



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Secondary Education

Religious Studies *Specification C*

3063/8/5 Judaism

Mark Scheme

2005 examination – June series

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.

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 then **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 Dietary Laws

- (a) *Give three dietary laws from the Torah.*

Target: Knowledge of the dietary laws

Not mixing dairy produce and meat
No pork (or pig products)
Animals should have cloven hooves and chew the cud
Poultry but not birds of prey
No shellfish
Fish must have scales and fins
Animals must be correctly slaughtered
No blood

One mark per correct point – maximum 3
NB The Torah does **not** say you must keep Kosher

(3 marks) AO1

- (b) *Describe two ways of making sure food is kosher (fit, according to Jewish Law).*

Target: Understanding of the dietary laws

Buy it from a kosher shop approved by the Bet Din
Look for a Kosher label if buying from a supermarket
Ask the rabbi

One mark per correct point – maximum 2

(2 marks) AO2

A2 Talmud

- (a) *What is the Mishnah?*

Target: Knowledge of technical term

The Oral Torah, Oral Law set down in writing
Teaching from Moses to 200 CE compiled by rabbis, particularly Rabbi Judah the Prince.
Means “Repetition”

One mark for correct point, one mark for development

(2 marks) AO1

(b) *What is the Gemara?*

Target: Knowledge of technical term

Normally refers to the commentary and discussions on the Mishnah by later rabbis
Sometimes used to mean the Talmud as a whole
Means “Learning”

One mark for correct point, one mark for development

(2 marks) AO1

A3 Halakhah

(a) *Why might a Jewish man attend Yeshiva?*

Target: Knowledge of the Yeshiva

To study Talmud, to prepare himself better for adult life
For a gap study year
To begin studies that will lead to becoming a rabbi

One mark per correct point – maximum 2 **or** two marks for correct point plus development

(2 marks) AO1

(b) *Explain why a Bet Din is needed by a Jewish community.*

Target: Understanding of the Bet Din

The Bet Din will issue certificates to ensure food is kosher at food outlets
It will rule on accepting converts to the Jewish faith
It will oversee the issuing of gets
It will make decisions on religious matters
It can judge civil disputes according to Jewish law

One mark per correct reason – maximum 3

One correct reason plus development – 2 marks

Two correct reasons plus one developed – 3 marks

(3 marks) AO2

Part B**B4 Daily Prayer**

- (a) *Explain why the following items are used in daily prayer:*
tallit
tefillin.

Target: Understanding of the tallit and tefillin

For each part – one mark one correct point, one further mark for development
 Allow global 4 marks to allow for extra development in one section

tallit – It is commanded in the Torah / Aids concentration on God

tefillin – These contain rolls of scripture, the Shema / it is commanded in the Torah
 they be worn on the forehead and arm / to remind the worshipper that God
 should be in his mind and in his heart

(4 marks) AO2

- (b) *Name one prayer or statement of belief which is said by Jews every day.*

Target: Knowledge of Jewish worship

One mark for correct answer:-

The Shema or the Amidah

(1 mark) AO1

- (c) *What is a minyan?*

Target: Knowledge of technical term

Ten adult Jewish males

This being the minimum number required for some congregational prayers and
 readings from the
 Torah

One mark for correct point, one for development

(2 marks) AO1

(d) ***“It is better for Jews to worship God in a synagogue than at home.”***

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of Jewish places of 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 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

In favour of the statement would be the value of ritual and communal prayer, shared emotion and belief, the preferred place of worship in the Shulchan Aruch.

Against might be a variety points including “God is everywhere”, Jewish prayer can still be ritualized at home, quietness and concentration at home, the possibility of quiet meditation.

(5 marks) AO3

B5 The Role and status of women and the family

(a) ***What is Bat Chayil?***

Target: Knowledge of technical term

Bat Chayil = Daughter of worth, excellence or valour

If it is answered by explanation, accept for one mark sentences along the lines of an Orthodox celebration after a girl’s 12th birthday to mark her passage into womanhood or her responsibility for keeping the commandments.

One mark for one correct point.

(1 mark) AO1

- (b) *Explain how Progressive Judaism (Reform and Liberal) has changed the role of women in the synagogue.*

Target: Understanding of different attitudes to the role of women

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 a list maximum L2 2marks.

A woman may become a rabbi.

Women may sit in the congregation with men.

Women may carry the Torah scrolls to and from the Ark.

Women are allowed to read from the Torah.

In some synagogues women wear tallit and tefillin.

(4 Marks) AO2

- (c) *Explain how a Jewish mother teaches her children about the Jewish religion.*

Target: Understanding of the importance of family life

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 a list maximum Level 2 – 2marks.

At pre-school age the children will be taught generally by the mother and this will include many aspects of basic Judaism, particularly food laws so that the kitchen is kept kosher.

She may teach them about daily prayer.

She may help her children to learn to read and write in Hebrew.

As the children grow older she will help to explain the festivals celebrated in the home.

She will have an increasingly stronger influence in educating her daughter about the responsibilities of Jewish womanhood, marrying within the faith, being a mother and keeping a kosher home.

(4 marks) AO2

(d) *“Growing up in an Orthodox Jewish family is not easy for young people today.”*

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

In favour of the statement would be points about peer pressure with regard to invitations to teenagers to join non-Jews Friday evening, eating at fast-food outlets which are non-kosher, staying in on festival evenings, going out with non-Jews as a couple, etc.

Against the statement would be points considering that Jewish children would have grown up in such an environment and such temptations would be rather alien.

(5 marks) AO3

Part C**C6 Festivals**

- (a)
- Describe and explain how an Orthodox Jewish family celebrates*

*EITHER Rosh Hashanah**OR Pesach***Target: Knowledge and understanding of the celebration of a festival****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

If no explanation maximum Level 2 – 4 marks

Rosh Hashanah

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

The woman of the house brings the festival into the home by lighting candles.

In the synagogue the family attend the evening service.

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

After the 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 before they eat.

Traditionally the family eats *slices of apple dipped in honey* to symbolize a “sweet new year”. Also there may be a *fish head* to symbolize the hope that their good deeds will be as numerous as the fish in the sea and decorated challah bread to symbolise kingship of God etc.It is a mitzvah to listen to *the shofar* in the synagogue morning service. *The shofar is blown a hundred times. Three types of note are sounded* – the cry of the soul repenting.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”)For the second night a new fruit will be bought, perhaps a pomegranate. The many seeds inside symbolize renewal, *a new beginning*.Rosh Hashanah ends after two days and the *Havdalah* ceremony takes place but without the blessings over light and spices. It is an appropriate time for giving to charity.

Pesach

Description: In preparation the house is cleared of chametz / yeast
Seder table prepared and contains symbolic foods
Roasted egg – Temple sacrifice / new life
Bitter herbs – slavery
Lettuce / green vegetable – sweetness of new life in Canaan
Haroset – paste which represents the mortar for making bricks
Shank bone of lamb – Passover sacrifice
Red wine – four glasses, four promises or blood of the slaves.
Salt water – tears of the slaves
Matzot – unleavened bread, no time for bread to rise
The Haggadah is read and the youngest child asks four questions of the eldest member of the family
Songs are sung, Afikomen is eaten, celebratory meal

Explanation: The story of the freeing of the slaves and the Exodus
The symbolic foods teach the hardship of slavery and the joy of freedom
Reading the Haggadah and drinking the four cups of wine remind Jews of God's four promises to rescue, deliver, redeem and protect them
When the Jews were persecuted and treated cruelly, God rescued them
Election of Israel
God's Chosen People

AO1 +
(8 marks) AO2

(b) *Explain what the festivals of Rosh Hashanah and Yom Kippur teach about God.*

Target: Understanding of beliefs about God

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 marks

For a list maximum Level 2 – 4 marks.

Rosh Hashanah is when Jews celebrate the birthday of the world so God is remembered as **Creator**.
 They begin 10 days of Penitence so God is **Judge** but at the end of the period they hope to be forgiven so God is a **forgiving judge**.
God keeps a Book of Life.
 God is addressed as a **King sitting in Judgement**.

In the services on **Yom Kippur** God is addressed as **forgiver, pardoner and judge**. Jews make confession to God using set prayers to ask God's forgiveness. Jews believe **God will show mercy** to those who have sought forgiveness from those they have wronged.
 The Ne'ilah service is the final appeal to God as Judge.
 The judgements God made on Rosh Hashanah concerning the fate of each person are sealed on Yom Kippur when the doors of the Ark close.

(7 marks) AO1

(c) *“Shabbat is the most important festival for Jews.”*

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 Jewish festivals

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

Points in favour of the statement will include
 Shabbat is called Queen of the Festivals
 Happens every week
 Its observance is one of the Ten Commandments
 Its observance is one of the unifying rituals in Judaism

Against would be arguments for the merits of other festivals

(5 marks) AO3

C7 Prejudice, Discrimination and Suffering

- (a) Explain how Jews today remember Jewish victims of persecution.**

Target: Understanding of the ways victims of persecution are remembered today**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

For a list maximum Level 2 – 4 marks.

Special Days

The Festival of Pesach: symbolic items on the Seder table symbolizing the suffering of their ancestors in Egypt.

Holocaust Day – now celebrated in the UK and also known as Yom Hashoah on Nisan 27th. Throughout the world prayers are said in synagogues, and Yahrzeit candles are lit, for the 6 million Jews who perished at the hands of the Nazis.

Tisha b'Av: the second most important fast day on which tragedies throughout Jewish history are remembered, eg. the destruction of both Temples.

Special Places

Yad Vashem – the Museum of the Holocaust in Jerusalem

The Avenue of the Righteous Gentiles at Yad Vashem

Remains of concentration camps as memorials and places of pilgrimage throughout the year. An increasing number of schools send senior pupils on educational visits.

Miscellaneous (Holocaust)

Names are inscribed in synagogues

Events are the subject of historical books and novels.

Films, e.g. Schindler's List

Jewish organizations arrange for speakers to visit schools.

(8 Marks) AO2

- (b) Explain Jewish attitudes to suffering.**

Target: Understanding of the Jewish attitudes to suffering**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

Teaching from the Book of Job considers two explanations:
 suffering is a test of faith or a punishment for sin prompting Jews to return to God;
 neither is presented in the book as a successful explanation.
 Judaism teaches that evil deeds are brought about by human free will. We are free to
 choose between good and evil.
 Jews still have a duty to relieve and oppose suffering / suffering is a part of life, part of
 God's plan.
 It is not in our power to explain either the well-being
 of the wicked or the sufferings of the righteous.
 (Ethics of the Fathers 4:15)
 Not to have known suffering is not to be truly human

(7 marks) AO2

- (c) *“There will always be prejudice against Orthodox Jews because they dress differently.”*

Do you agree? Give reasons for your answer showing that you have thought about more than one point of view.

Target: Evaluation of the difficulties created by religious dress

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

In support of the statement points may refer to the wearing of a kippah or to the Hasidic form of dress, e.g. frockcoats, brimmed hats, which will stand out. The racially prejudiced may taunt them but that is a reflection on our society.

Against the statement several cultures have distinctive clothing and are part and parcel of our landscape. Most Jews wear contemporary clothes whilst those who wear traditional dress tend to live in areas where they are among similar believers and fit into the ethnic picture.

(5 marks) AO3