



General Certificate of Secondary Education

Religious Studies 3063/3068

Specification C

Paper 5 Judaism

Mark Scheme

2008 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.

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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 circulated.

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 Marriage and Divorce

Target: Knowledge of marriage and divorce

(a) In a Jewish marriage ceremony what is the meaning of

(i) the chuppah

The home the new couple will make together / open at side to show all are welcome / symbolises own world

(1 mark) AO1

(ii) the ring?

Love is eternal / marriage is unending / God is eternal

(1 mark) AO1

(b) Give two Jewish beliefs about divorce.

Target: Knowledge of marriage and divorce

Candidates may include some of the following:

Divorce is very sad / Talmud says 'even the altar sheds tears' / it is permitted / no blame is attached to either person / no reasons are required to be given for a divorce / it is accepted that when a marriage has failed, divorce may be the best solution

(2 marks) AO2

A2 The Covenant and Messianic Age

(a) Give two things God promised the Jews.

Target: Knowledge of the Covenant

Two from:

- To have a land of their own
- To be their God
- To make them his chosen people
- He would take care of them
- To make them a great nation

(2 marks) AO1

(b) Give two things the Jews promised God.

Target: Knowledge of the Covenant

Two from:

- To keep his laws
- To circumcise their males
- Love God

(2 marks) AO1

(c) Briefly describe what Jews believe will happen in the Messianic Age.

Target: Knowledge of the Messianic Age

Candidates may include some of the following:

All people will worship one true God
Jews will return to Israel
World will be made perfect
People will live in harmony, at peace
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
God will save the world
Spiritual leader called the Messiah will arrive on earth to lead Jews

One mark for each correct point or one mark for development.

(2 marks) AO1

A3 The Talmud

(a) What is the Mishnah?

Target: Knowledge of the Talmud

Oral Torah / additional material given to Moses by God and set down in writing / means 'repetition' / first written version of the Oral Torah / a document put together in 200 CE by rabbis especially Rabbi Judah the Prince / part of Talmud.

One mark for correct point, one mark for development.

(2 marks) AO1

(b) What is the Gemara?

Target: Knowledge of the Talmud

The rabbis explanation of the Mishnah / means 'learning' / commentary on the Mishnah / part of the Talmud.

One mark for correct point, one mark for development.

(2 marks) AO1

Part B

B4 The Shema, Pesach and the Torah

- (a) ***Explain the importance of the mezuzah to Jews.***

Target: Understanding of the religious significance of the mezuzah

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 sound development.	3 marks

Candidates may include some of the following:

- An outward sign of God's presence
- A reminder to Jews of God's protection
- A reminder to Jews that they must obey God's commandments
- An acknowledgement of relationship between God and his people
- The Shema

(3 mark) AO2

- (b) ***Explain how some Jews wear the words of the Shema.***

Target: Understanding of how Jews carry out mitzvot in the Shema

The words of the Shema are written on parchment and put inside two leather boxes / the tephillin is strapped on the forehead and the arm.

One mark for correct point, one mark for development.

(2 marks) AO2

- (c) ***Explain what Pesach (Passover) teaches about God.***

Target: Knowledge and understanding of concepts of God in Pesach

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 sound development.	3 marks

God as redeemer because he brought the Jews out of Egypt / God is powerful because he overcame the Egyptians / God cares for his chosen people because he rescued them

(3 marks) AO1

(d) ***'The Torah is no longer relevant in today's world.'***

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

Target: To evaluate the importance of the Torah as a source of authority

Levels of Response

0	Nothing relevant or worthy of credit.	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. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	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

For

The text was written down before the industrial or scientific age. Says nothing about modern technological problems or ethical issues like cloning and genetics. It is homophobic which does not fit in with today's society.

Other views

People never change so laws about treatment of stranger, anger, love etc never go out of date.

Most of the 10 Commandments form the basis of society's rules

Rabbis use the Torah in making decisions

The Responsa provides an up-to-date interpretation of the Torah

It is God given and must be obeyed.

(5 marks) AO3

B5 Rosh Hashanah & Yom Kippur

- (a) ***Choose two items in the picture and explain their meaning at Rosh Hashanah.***

Target: To understand the meaning of items at Rosh Hashanah

Apple is eaten dipped in honey at Rosh Hashanah to symbolise the hope for a sweet new year. Honey symbolises sweetness and a round apple can symbolise the hope for a full new year.

The shofar is a ram's horn blown in the synagogue during the ten days of Rosh Hashanah to call people to repentance. It was sounded at the creation of the world and when Moses was given the Torah on Mount Sinai / symbolises the cry of the soul to repent.

A cooked fish with its head on / or a fish head is traditional on the Rosh Hashanah table to symbolise the wish that everyone's good deeds will increase like the fish in the sea.

One mark for a correct answer and one mark for development. A maximum of two marks per answer.

(4 marks) AO2

- (b) ***Briefly explain the importance of the festival of Rosh Hashanah for Jews.***

Target: Understanding of the importance of Rosh Hashanah

It is the Jewish new year / a time to reflect on past mistakes / an opportunity for a fresh start / a holy time of the year / a time when God will review a person's life.

One mark for correct point, one mark for development.

(2 marks) AO2

- (c) ***Explain one way in which an Orthodox Jew shows repentance at Yom Kippur.***

Target: Understanding of observance at Yom Kippur

Candidates may include some of the following

- Fasting for 25 hours, no food or drink to show God they are sincere in their wish for forgiveness / not having sex to concentrate attention on spiritual matters
- Not wearing make-up, gold, jewellery, perfumes etc. to show they are coming before God as they really are to ask for forgiveness
- Wearing white clothes to show God they wish for purity/ Isaiah 1:18
- Not going to work or school and spending the day in quiet thought
- Special synagogue attendance to listen to the shofar and pray

One mark for a correct point, one mark for development.

(2 marks) AO2

(d) 'Showing repentance once a year isn't enough.'

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: To evaluate the importance of forgiveness

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. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	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

For

It is more important to deal with each incident and apologize then than wait a year, it is more genuine if you are sorry at the time than when you are told to be sorry

Another view

It focuses the mind once a year; better to be sorry then than not at all; this is meant sincerely whereas an apology said at the time might be just said for the sake of it.

(5 marks) AO3

Part C**C6 Matters of Life and Death and Beliefs****(a) Describe the events that take place after the death of a Jew and at the funeral.**

Target: Knowledge of Jewish funeral customs

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 knowledge and understanding with good development.	7 marks

Candidates may include some of the following

Chevra Kaddisha prepares body for burial immediately after death, women attend woman, men attend man; body is washed and if possible immersed in a mikveh. Body is wrapped in single linen shroud. Man is usually buried wearing tallit with fringes cut. Body is placed in simple wooden coffin. Deceased is not left alone before burial. Burial takes place within 24 hours if possible. Burial service held at cemetery, brief and simple ceremony. Psalms are read; Kaddish is said. Sephardic Jews circle coffin 7 times. Relatives make a small tear in a garment. Rabbi may say a few words. Coffin is lowered into ground. Body may be put in direct contact with earth. Mourners fill grave with earth. Words of comfort are offered to relatives. Everyone washes their hands before leaving the cemetery. Reform Jews may be cremated.

(7 marks) AO1

(b) Choose two of the following:

abortion
euthanasia
suicide.

Explain Jewish attitudes to each of the two you have chosen.

Target: An understanding of Jewish attitudes towards abortion, euthanasia or 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 clear 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

Candidates may include some of the following

Abortion

All life is sacred, only God can end it. Abortion is wrong. However the life of the mother is always more important than that of her unborn child so abortion may be permitted if the birth would endanger the mother's life or mental state. Some reform Jews permit abortion of a severely handicapped foetus.

Euthanasia

All life is sacred, only God can end it. Euthanasia is wrong. Everyone has a part in God's plan and it is their duty to live and fulfil it. Anyone who ends another's life is guilty of murder. Talmud says it is wrong to prolong a life that has ended, so that means life support can be switched off.

Suicide

God gave life only God can take it away. Suicide is wrong. Life is a precious gift from God, destroying something God made is a grave sin. Jews have a duty to live out the life God gave them. If a person takes their life when mentally unstable it is not considered suicide. A Jew who deliberately commits suicide while of sound mind, cannot be given traditional funeral rites and is buried in a separate part of the cemetery.

(8 marks) AO2

(c) ***'What Jews believe is more important than what they do.'***

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

Target: To evaluate the difficulties of the Jewish lifestyle

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 marks
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. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	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

For

Anyone can act in the same way but that doesn't make them a Jew. The beliefs were set down by God which makes them most important. If someone believes in the faith they will automatically put it into practice. Beliefs have kept the Jews together over the centuries.

Other views

If you put the lifestyle into practice that shows real commitment. Beliefs may just stay in the head. Judaism is as much about lifestyle as about belief. You can't have one without the other.

(5 marks) AO3

C7 Shabbat, Synagogue and Jewish Lifestyle

(a) ***Explain how Shabbat is celebrated in the home.***

Target: Knowledge of the ceremonies performed at Shabbat.

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 knowledge and understanding with good development.	7 marks

Candidates may include some of the following

Opening Shabbat:

Just before nightfall mother covers her head and lights 2 candles one for each mitzvot in Torah telling Jews to celebrate Shabbat; she beckons light from candles towards her as she recites blessing over her children.

Once family are together, father says Kiddush over cup of wine as symbol of celebration and blesses wife and children, passes goblet for all to sip; says blessing over challah, 2 loaves that symbolise manna and God's care for Jews in desert, piece of bread cut and shared; salt may be sprinkled on it to symbolise best kept for holy day; prayer to bless wife and children.

Family time / study / rest / time of togetherness

Closing Shabbat:

Takes place at nightfall on Saturday; called Havdalah which means separation because it marks the separation of the holy day from rest of the week; taken by the father; Havdalah candle (plaited wicks) is lit to symbolise Shabbat is over and fire may now be lit; father says blessing (berachot) over a cup of wine which is passed for all to sip; spice box is blessed and passed around to symbolise the hope that the sweetness of the Sabbath will last into new week; everyone wishes each other a good week as they sing final hymn; Havdalah candle ceremonially snuffed out in a saucer of wine.

(7 marks) AO1

(b) Explain the importance to Jews of the main features in a synagogue.

Target: Knowledge and understanding of the principal features in a synagogue

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1-2 mark
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

Candidates may include some of the following

- the ark faces Jerusalem and contains the Torah and other scrolls, holiest part of synagogue; focal point of worship; ark is raised up steps to show importance
- Parochet, curtains in front of ark, symbolically protecting the scrolls
- Ner Tamid, eternal light symbolises the eternal presence of God, it is above the ark, reminds Jews of the menorah in the Temple
- Ten Commandments above ark to remind Jews these are the rules for life given to them by God
- Menorah, 7 branched candle-stick reminds Jews of the menorah in the Temple
- Bimah, raised platform that contains reading desk for the scrolls, to show word of God is above people
- in Orthodox synagogue men sit downstairs and women separately, in Reform they sit together.
- answers referring to decorated Torah scrolls with mantle and decorations to be rewarded
- reward reference and explanation of other correct features in synagogue

(8 marks) AO2

(c) ***'It is difficult being a Jewish teenager in the 21st Century.'***

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

Target: To evaluate the difficulties of the Jewish lifestyle

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. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	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

For

Many of the mitzvot like Shabbat rules and dietary laws make it difficult for Jewish teenagers to socialise with non-Jews; religious dress can make Jews targets for anti-semitism; political events can stir up hatred in some communities and make Jews feel persecuted; school may get in the way of festivals or holy days like Yom Kippur; getting employment might be difficult with Shabbat rules; synagogue attendance can be difficult to fit in with school activities; pressure on Orthodox Jews to only marry another Jew limits dating

Other views

Jewish family life is strong and supportive; Jewish teenagers may well go to a Jewish faith school and socialise within their own community so they do not have problems; Reform Jews do not find their lifestyle singles them out as different; Britain is such a multi-cultural and multi-faith society today that religious differences make no difference; Jews can organise themselves to fit in with modern life without compromising their faith; it is a test of commitment and self-discipline to keep the faith

(5 marks) AO3