken to synagogue or to other Jewish friends in the afternoon. Preparation of food will have taken place beforehand so the mother can play a full part in the festival.

During longer festivals the family will be together for the key days.

At Pesach the children will hunt for hidden pieces of yeast in preparation for the festival. At the Seder meal the youngest at the table will ask the four questions and later the children will look for the hidden piece of matzah.

At Rosh Hashanah the family may perform Tashlich together.

Jewish laws such as dietary laws are learnt and kept in the home.

Daily prayers are said by the family.

Children are taught most aspects of Judaism within the extended family.

The values of family life are kept for a lifetime and passed on to a new generation.

The religion lives on through the family.

(8 marks) AO2

- (b)
- Describe and explain Jewish teaching on prejudice and discrimination.*

Levels of Response

0	Nothing relevant or worthy of credit.	
Level 1	A minimal application of knowledge and understanding.	1-2 marks
Level 2	Some application of knowledge and understanding.	3-4 marks
Level 3	Clear application of knowledge and understanding with some development.	5-6 marks
Level 4	Clear application of knowledge and understanding with good development.	7 marks

Jews believe all human beings are a part of God's plan.

To treat someone as inferior would deny God's creation.

Racial differences do not affect a person's value before God.

God made man in his own image

Jews 'chosen' to carry out special responsibilities rather than to be superior to others in God's eyes.

All people can serve God in different ways.

Wrong to discriminate.

Jews have no problem working with and employing non-Jews.

(7 marks) AO1/2

- (c) *“The Holocaust has strengthened the Jewish faith.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Levels of Response

- 0** Unsupported opinion or no relevant evaluation.
Level 1 Opinion supported by simple reason.
Level 2 Opinion supported by one elaborated reason or two or more simple reasons.
Level 3 Opinion supported by one well-developed reason or two elaborated reasons.
Level 4 Evidence of reasoned consideration of two different points of view.
Level 5 Evidence of reasoned consideration of two different points of view expressed coherently.

In favour

The dead are not forgotten.
Memorials, films, books, museums, special days.
Many kept their religious beliefs in horrific adversity.
Many survived to carry on the religion.
Led to the recognition of the State of Israel.
Always in the collective consciousness.
Evoked sympathy and less prejudice.
Movement away from inter-marriage.

Against

Every life lost had some future which was never realised.
The deaths served only to fulfil a barbaric plan.
Loss of belief in God.

(5 marks) AO3