

GCSE 2004
June Series



Mark Scheme

Religious Studies Specification C

Option 5: *Judaism*

(Subject Code 3063/3068)

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this 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 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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Dr. Michael Cresswell Director General

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 5).
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.

Levels of Response Marking

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 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.)

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.

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.

Paper 5: Judaism

Part A

A1 The Covenant and the Torah

- (a) *State two things God promised Abraham (Abram).*

Target: Knowledge of Covenant with Abraham

(Genesis chapter 17) a son, descendants, land, change of name, Abram / Abraham, Sarai / Sarah, promise continued through line of descendants.
Bless and curse.

(2 marks) AO1

- (b)(i) *State one promise God made to Moses.*

Target: Knowledge of Covenant with Moses

(Exodus chapter 19) Israel would be God's Chosen People
A kingdom of priests, a holy nation
Would set Israelites free
A Promised Land

(1 mark) AO1

- (ii) *What did Moses agree to for Israel's part of the Covenant?*

Target: Knowledge of Covenant with Moses

Worship one God, obey the laws, (detailed in Exodus chapter 20).

(1 mark) AO1

- (c) *Explain the difference between the Written Torah and the Oral Torah.*

Target: Knowledge of the Written and Oral Torah

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
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 good development.	3 marks

Most candidates will answer correctly that the Written Torah is the first 5 books of the Old Testament, Jewish scriptures or Tenakh. A few may answer that it is the whole Tenakh, which is a particular Jewish view, and this is to be accepted.

Oral Torah: Interpretation of the Written Torah. Beginning with Moses, continued by subsequent leaders and passed on by word of mouth. First set down in the Mishnah (to repeat).

(3 marks) AO1

A2 The Messianic Age

- (a) *What do Jews understand by the word Messiah?*

Target: Knowledge of technical term

Anointed One, accept Mashiach / Chosen

(1 mark) AO1

- (b) *Describe what Jews believe will happen in the Messianic Age.*

Target: Knowledge of Jewish hopes for God's Kingdom

All people will worship the one true God
Jews will return to Israel
World will be made perfect
People will live in harmony, at peace
There will be tolerance between races and faiths
Swords will be turned into ploughshares
Spears into pruning hooks
The lion will lie down with the lamb
Morality will be restored
God's Kingdom on earth
Temple rebuilt
Judgement

(3 marks) AO1

A3 Concepts of God and Festivals

*Which festival teaches that God is:
Creator;
Judge;
Redeemer?*

Target: Knowledge and understanding of facets of God in festivals

Creator - Shabbat or Rosh Hashanah
Judge - Rosh Hashanah or Yom Kippur
Redeemer - Pesach or Shabbat

(3 marks) AO1

Part B

B4 The Synagogue

(a)(i) Describe how the Ark is used in synagogue worship.

Target: Understanding of the importance of aspects of the synagogue

The Ark

Points the congregation towards Jerusalem
 Houses the Torah Scrolls
 Represents the golden box in the Temple which kept the Ten Commandments
 Opened on Yom Kippur as gates of heaven

(2 marks) AO1

(ii) Describe how the Bimah is used in synagogue worship.

Target: Understanding of the importance of aspects of the synagogue

The Bimah

The Torah is read from here
 Raised so that all can hear and see
 Represents the platform Ezra raised in the Temple
 The person leading the service may stand at the Bimah

(2 marks) AO1

(b) Explain how a synagogue is used by its Jewish community.

Target: Explain how a synagogue is used by its Jewish community

Levels of Response

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

For congregational worship
 Celebration of rites of passage
 As a social centre for the elderly and the young
 Venue for visiting speakers
 Centre for instruction classes
 Rabbi available for advice
 A few synagogues may have a mikveh attached or may be the meeting place for a Bet Din

(4 marks) AO2

- (c) **“Worship in the synagogue is the most important part of Jewish life .”**
Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the relative importance of synagogue worship

Levels of Response

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

For

Worship of God is a basic requirement in the commandments
 The relationship between an individual and God is expressed through personal and congregational worship and prayer and the synagogue is the best place for this to happen.
 The synagogue may provide a quiet refuge dedicated to worship.

Against

Worship may take place privately at home. The synagogue is often a social meeting place even during services. Keeping the festivals at home and instructing one’s children in the Jewish religion and culture is more important for the continuity of Judaism.

(5 marks) AO3

B5 Rites of Passage and Shabbat

- (a) **Explain the importance of a Brit Milah ceremony for a Jewish community.**

Target: Knowledge of the rite of passage

Levels of Response

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

Through the ceremony the community welcomes a new member to that particular community and to the Jewish people as a whole.
 The baby will eventually help the continuity of the Jewish community, the religion and the culture.
 The ceremony keeps the covenant made with Abraham. Such ceremonies bind the community and strengthen it.

(4 marks) AO2

(b) *Describe what happens at a Bar Mitzvah ceremony.*

Target: Understanding of the significance of the rite of passage

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
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 marks

On Shabbat following a boy’s 13th birthday he attends synagogue and is called to **recite a blessing. He will read part or even a whole section of the Sidra in Hebrew.** Friends and relatives will attend the synagogue to hear him read. After the reading **his father may recite Baruch Sheptrani**, thanking God for the gift of his son and that he has reached maturity and is now responsible for his own actions. The **Rabbi blesses the boy** and congratulates him. The boy may declare his intention to accept his religious obligations.

(4 marks) AO1

(c) *“It is Shabbat which holds Jewish families together today.”
Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of religious upbringing - advantages v disadvantages

Levels of Response

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

For

There was a return to celebrating Shabbat after the Holocaust and this enthusiasm continues today. Shabbat is celebrated by the extended family. It is very rare for a Jewish family not to be together on Shabbat if they live in close proximity.

Against

The whole Jewish culture is directed towards bonding Jewish families together. Celebrating festivals together, coming together for rites of passage. Mixing socially together so that Jew will marry Jew and continue to have Jewish families.

(5 marks) AO3

Part C**C6 Dietary Laws, Abortion and Suicide**

- (a) *Explain how religious dietary laws affect Jewish life in the United Kingdom today.*

Target: Understanding attitudes towards religious dietary laws

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
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	A clear application of knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear application of knowledge and understanding with good development.	7 marks

Maximum of 3 marks if limited to food laws

The question allows for consideration across a wide spectrum of observance so the best answers will mention Orthodox and Reform / Liberal attitudes.

Orthodox

Strictly observe the laws in the Torah and Talmud, etc.

All food is kosher. They do not eat in non-kosher homes or restaurants. Buy kosher meat ritually slaughtered and ensure that all other bought goods are kosher. Kitchen organised to accommodate dietary laws. Separation of everything to do with meat preparation from everything to do with dairy produce. Separate cooking and preparation utensils. No blood in meat – prepared and salted to ensure this. Vegetables will be carefully washed to remove insects. Ask Rabbi for advice if uncertain.

Reform / Liberal

Think that the spirit of the Law should be observed but not so strictly that it inconveniences and does not fit in with busy life styles and perhaps a working mother. Will keep some of the laws such as buying kosher meat but not keeping milk and meat utensils separate or having two sinks. May eat non-kosher food.

(7 marks) AO2

- (b) *Explain Jewish attitudes to abortion and suicide.*

Target: Understanding of Jewish attitudes to abortion and suicide

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
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	A clear application of knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear application of knowledge and understanding with good development.	7 - 8 marks

Abortion

The passing of the Abortion Law in Israel in 1977 made explicit the differences of opinion in Orthodox and Reform thinking. Orthodox and Reform Jews will permit abortion if the mother’s life is endangered by continuing the pregnancy. The mother’s life takes precedence until the baby is more than half-way out of the mother. Some Orthodox Jews and most Reform Jews interpret ‘risk to the mother’s life’ to include the risk of mental illness and stress. Reform Jews succeeded in passing a law that included abortion for girls less than 16 years old, conception by rape, scans/tests showing severe handicap.

Suicide

Attitudes towards suicide have gradually changed
 Suicide was considered a moral wrong: rebellion against God
 (Babylonian Talmud: Avodah Zarah 18a)
 No rites should be observed for a suicide, no rending of clothes, no eulogy, but the Kaddish should be recited out of respect for the living.
 (Semahot 2:1)
 Later authorities softened the stance. The only suicide for whom mourning was not observed was one who killed him / herself out of a cynical disregard for life.
 People who commit suicide because they cannot cope with their problems should be given full rites.
 (Babylonian Talmud: Gittin 57b and Kol Bo’al Aveilut p.319 sec.50
 Gesher Hahayyim 1: 71-73)
 Humiliation of the dead adds to the anguish of the living and the earliest authorities permitted everything that is done out of respect for the living. So, modern attitudes, not distinguishing suicide / non-suicide, respect earliest traditions.

(8 marks) AO2

- (c) *“How Jews behave towards others is more important than how they keep their religious laws.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of relative importance of religious and social laws

Levels of Response

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

The Ten Commandments have an equal division, 5 religious and 5 social. The religious ones precede the social ones. As a whole, the Torah does not distinguish between them. Moses agreed to the Written Torah, 613 laws, and the Oral Torah. Candidates may argue that many of the religious laws are obsolete with the fall of the Temple, and the same could be said of laws assuming gender bias or homophobia.

(5 marks) AO3

C7 Rites of Passage, Poverty and Prayer

- (a) **EITHER** Describe an Orthodox Jewish wedding.
OR Describe the events that take place after the death of a Jew and at the funeral.

Target: Knowledge of rites of passage**Levels of Response**

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

Marriage Ceremony

Groom unveils the bride to ensure the right woman (Jacob Rachel / Leah)

Procession to the Chupah with parents

Bride circles the groom 7 times (7 vs. in Tenakh say 'When a man takes a wife')

Blessings said

Giving the ring by the groom

Reading the ketubah

7 blessings or Benedictions

Groom stamps on glass

Couple retire, yihud, to break fast. Allowed to be alone.

Funeral

Straight after death the **chevra kaddisha, the burial society**, prepares the body for burial. The body is **washed** and if possible immersed in a **Mikveh**

The body is then wrapped in a single linen **shroud**

A man is usually buried wearing his **tallit**, but with a fringe cut off

The body is placed in a **simple wooden coffin**

If possible **burial** takes place within 24 hours

The actual burial is brief and simple

Psalms are read; the **Kaddish** prayer is said

Sephardic Jews circle the coffin 7 times

Relatives make a small tear in a garment

Rabbi may say a few words

The coffin is lowered into the ground

Mourners fill in the grave with earth

Words of comfort are offered to the relatives

Everyone **washes their hands** before leaving the **Jewish** cemetery.

(8 marks) AO1

(b) Explain Jewish teaching about concern for the poor.

Target: Understanding of Jewish concern for the poor and charity work

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
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	A clear application of knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear application of knowledge and understanding with good development.	7 marks

Appropriate passages from the Tenakh or Talmud may be quoted and rewarded.

Deuteronomy	Do not oppress the poor
Amos	God condemns taking advantage of the poor
Deuteronomy	Leave the very end of the harvest for the poor
Isaiah	‘Share your bread with the hungry and take the wretched poor into your home.’

Jews have a responsibility to the disadvantaged

Jewish organisations set up for the needy, including the aged

Should also extend to the society outside the immediate community

Tzedekah financial support for the poor, **given anonymously**

Gemilut hasadim kind actions

Yom Kippur The 25 hour fast on helps to promote compassion for the hungry

Pushkes collection boxes kept in the home to encourage children to think of others; one tenth of income should be given to charity.

(7 marks) AO2

**(c) “A Jewish person must pray every day.”
Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

Target: Evaluation of the importance of daily prayer

Levels of Response

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

Arguments for the statement will include views that daily prayer shows a commitment to God and provides comfort and solace and it is always possible to make time for something important.

Arguments against the statement will be centred around the lack of opportunity in a busy life for daily prayer and that not praying does not mean a lack of faith. Many candidates will also realise that there may be a gender issue here as the commitment to daily prayer could be interpreted as appertaining principally to Jewish men.

(5 marks) AO3