



**General Certificate of Secondary Education**

**Religious Studies 3063/3068**

*Specification C*

**Paper 5 Judaism**

**Mark Scheme**

*2007 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.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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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 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, which should be credited appropriately.

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.

<b>3 marks</b>	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.
<b>2 marks</b>	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.
<b>1 mark</b>	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.
<b>0 mark</b>	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 Synagogue**

**(a)(i) What is the bimah used for?**

**Target: Knowledge of the Synagogue**

Accept any one:

- Reading desk for the Torah
- Place where the chazan stands to lead the worship
- Place where a boy stands for his Bar Mitzvah

**(1 mark) AO1**

**(ii) What is the ark used for?**

**Target: Knowledge of the Synagogue**

Accept any one:

- To hold the Torah scrolls
- To point the congregation towards Jerusalem
- To represent the golden box in the Temple which held the Ten Commandments

**(1 mark) AO1**

**(b)(i) Describe two religious duties of the rabbi.**

**Target: Knowledge of the Synagogue**

One mark for each point.

- Sometimes leads the service
- Reads the weekly portion of Sidra or Torah scrolls
- Teaches through the sermon
- Gives advice on Jewish Law
- Acts as a counsellor in and out of the synagogue
- Conducts weddings and funerals
- Prepares boys for their Bar Mitzvah (and girls for their Bat Mitzvah in Progressive Judaism)
- Runs classes and study sessions
- Visits the sick and those in prison
- May be part of the Bet Din

**(2 marks) AO1**

- (ii) **Describe two religious duties of the chazan (cantor).**

**Target: Knowledge of the Synagogue**

One mark for each point.

- Leads the prayers
- Chants portions of the Torah
- Leads congregational worship
- Helps rabbi

**(2 marks) AO1**

- (c) **Give two differences between worship in a Progressive synagogue and worship in an Orthodox synagogue.**

**Target: Knowledge of the Synagogue**

One mark for each point and two marks for a point with development.

Candidates may include some of the following:

- Progressive synagogue may have woman rabbi and, or a chazan / Orthodox one will only have a man
- Progressive synagogue have men and women sitting together / Orthodox have men and women sitting apart
- A woman may stand in the bimah in a Progressive synagogue / only men stand in the bimah in an Orthodox synagogue
- In Progressive synagogue women take an equal role in worship. Orthodox synagogue worship is led by men
- Progressive synagogue women can handle and read from the Torah / only men can in Orthodox synagogue
- Women may wear a tallit or kippah (yarmulka) in a Progressive synagogue / only men will in Orthodox synagogue
- Girls will have a Bat Mitzvah in Progressive synagogue / a girl's ceremony will not take place in an Orthodox synagogue
- An Orthodox synagogue will make more use of Hebrew in a service.

**(4 marks) AO1**

## **A2 Concepts of God**

**State two things Jews mean by God the Creator.**

**Target: Knowledge of God as a Creator**

One mark for each point.

Candidates may include some of the following:

God created the heavens and earth out of nothing / God created the world in six days / everything happened as it says in Genesis 1 and 2 / creation continues every day as plants and animals grow / humans have a chance to share in God's work by having children

**(2 marks) AO1**

### **A3 The Shema**

***Give two reasons why the Shema is important to Jews.***

**Target: Knowledge of the importance of the Shema**

One mark for each point.

- Basic statement of Jewish belief
- It stresses the unity of God
- It is a regular reminder of their religious beliefs
- It is commanded in the Torah / word of God

**(2 marks) AO2**

### **Part B**

#### **B4 Beliefs and Sources of Authority**

**(a) *Give three different things the Bet (Beth) Din do.***

**Target: Knowledge of Yeshiva and Bet Din**

One mark for each point.

- Grant a get / or divorce
- Rule on the dietary laws
- Accept converts to Judaism
- Settle disputes involving Jewish Law

**(3 marks) AO1**

**(b) *What is a Yeshiva?***

**Target: Knowledge of Yeshiva and Bet Din**

Accept any one:

A college for Jewish men to study the Torah and Talmud  
A Jewish college

**(1 mark) AO1**



**(c) Explain how Jews today remember victims of persecution.****Target: Understanding of the remembrance of victims suffering**

One mark for each point or two marks for a point with development.

- Holocaust Remembrance Day / Yom Hashoah (Holocaust Day)
- Yad Vashem
- Special prayers at home
- Lighting a candle
- Synagogue attendance
- Passover
- Films / books / talks / visits associated with Holocaust

Whilst most candidates are likely to refer to the Holocaust, reference to other instances of persecution are acceptable and rewardable.

**(3 marks) AO2**

**(d) 'Judaism is a religion that changes with the times.'**

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

**Target: Evaluation of Orthodox and Progressive Judaism****Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

**Agree**

On-going interpretation of the scriptures through the Responsa etc  
 Progressive Judaism shows that Jews have moved with the times  
 Although the Torah was written a long time ago, people's problems are the same

**Other views**

Everything is done exactly as it says in the Torah even though that was written thousands of years ago  
 Women have equal rights in most societies but not in Orthodox Judaism  
 Orthodox Judaism is still the largest branch and prides itself on not changing with the times.

**(5 marks) AO3**

## **B5 Shabbat**

**(a) *When does Shabbat begin?***

**Target: Knowledge of the Shabbat**

Sunset / Friday / at dusk.

**(1 mark) AO1**

**(b) *Explain the importance of two different items on the Shabbat table.***

**Target: Knowledge of the Shabbat**

One mark for each point or two marks for a point with development.

Candidates may include some of the following:

- two candles are a reminder of the two commandments to keep Shabbat in the Torah / mother gives blessing / opening Shabbat
- red wine symbolises celebration / blessing for Shabbat
- two loaves are a reminder of the manna sent by God when the Jews were in the desert/double portion sent so Jews could rest on Shabbat / special bread for special day
- challah cover reminds Jews of the dew that covered the manna
- salt symbolises that the best is reserved for the holy day

**(4 marks) AO2**

**(c) *Describe how an Orthodox Jewish family would spend the Saturday of Shabbat.***

**Target: Knowledge of the Shabbat**

**Levels of Response**

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

Candidates may include some of the following:

- Whole family goes to synagogue
- Day of rest / no cooking or work done until Shabbat ends
- Reference to havdalah ceremony
- Family spend time together
- Torah study

**(4 marks) AO2**

(d) ***'A woman has a more important part in Shabbat celebrations than a man.'***

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

**Target: Knowledge of the Shabbat**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

**Agree**

Woman is responsible for welcoming in Shabbat  
Special prayer for wife at Shabbat table

**Other Views**

Man conducts ceremony at the table/ man conducts the havdalah ceremony  
In Progressive Judaism men and women are equal and either can take ceremony.  
Usually men go to synagogue Friday evening, while women prepare food

Candidates may conclude men and women play equal but different parts.

**(5 marks) AO3**

**Part C**

**C6 Dietary Laws and Festivals**

**(a) Explain how Orthodox Jews keep the dietary laws.**

**Target: Knowledge and understanding of dietary laws**

**Levels of Response**

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

Candidates may include some of the following:

- Two sides to the kitchen to keep meat and milk separate
- Separate cutlery, crockery etc. for meat and milk
- Accept references to no yeast during Pesach
- Food is labelled with Kosher symbols
- Bet Din rule on correct foods
- Animals are correctly slaughtered
- Blood is drained / meat salted etc.
- Correct time is left between eating meat and milk meals
- Reference to correct meat, fish and bird meat

**(7 mark) AO2**

**(b) Describe how an Orthodox Jewish family prepares for Pesach.**

**Target: Understanding of preparation of Pesach**

**Levels of Response**

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

Candidates may include some of the following:

- Cards purchased and sent to friends and relatives
- House spring cleaned
- Special efforts to rid the house of yeast products
- Yeast products removed from house, locked away outside
- Children play game of hiding chametz
- Father searches for chametz with feather and candle
- Chametz burned
- New/ special or cleansed crockery and cutlery brought in
- Symbolic foods purchased or prepared for seder plate
- Table laid correctly with symbolic foods, objects and Hagadah
- Cushions put on chairs for relaxation

**(8 marks) AO1**

**(c) 'Religious festivals have become an excuse to eat and drink too much.'**

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

**Target: Evaluation of the value of religious festivals**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 marks
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

**Agree**

Many people have forgotten the original reason for festival  
 Too much food and drink are consumed  
 Few people attend synagogue at this time  
 Festivals like Rosh Hashanah  
 and Passover (Pesach) have a strong emphasis on special foods and wine.

**Other views**

The festival wouldn't exist without a religious reason  
 People do remember the reason and Jews retell story at Passover  
 Special foods have meanings associated with the history  
 It is a religious ceremony in the home as well as the synagogue  
 People eat and drink to excess without needing a religious excuse.

**(5 marks) AO3**

**C7 Family, Poverty, and the Natural World****(a) Describe the preparations and ceremony for a Bar Mitzvah.**

**Target: Knowledge of Bar Mitzvah**

**Levels of Response**

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

Candidates may include some or all of the following:

Age 13 boy is Bar Mitzvah. Beforehand he learns to read Hebrew with rabbi, learns to put on tallit and tefillin for morning prayer and learns other religious duties. Shabbat following 13<sup>th</sup> birthday he is called to bimah to read portion of Torah. Father recites blessing, rabbi gives speech. Large family party to celebrate. Boy is now recognised as a man and responsible for carrying out commandments.

**(7 mark) AO1**

- (b) Explain Jewish attitudes towards:**  
**EITHER the created world**  
**OR wealth and poverty.**

**Target: Understanding teachings about either the created world or wealth and poverty.**

**Levels of Response**

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

Candidates may include some or all of the following:

**The created world:** relevant teachings about stewardship and God's created world. Care of the planet, use for needs but do not destroy. Using the world's resources wisely, responsible farming methods, protect the land. Torah, Talmud and rabbis all give teachings on conservation, animal rights, working animals fed on Shabbat, pain-free slaughter of animals for food, no cruelty or unnecessary pain.

**Wealth and poverty:** relevant teachings – leave the end of the harvest for the poor. Responsibility for the disadvantaged. Jewish organisations set up to care for the needy. Includes care of the aged but extends to the society outside the immediate community and outside Judaism. Tzedakah is encouraged, dignity of those receiving it must be protected. One tenth of income should be given. Maimonides 8 levels. Pushkes, collection boxes kept in home to teach children, gemilut hasadim (kind actions)

**(8 mark) AO2**

(c) *'The family is the centre of the Jewish religion.'*

**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 Jewish family life**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

**Agree**

Worship takes place in the home amongst the family

Religion and customs are taught in the family

Festivals are celebrated in the family home

Judaism is handed down by mother in Orthodox Judaism, by either parent in Progressive.

Mother and father play important parts in Shabbat celebration

**Other views**

Worship in the synagogue is important

Religion is between a person and God, not their family

Jews who live and work away from their community shall remain Jewish

Torah Scrolls are the word of God, so they (or synagogue) are at the heart of the religion

Synagogue life is just as important because a rabbi's guidance is needed

Synagogue community is important to the religion

**(5 mark) AO3**