Scheme of work

**Component 2: Perspectives on faith**

**Section A: Judaism**

**Introduction**

This SOW offers a route through the GCSE Religious Studies Specification B (8063) course. This is a sample scheme of work and is only one suggestion for how the delivery of the GCSE Religious Studies specification might be planned. It is not intended to be prescriptive or definitive and can be edited to suit your delivery model and the particular needs of your learners.

Teachers can use the ideas below to develop schemes which suit the arrangements and time allocations of their own schools and colleges.

Please remember that assessment is always based on the content of the [specification](https://www.aqa.org.uk/subjects/religious-studies/gcse/religious-studies-b-8063/specification-at-a-glance).

You can find past assessment materials on [Centre Services](https://onlineservices.aqa.org.uk/).

**General timings**

The scheme of work is based on a total of 120 teaching hours. Of these 120 hours, we suggest that this scheme of work is covered in approximately 30 hours. Teach alongside: Catholic Christianity as studied for Component 1 and two of the thematic studies from Component 2.

**Contents**

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Lesson 1

Topic title

Introduction to Judaism.

Specification content

Introduction to the idea of common and divergent views within Judaism.

Learning outcomes

The focus is on encouraging awareness of the diversity of and within Judaism and of its common basis in the Torah.

Possible teaching and learning activities

* What does it mean to say that Judaism is a world religion?
* Students might be enabled to recognise the diversity of Judaism with the help of a distribution map (there are many on the internet).
* Teachers might create a collage of appropriate photos created from reliable Jewish sources, eg [Jewish lens](http://www.jewishlens.org/) to reinforce the diversity and discourage stereotypes.
* Students should be aware that within Judaism there are different groups, reflecting differing understanding of how to be a Jew in an ever-changing world. In the specification there is reference to Orthodox and Reform Judaism, but some might also look at the perspectives of Conservative and Liberal Judaism. (For teachers needing an introduction to the differences in emphasis, [the BBC religions website](http://www.bbc.co.uk/religion/religions/judaism) contains explanatory summaries).
* The Institute for Jewish Policy Research website considers the 2021 Census of England and Wales information, together with a breakdown of trends and geographical data.
* Students also need to be aware of the centrality to Orthodox and Reform Judaism of the written and oral Torah and might create a chart showing the three parts of the Tenakh and the two parts of the Talmud. The 4th of Maimonides’ (12th century Jewish philosopher) 13 Principles states that both written and oral Torah were given to Moses. Orthodox Jews believe this. Some Reform Jews and all Liberal Jews reject this belief.

Resource

* Internet access.
* Website: [BBC Religions](http://www.bbc.co.uk/religion/religions/judaism).
* Website: [Jews in Britain in 2021](https://www.jpr.org.uk/reports/jews-britain-2021-first-results-census-england-and-wales)
* Relevant chapters of Judaism text books.

Lesson 2

Topic title

Key beliefs: The nature of God.

Specification content

God as one.

Learning outcomes

The focus is on encouraging awareness of the diversity of and within Judaism but of its common basis in the Torah.

Possible teaching and learning activities

* Students could learn the opening verses of the Shema in English (Deuteronomy 6:4-5) and should be familiar with the contents of at least the first part (Deuteronomy 6:4-9). Students should be able to identify the key teaching about God in verse 4.
* There are many online versions showing the Hebrew, transliteration and translation.
* Students could listen to the Shema being chanted, eg on YouTube.
* They could create a table with two columns and five rows. In the first column, they would put the reference and in the second, paraphrase/summarise the contents of five of the following texts: Exodus 20:3-5; Deuteronomy 32:39; 2 Samuel 7:22; Psalm 86:9-10; Isaiah 43:10-13; Isaiah 44:6-8; Isaiah 45:22.

Differentiation and extension

* Find out what the first four of Maimonides’ Thirteen Principles of Faith state about God.
* Apart from the type of script, what is the key difference between reading/writing Hebrew and English?
* Find out the part that the Shema plays in the everyday lives of Jews.
* Why is the Shema such an important text?
* Why in the chanting of the Shema are the 3rd and 5th words of the Hebrew replaced with a different word?
* For students with knowledge of Hebrew: why are the ayin at the end of shema and the dalet at the end of echad larger in the Torah scrolls than the other letters?
* Students could find out about the Noachide Commandments (the laws given for the whole of humanity to obey) and the standard by which non-Jews will be judged.

Resource

* Copies of the Tenakh or Old Testament. (The Jewish Scriptures/Old Testament are also available online).
* Internet access.
* Relevant chapters of Judaism text books.

Lesson 3

Topic title

Key beliefs: The nature of God.

Specification content

* God as Creator.
* God as Law-Giver and Judge, loving and merciful.

Learning outcomes

The focus is on understanding the nature of God as Creator, Law-Giver and Judge, loving and merciful and the importance of these concepts in Jewish belief.

Possible teaching and learning activities

* Students could work in small groups, each taking one of the following texts: Genesis 1-2; Job 38:22-41; Psalm 104; Isaiah 40:12-26. What do they say about the nature of God as Creator and about his creation? Report back to the rest of the class. More able students should be encouraged to use words/phrases such as ex nihilo, eternal, omnipotent, omniscient, omnipresent, showing by what they say in their feedback that they understand them. Students could create a piece of art based on one of these texts (bearing in mind Exodus 20:3-5).
* Teachers could introduce the term mitzvot by pointing students to the first mitzvah in Genesis 1:28. Students could discuss in pairs why they think that God gave the Jews rules to live by and why for Jews all 613 are equally important, though not all can be kept because some relate to men, others to women and some to the Temple.
* Students could read Genesis 3 and answer some of the following questions:
* What was the serpent implying about the nature of God? Why did the woman give into the serpent’s persuasion?
* How might verses 14-24 reflect God as both Judge and merciful?
* Students could read the Exodus 20:2-17 as an example of different types of laws given by God and understand why for Jews, all types are equally important.

Differentiation and extension

* Students could be given a card-sorting activity with two piles of cards (using a different colour for each pile). One consists of texts from the Tenakh that portray God as Creator, Law-Giver, Judge, loving/merciful. The other consists of the four terms listed in the previous sentence and students have to match them.
* Students could consider whether the concept of God as Judge contradicts the concept of God as loving and merciful. They might use their own life experiences of the tension between judgement/punishment and mercy to help them with this. The more able might consider whether it is appropriate to understand the nature of God in the light of human experience.
* **NB** Teachers might want their students at this point to study the festivals of Rosh Hashanah and Yom Kippur, which are covered later in this scheme of work (which follows the order of the specification).

Resource

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Card-sorting activity.
* Internet access.

Lesson 4

Topic title

Key beliefs: The divine presence (Shekhinah).

Specification content

The divine presence (Shekhinah).

Learning outcomes

The focus is on understanding what is meant by the Shekhinah and its significance for Jews.

Possible teaching and learning activities

* Shekhinah literally means ‘dwelling’ and it refers to the descending of God’s presence to ‘dwell’ in the world. It is a term found in the Talmud and in the Targumim (the translations of the Tenakh into Aramaic, which was the everyday language of the Jews from the later period of the monarchy) to avoid anthropomorphism and so honour the holiness (total ‘otherness’ of God). This is not an easy concept for students unfamiliar with Judaism to grasp and teachers may want to tailor what follows to the needs/ability of their students.
* Teachers could perhaps introduce it with a general discussion of how respect is shown to important figures in the secular and religious world, eg the titles given in the UK to the Queen and MPs, the phrases used by Roman Catholics for the Pope, by Muslims for Muhammad and Buddhists for the Dalai Lama. They could move from this to a discussion of how respect for God, believed to be a Being ultimately beyond human understanding and the source of everything, is shown in practice, ie not using any form of images of God, and how it might be shown in language used of God. The beginnings of this can be seen in the Tenakh itself, eg Ezekiel’s repeated use of the word ‘glory’ to refer to God’s presence (1:28). Make the link with the rabbinic use of Shekhinah in the following ways of God’s presence in/with:
* The Tabernacle (the Hebrew root is the same as that for Shekhinah). constructed after Moses received the Ten Commandments (Exodus 25:8).
* Jerusalem (Zechariah 8:3).
* The Temple in Jerusalem (Ezekiel 43:1-8). This links back to Ezekiel’s earlier description of the Shekhinah leaving the Temple and Jerusalem because the Temple worship had become corrupted/idolatrous.
* The people of Israel (Zechariah 2:10 in the Old Testament/2:14 in the Tenakh).
* The Shekinah was identified by rabbis with Moses’ vision at the burning bush (Deuteronomy 33:16) and the pillar of cloud and fire that accompanied the Israelites at the time of the Exodus and the revelation to Moses on Sinai (Exodus 13:21-22; 24:15-18).
* Students could discuss the significance for Jews in the21st century of the following Talmudic texts:
* ‘If ten men sit together and occupy themselves with the Law, the Shekhinah rests among them.’
* ‘Whenever ten men are gathered for prayer, there the Shekhinah rests.’
* ‘When three sit as judges, the Shekhinah is with them.’
* ‘The Shekhinah dwells over the headside of the sick man’s bed.’
* ‘Wheresoever they were exiled, the Shekhinah went with them.’

**Differentiation and extension**

* Worksheets could be given to students. The more able could look up the texts that are listed for themselves and then summarise what they contain and their meaning for Jews. For less able students, the texts being used could be printed out for them and they could be asked to write one or two sentences, explaining what they say about the presence of God.
* Answer a relevant exam question

Resource

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Differentiated worksheets.
* Relevant question from a past paper.

Lesson 5

Topic title

Key beliefs: Beliefs about life after death.

Specification content

Beliefs about life after death, including judgement and resurrection.

Learning outcomes

The focus is on understanding the diversity of Jewish beliefs about life after death and the avoidance of dogma

Possible teaching and learning activities.

* Students need to be aware of certain key beliefs:
* Death is not the end.
* There are a range of ideas about life after death.
* There is no official teaching that all Jews must accept; it is left to personal opinion.
* The main focus is on this life.
* Students could work in small groups, using the internet and/or text books to prepare and give a presentation on some of the ideas to be found in Judaism, eg:
* The concept of Sheol in the Tenakh (eg Psalm 88) and other references to life after death such as Nehemiah 2:8; Daniel 12:2.
* Teaching in the Talmud about Olam Ha- Ba.
* Beliefs about HaGan and Gehinnom.
* Beliefs in resurrection (including Maimonides’ 13th principle) and reincarnation.

Differentiation and extension

* Students could find out how Reform Judaism’s lack of belief in resurrection is reflected in its version of the second blessing of the Amidah prayer.
* Students could answer a relevant questions from a Judaism past paper.

Resources

* Internet access.
* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Relevant question from previous paper.

Lesson 6

Topic title

Key beliefs: The nature and role of the Messiah.

Specification content

The nature and role of Messiah, including different views on the role and importance of the Messiah.

Learning outcomes

The focus is on understanding the nature of the Messiah, including different views within Judaism on his role and importance.

Possible teaching and learning activities

* Teachers might introduce this topic with a class discussion, asking students to say what their ideal world would be and how they envisage it being implemented. Students should be aware that the concept of Messiah is a key concept in Judaism, occurring in the Amidah prayer. Reform and Liberal Jews, however, tend not to believe in a personal Messiah and their understanding of the messianic age is one in which all Jews play their part in tikkun olam (‘healing the world’). Students could research Maimonides’ 12th Principle and look up these passages: Genesis 49:10, Isaiah 2:2-5; 9:2-7; 11; Micah 4 :1-9; 5:2-5; Zechariah 9:9-10.
* Students should be aware that the Hebrew term Messiah means ‘anointed’. Students might read the account of the anointing of David in 1 Samuel 16:1-13 to understand the significance of anointing. Teachers could explain why the texts came to be seen as referring to a figure who in the future would be sent to rule on behalf of God.
* Students could create a table showing the following five aspects of the nature and role of the Messiah and link them to the texts listed above:
* Davidic descent.
* Establishing Israel as the centre of government.
* Gathering the Jews from all corners of the earth.
* Restoring full obedience to the Torah.
* Bringing peace to the whole world.
* Teachers could explain to students the differing interpretations of the references in some texts to harmony within the animal kingdom and the belief of many Jews that the Messiah will rebuild the Temple and restore its worship.
* Students could answer a relevant questions from a Judaism past paper.

**Resources**

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Relevant question from previous paper.

Lesson 7

**Topic title**

The Covenant and the mitzvot.

Specification content

The promised land and the Covenant with Abraham, Genesis 12:1-3.

Learning outcomes

Focus is on understanding the concept of covenant, the Covenant made with Abraham, God’s promises, including that of the promised land, and their importance for Jews.

Possible teaching and learning activities

* Teachers could give some scenarios, and then ask how they are known to be legal, ie by signing a contract agreement. What are the key features of contracts/what do all contracts have in common?
* Buying and selling a house.
* Taking out a loan from the bank.
* Registering a mobile phone with an ISP.
* Getting married.
* Another word for contract is ‘covenant’ and this is the word used by the Jews for the relationships with humans initiated by God that are found in the Torah and elsewhere in the Tenakh.
* Teachers should ensure that students understand the concept of covenant as:
* Initiated by God.
* Consisting of promises made by God.
* Sometimes unconditional, sometimes conditional.
* Summed up in the statement often found in the Tenakh: ‘I will be their God and they will be my people’.
* Students could see from a map Abraham’s origins in Ur and his resettlement in Haran, where he received God’s call to journey to the promised land. They should study Genesis 12:1-3 which presents:
* The call to Abraham as an act of God’s love.
* The promises:
  1. Of the promised land (Canaan/Israel).
  2. That Abraham’s descendants will be a great nation.
  3. Of Abraham’s significance as the conduit of God’s blessing to the world.
* Students could work in pairs or small groups to research the importance of this Covenant for Jews today. Students could examine further references to the promises of the Abrahamic Covenant found in the following passages, highlighting or making a note of the key verses: Genesis 12:4-6; 15:1-21; 17:1-21; 22:1-8. They could note what these passages teach about Abraham as the father of the Jewish people, his faith in the fulfilment of God’s promises, his obedience to God’s requirement of circumcision and his willingness to offer his son, should that be God’s will.
* Students could produce a piece of written work that explains how God’s Covenant with Abraham influences the lives of 21st century Jews.
* **NB** Teachers might want their students at some point in this section on the Covenant with Abraham to study the ritual of Brit Milah, which is covered later in this scheme of work.

Resources

* Copies of the Tenakh/Old Testament.
* Relevant chapters of Judaism text books.
* A simple map showing Abraham’s journey from Ur to Haran and from Haran to Canaan.
* Internet access.

Lesson 8

Topic title

The Covenant and the mitzvot.

Specification content

The Covenant at Sinai and its importance, including the role of Moses and the Ten Commandments, Exodus 20:1-17.

Learning outcomes

The focus is on understanding the Covenant made through Moses at Sinai and the importance of the Ten Commandments for Jewish belief and practice.

Possible teaching and learning activities

* Teachers could summarise the background to the Sinai Covenant: Israel living in and enslaved in Egypt, Moses’ birth and upbringing, his flight to Midian, his vision at the Burning Bush, his return to Egypt, the plagues, the Exodus and journey to Sinai. Students could create a fact file or a ‘comic strip’ relating to these events.
* Students should read/be familiar with the contents of Exodus 19:3-8, which is a conditional covenant. They should note the role of Moses as mediator of the Covenant, its basis in God’s act of deliverance, the promises made by God, the responsibilities of Israel and of Israel’s assent to this. Students could read the account of the sealing of the Covenant (Exodus 24:1-11).
* Students should study in detail each of the Ten Commandments. They could divide into small groups, each group taking two or three of the Commandments and preparing a presentation for the whole class on their contents, meaning and their significance for 21st century Judaism.

Differentiation and extension

* What would students, perhaps working in pairs, include in their own rules for living? Would some overlap with the Ten Commandments? Would the rules relate at all to God or to their inner spirituality, or would they be concerned only with relationships with one another. Would ten rules be too many, just right or insufficient?
* **NB** Teachers might want their students at some point in the section on Moses and the Covenant at Sinai to study the festival of Pesach, which is covered later in this scheme of work.
* Teachers might also want their students at the relevant point to study Shabbat in the home and synagogue and its significance. This is covered later in this scheme of work.

Resources

* Copies of the Tenakh/Old Testament.
* Relevant chapters of Judaism text books.
* Internet access.

Lesson 9

Topic title

The Covenant and the mitzvot.

Specification content

Key moral principles including justice, healing the world, charity and kindness to others.

Learning outcomes

The focus is on understanding the nature and importance for 21st century Jews of the key moral principles of Judaism, including justice, healing the world, charity and kindness to others.

Possible teaching and learning activities

* Teachers could start by pointing out that in Judaism, there are 613 mitzvot (commandments) that all Jews are expected to obey, eg those relating to justice (tzedkah) and charity (chesed), and that from the 613 mitzvot, rabbinic discussion has developed other attitudes that are to be encouraged, eg healing the world (tikkun olam).
* Teachers should explain the meaning of justice (tzedakah) as fairness, as giving each individual, whether Jew or non-Jew, as sense of his/her dignity as a human being of and his/her duty to give tzedakah even when in need of it him or herself. Students should realise that in Judaism justice (righteousness/tzedakah) and charity are inseparable. Students could read and summarise the following: Deuteronomy 16:20; Amos 5:24; Micah 6:8 and for the amount suggested: Genesis 14:20; 29:23; Deuteronomy 14:22; 26:12.
* Students could create a table, giving Maimonides’ eight levels of giving. How does this link to tzedakah, as explained above? Do the students agree with Maimonides’ levels?

Differentiation and extension

* Find out about pushke boxes in Jewish homes and how they relate to justice (tzedakah).
* Create a poster informing people about the work of Tzedek ([Jewish volunteering network](https://www.jvn.org.uk/)).
* Some students could create a poster or a collage illustrating Maimonides’ eight levels.
* What is a Gemach and how does it illustrate the highest of the eight levels? Some students could watch and make notes on Rabbi Sacks’ talk (available on YouTube) about tzedakah and social justice.
* Why is it recommended that no more than 20% of one’s income is given in charity?
* Find out the order of those to whom charity should be given. Read Leviticus 19:9-10, 33-34. What does these verses tell Jews about charity to non-Jews?
* Loving kindness (chesed) is at the heart of the Torah and the whole of the Tenakh. Students could read and summarise the following; Exodus 33:19; Isaiah 43:1-4; 63:7-11; Ezekiel 34:15-16; Micah 6:8; Hosea 11:3-4, 8-9.
* Students could find out from reliable Jewish internet sites what the Talmud teaches about loving-kindness. How did Rabbi Hillel sum up the essence of Judaism? What did Rabbi Akiva say about Leviticus 19:7? What, according to Simon the Just, were the three foundations on which the world stands?
* Students should realise that healing the world (tikkun olam) is not one of the 613 mitzvot but that it is a concept developed in the Mishnah, though based on the principles of the Torah. Some Jews believe the concept is referred to in Joshua; others connect it to the development of Rosh Hashanah. It is translated as repairing or healing the world and is taken by many Jews in the 21st century to refer to their duty to make the world a better place by practising moral virtues such as justice, charity and kindness. Tikkun olam includes attitudes to other Jews, non-Jews, animals and the rest of the environment.
* Students could work in pairs, exploring two different ways on how Jews in the UK apply the principle of tikkun olam to working for social justice and environmental conservation.
* They could, for example, download from [Board of Deputies of British Jews](http://www.bod.org.uk/) the Greening Toolkit, which includes reference to tikkun olam. They could also research the life-saving and life-enhancing work of the [Hatzola Trust in North London](https://hatzola.org/).

Resources

* Copies of the Tenakh/Old Testament.
* Relevant chapters of Judaism text books.
* Internet access for research and YouTube clip of Rabbi Sacks.

Lesson 10

Topic title

The Covenant and the mitzvot.

Specification content

The importance of the sanctity of human life, including the concept of ‘saving a life’ (pikuach nefesh).

Learning outcomes

The focus is on understanding the importance for Jews of the sanctity of human life, including the concept of pikuach nefesh.

Possible teaching and learning activities

* The Hebrew phrase means ‘supervising matters of the soul’ and this is used in the sense of saving a life that is endangered. Students should know that based on texts such as Leviticus 19:16 and Deuteronomy 30:19, the Talmud states that in an emergency pikuach nefesh overrides all other laws, even those relating to Shabbat, Yom Kippur and Kashrut.
* Students could find out more about how pikuach nefesh is applied, using the internet and YouTube clips.
* Teachers could create a worksheet showing different scenarios, some of them life- threatening and others not. Students could then indicate what a Jew should do in that situation, explaining why that action should be taken.

Resources

* Internet access.
* You Tube clips.
* Relevant chapters of Judaism text books.
* Worksheet.

Lesson 11

Topic title

The Covenant and the mitzvot.

Specification content

* The relationship between free will and the 613 mitzvot.
* Mitzvot between man and God and mitzvot between man and man, including the difference between them and their importance.

Learning outcomes

The focus is on understanding the relationship between free will and the mitvot and the differing focus and significance of the mitzvot.

Possible teaching and learning activities

* Teachers could start by reminding students about the written Torah and the oral Torah as both given by God to Moses, and that the oral Torah has continued to be developed through the centuries as the 613 mitzvot given to Moses have been interpreted by rabbis for different circumstances and changing society. This interpretation is known as the halakhah (‘the way’ in which a Jew should walk) and is a reminder that Judaism is not just a set of beliefs; it is above all a way of life that stems from and expresses those beliefs and teachings.
* Students should know that there are 613 mitzvot (248 positive and 365 negative commands) and that these were organised into different categories by Maimonides.
* They fall into two groups: ritual and ethical laws. Above all, students should know why Jews are expected to obey the mitzvot and their purpose, even those where there might seem to be no obvious reason for them:
* Jews obey the mitzvot because God commanded them.
* Their purpose is that Israel might be holy: Exodus 19:6; Leviticus 19:2.
* Students should also be able to distinguish between mitzvot that relate to the relationship between humanity and God and those that relate to the relationship between humans (which includes the world in which they live).
* Students could look at an abbreviated list of Maimonides’ list of the mitzvot and select three that refer to the relationship between God and humans and three that related to the relationship between humans and their fellow-humans.
* Teachers could recap the story in Genesis 3 as a way of introducing the topic of free will, which is where the distinction between Orthodox and non-Orthodox Judaism can be seen. For Orthodox Jews, free will is about the initial choice to obey rather than to disobey God. Those who choose to obey then seek to obey because that is God’s will. Reform Jews who make the choice to obey continue to exercise free will in which interpretations of the mitzvot they follow.
* Students could answer a relevant question from a past paper.

Differentiation and extension

* Read Jeremiah 31:33-34, which contains the prophet’s vision of the day when all Israel will obey the mitzvot. Answer some or all of the following questions:
* To what does the statement ’I will be their God, and they will be my people’ refer?
* Why will the Jews be able to obey God?
* The Hebrew word yada (to know) refers to an intimate relationship and not just to intellectual knowledge. How does this affect one’s understanding of this passage in Jeremiah?
* Find out about [Mitzvah Day on the internet](http://www.mitzvahday.org.uk/), eg
* When it is celebrated?
* How it is celebrated?
* How it links to justice, charity, kindness and healing the world.
* Give examples of activities that took place on the most recent Day.

Resources

* Copies of the Tenakh/Old Testament.
* Relevant chapters of Judaism text books.
* Internet access for research.
* Relevant question from previous paper.

Lesson 12

Topic title

The synagogue and worship.

Specification content

* The synagogue and its importance.
* The design and religious features of synagogues including reading platform (bimah), ark (aron hakodesh), ever burning light (ner tamid) and associated practices; differences between Orthodox and Reform synagogues.

Learning outcomes

The focus is on understanding: the origins of the synagogue and the links between its features and those of the Temple; the differences between Orthodox and Reform synagogues and the reason for them.

Possible teaching and learning activities

* Teachers could start by asking students for their understanding of the term ‘worship’ and discussing why all religions think it is important. They could then outline the history of Jewish places of worship: the Tabernacle, the Temple and synagogues. Students could be given a handout that contains the key points and they could be shown or find for themselves images of synagogues throughout the centuries and around the world.
* Students should realise that a synagogue is not just a place for worship. They could be enabled to do this by finding out and completing a worksheet on the meaning of ‘synagogue’ significance of other names given to synagogues: synagogue (Greek), shul (Yiddish), beit kenesset (Hebrew), beit tefilah (Hebrew), beit midrash (Hebrew). Why do Reform Jews use the word ‘temple’?
* Students could visit Orthodox and Reform synagogues or if this is not possible, work through virtual tours that are available on the internet.
* They need to know the layout and key features (outside and inside) of synagogues and their links with the Temple.
* They should know the main differences in layout/features between Orthodox and Reform synagogues and understand the reasons for and significance of these.
* Students could annotate downloaded floor plans of both types of synagogue, summarising the use/purpose of key features.
* Students could answer a relevant question from a past paper.

Resources

* Copies of the Tenakh/Old Testament.
* Relevant chapters of Judaism text books.
* Internet access for research.
* Handout on history of Jewish places of worship.
* Worksheet.
* Visit to Orthodox and Reform synagogues.
* Floor plans showing layout of Orthodox and Reform synagogues.
* Relevant question from previous paper.

Lesson 13

Topic title

The synagogue and worship.

Specification content

Public acts of worship including:

* Synagogue services in both Orthodox and Reform synagogues.
* The significance of prayer, including the Amidah, the standing prayer.

Learning outcomes

The focus is on knowing the structure of synagogue services in Orthodox and Reform synagogues, understanding the differences between them and understanding the significance of the prayers used, particularly the Amidah.

Possible teaching and learning activities

* This could start with a brief class discussion of why Jews regard daily public worship as important and why there are three daily services.
* Students could watch extracts from services on You Tube or other sites and teachers could show students a kippah, tallit, tefillin and a Siddur.
* Students could work in pairs to produce a booklet or FAQs sheet on daily worship in an Orthodox synagogue. It could include:
* The requirement of a minyan; the role of the rabbi and cantor.
* The wearing of kippah, tallit and tefillin.
* The books used.
* The key prayers said at each of the three services.
* They could then create a table, showing differences between Orthodox and Reform synagogue worship.
* Students should understand the importance, structure of and ritual movements associated with the Amidah prayer and why it is first said silently, standing and facing east.

Resources

* Relevant chapters of Judaism text books.
* Internet access for research and watching video clips.
* Artefacts: kippur, tallit, tefillin, Siddur.

Lesson 14

Topic title

The synagogue and worship.

Specification content

* Shabbat in the home and synagogue and its significance.
* Worship in the home and private prayer.

Learning outcomes

The focus is on understanding the centrality of Shabbat to Judaism, the significance of its rituals and the different approaches of Orthodox and Reform Jews.

Possible teaching and learning activities

* Teachers could start with a recap of the 4th Commandment and its link to God’s creation of the world as recorded in Genesis 1 and then move onto the Talmud’s 39 prohibitions.
* Students could be given a worksheet to complete on the Commandment and the mitzvot relating to Shabbat.
* Students could work in small groups, to discuss:
* The purpose of Shabbat.
* The value for Jews of strict observance of Shabbat and why Shabbat observance is a joy rather than a burden.
* The challenges that observance might present for Jews living in 21st century Britain.
* Rules that might be overridden by pikuach nefesh.
* Students should know and understand:
* The celebration of Shabbat in the home, the welcoming in of Shabbat, the Friday evening meal and afterwards, the study of the Torah and family time on Saturday afternoon and the Havdalah ritual.
* The structure of the Saturday.
* Morning service in the synagogue.
* The significance of what is done in both home and synagogue.
* Students could note differences in Shabbat observance and worship between Orthodox and Reform Jews. Students could watch video clips about Shabbat. Students could answer a relevant question from a past paper.
* Teachers could introduce the topic of prayer in the home with a short class discussion of what prayer is and why it is important to so many people throughout the world.
* Students should be aware of the importance for Jews of daily prayer in the home.
* Students could complete a worksheet, answering these questions:
* How many times a day do Jewish men pray in the home?
* Why do you think that although they are expected to pray daily, prayer three times a day is not a mitzvah for women?
* Explain the significance of the three times for daily prayer.
* What is not required for prayer at home that is required for synagogue worship?
* Explain the significance of the kippah.
* Explain the significance of the tallit and tzitzit and how the tallit is worn in prayer.
* Explain how the tefillin are worn and their significance.
* When are tefillin not worn? Explain why.
* What is the Siddur?
* Students could give reasons for the importance of public and of private prayer and then explain their views on whether one is more important than the other.

Resources

* Relevant chapters of Judaism text books.
* Internet access for research and video clips.
* Worksheet.
* Relevant question from previous paper.
* Artefacts: kippah, tallit.

Lesson 15

Topic title

The synagogue and worship.

Specification content

The written law (Tenakh) and the oral law (Talmud) and their study, use and significance in daily life.

Learning outcomes

The focus is on understanding the structure of the written and oral law and their use and significance in Jewish daily life.

Possible teaching and learning activities

* Teachers could introduce the topic of the Tenakh by passing round copies of the Tenakh and the Old Testament. What are the similarities? What are the differences? Students should know the threefold division of the Tenakh and the nature of each of the three parts.
* Students could copy a diagram in the form of a bookshelf with three shelves, showing the books in each part.
* Teachers could recap what was taught in the introduction to the course about Moses having been given not only the written Torah (the first section of the Tenakh) but also the oral Torah (the Talmud).
* Students should know the twofold structure of the Talmud and understand the nature of both the Mishnah and the Gemara. They should also be aware that the Torah and Talmud are living texts in the sense that their significance has continually been developed over the centuries through rabbinic discussion and commentary.
* Students could work in 4 groups, preparing a brief presentation for the rest of the class on:
* The Law (Torah).
* The Prophets (Nebi’im).
* The Writings (Ketubim).
* The Talmud (Misnah and Gemara).
* Students could summarise the six fold division of the Mishnah, using a source such as [BBC religions website](http://www.bbc.co.uk/religion/religions/judaism).
* Explain the importance of the Talmud for Jews, including reference to study and application to daily life.

Differentiation and extension

* Many Orthodox Jews study a page of the Talmud each day, and they can do this online. Find the portion for the day (Daf Yomi) by typing in the transliterated Hebrew words given in brackets. Find it in Hebrew and then in English.
* Students could answer a relevant question from a past paper.

Resources

* Copies of the Tenakh and Old Testament.
* Relevant chapters of Judaism text books.
* Relevant question from previous paper.

Lesson 16

Topic title

Family life and festivals.

Specification content

Rituals and their significance:

* Ceremonies associated with birth including Brit Milah.
* Bar and Bat Mitzvah.

Learning outcomes

The focus is on understanding the significance for Jews of Brit Milah and other birth ceremonies and of Bar and Bat Mitzvah.

Possible teaching and learning activities

* Teachers could start by asking students which stages of life they think are most important and should have special celebrations.
* Teachers should explain the term Brit Milah (‘covenant of circumcision’) by referring back to the covenant with Abraham (Genesis 17) and the mitzvah of circumcision.
* Students should know when Brit Milah takes place and the form taken by the ceremony, and understand its significance for the child and for the Jewish community.
* Students should know how the birth of a girl is traditionally celebrated and they could find out from [Reform Judaism](http://www.reformjudaism.org/) how some Reform Jews have devised other forms of celebration.
* Students could research and summarise the custom of redemption of the firstborn son (Pidyon ha-Ben), explaining its origins and significance.
* Students could answer a relevant question from a past paper

Differentiation and extension

* Under what circumstances might Brit Milah be deferred until later?
* If the 8th day falls on Shabbat, Brit Milah still takes place. What forbidden ‘task’ does Brit Milah entail?
* Students should understand the meaning of the terms Bar Mitzvah and Bat Mitzvah and the significance of these ceremonies for the young people themselves, for their families and for the Jewish community of which they are a part.
* Students could imagine that they are Jewish boys, writing to a non-Jewish friend and describing the preparations for Bar Mitzvah, the synagogue ceremony and the celebration afterwards.
* Students could watch an [video](http://www.truetube.co.uk/) which gives a brief explanation of Bar and Bat Mitzvah at an Orthodox synagogue in the UK. They could also use [Reform Judaism](http://www.reformjudaism.org/).
* Some students could be made aware that not all Orthodox synagogues hold a Bat Mitzvah ceremony. Instead there is a ceremony known as Bat Chay’il, though increasingly this is combined with Bat Mitzvah. They could summarise what happens at a Bat Chay’il ceremony and what it signifies.

Resources

* Copies of the Tenakh and Old Testament.
* Relevant chapters of Judaism text books.
* Relevant question from previous paper.

Lesson 17

Topic title

Family life and festivals.

Specification content

Rituals and their significance: the marriage ceremony.

Learning outcomes

The focus is on knowing the rituals of a Jewish wedding ceremony and on understanding their significance.

Possible teaching and learning activities

* Teachers could start by referring back to Genesis 1 and 2. What is commanded in Genesis 1:28? What is implied about the marriage relationship in Genesis 20-25?
* Students could watch video clips of weddings in different Jewish traditions. You Tube features a range of Jewish weddings but the teacher should vet them first for relevance and usefulness.
* Students could complete a worksheet, outlining key elements in the ritual and explaining their significance:
* The chuppah.
* The betrothal ceremony, blessings, the giving of the ring.
* The reading and signing of the Ketubah.
* The bride circling her husband.
* The seven blessings, the sharing by the couple of a glass of wine and more blessings
* The groom breaking the glass underfoot.
* Time of privacy.

Resources

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Internet research.
* Video clips.

Lesson 18

Topic title

Family life and festivals.

Specification content

Rituals and their significance: mourning rituals.

Learning outcomes

The focus is on knowing the rituals associated with mourning and on understanding their significance.

Possible teaching and learning activities

* Teachers could start this topic with a class discussion of why all cultures, religious or not, carry out certain rituals when someone dies.
* Students could make notes on the key features relating to mourning, explaining their significance:
* Customs at the moment of death.
* The preparation of the body for burial.
* The vigil.
* The mourning period between the death and burial.
* The burial.
* The provision of the first meal.
* The stages of mourning after burial: 7 days (shiva), 30 days (sheloshim) and 11 months.
* Erecting a gravestone.
* Jahrzeit and Yizkor.
* Students could watch video clips on rituals associated with mourning.
* Students could discuss in small groups why the stages of mourning are regulated and whether this is realistic.

Resources

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Internet research.
* Video clips.

Lesson 19

Topic title

Family life and festivals.

Specification content

Dietary laws and their significance, including different Jewish views about their importance:

* Kosher and trefah.
* Separation of milk and meat.

Learning outcomes

The focus is on knowing the rules relating to kashrut and understanding the different Jewish views about their importance.

Possible teaching and learning activities

* The starting point could be a class discussion about food. Are there any particular foods or combinations of foods that students just would not eat? Why not?
* Teachers should point out that the reason why Jews do not eat certain foods is quite simple. It is nothing to do with personal taste or health concerns. Jews obey the mitzvot relating to food because, like all the mitzvot, they are God’s commands and there is no need for further justification. Obedience to them is a sign of their devotion to and love for God.
* The laws relating to kosher and trefah are found in Leviticus 14 and Deuteronomy 14. The Deuteronomy text is the simpler for students to read.
* Students could create a chart, setting out kosher rules and giving examples of what may/may not be eaten.
* Students should also know the rules for:
* Ritual slaughter of animals.
* Preparation of meat before cooking.
* Separating meat from milk and the effects of this in the kitchen and for eating meals.
* The Reform Judaism website contains a positive article on the purpose of kashrut and there are also video clips explaining the rules.
* Students should research on the internet the views of those who do not seek the laws of kashrut as important.
* Students could create a simple board game based on kosher or a kosher menu.

Differentiation and extension

* The kashrut laws are examples of chukim. Find out what this word means and give examples of some other chukim laws. The Reform Judaism article on the purposes of kashrut explains this very clearly.
* Find out also from this article how many Jews are taking the concept of kashrut to a deeper level and the ethical questions that they are asking.

Resources

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Internet research, eg [Reform Judaism](http://www.reformjudaism.org/).
* Video clips.

Lesson 20

Topic title

Family life and festivals.

Specification content

Festivals and their importance for Jews in Great Britain today, including the origins and meaning of Rosh Hashanah.

Learning outcomes

The focus is on understanding the origins, meaning and importance of Rosh Hashanah for Jews in 21st century Great Britain.

Possible teaching and learning activities

* Teachers could start by discussing the significance of New Year and the customs associated with it: parties, looking back at and seeing out the old year, making New Year resolutions etc.
* Comparison could then be made with Rosh Hashanah (literally ‘head of the year’) which looks both back and forward, and which has particular customs. But there are significant differences in emphasis.
* Students should know and understand the significance of Rosh Hashanah as:
* Instituted in Leviticus 23:24-25.
* The first day in the ten day period of High Holy Days that takes place in September/October.
* Representing God’s creation of the world.
* The beginning of God’s judgement of all people, depicted as the opening of three books and referred to in the New Year greeting ‘may you be inscribed and sealed for a good year’.
* An opportunity for penitence and forgiveness.
* Students should be able to explain the customs associated with Rosh Hashanah:
* The blowing of the shofar in the synagogue Tashlich.
* Symbolic foods.
* There are many Rosh Hashanah video clips on the internet.
* Students could create an information poster that explains the meaning of Rosh Hashanah.

Resources

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Internet research, eg [Reform Judaism](http://www.reformjudaism.org/).
* Video clips.

Lesson 21

Topic title

Family life and festivals.

Specification content

Festivals and their importance for Jews in Great Britain today, including the origins and meaning of Yom Kippur.

Learning outcomes

The focus is on understanding the origins, meaning and importance of Yom Kippur for Jews in 21st century Great Britain.

Possible teaching and learning activities

* Teachers could issue a handout that explains the origins of Yom Kippur (Day of Atonement) as found in Leviticus 16 and 23:26-32.
* Students should know the origins of this day and its importance as seen in the fact that many secular Jews observe it. They should understand its significance as a day of penitence and confession for the worldwide Jewish community and its key features:
* A 25 hour fast for all but children, the ill, pregnant women and those who have recently given birth.
* Other restrictions.
* The wearing of the kittel.
* The reading of the book of Jonah.
* The Kol Nidre: students can listen to this on the internet or listen to Max Bruch’s cello work entitled ‘Kol Nidre’.
* The two confessions inserted into the Amidah prayer.
* The concluding service, where the Ark is kept open until the end, when its closing (‘the closing of the gates’) signifies the closing of the books of judgement for another year.
* There are many video clips on the internet about Yom Kippur.

Resources

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Internet research, eg [Reform Judaism](http://www.reformjudaism.org/).
* Video clips.

Lesson 22

Topic title

Family life and festivals.

Specification content

Festivals and their importance for Jews in Great Britain today, including the origins and meaning of Pesach.

Learning outcomes

The focus is on understanding the origins, meaning and importance of Pesach for Jews in 21st century Great Britain.

Possible teaching and learning activities

* Teachers could start by recapping earlier work about Moses, the ten plagues and the Exodus. Students could either read the institution of Pesach (means ‘pass over’) and the account of the final plague in Exodus 12 or be given a summary of it. Students should know the rituals associated with Pesach and their significance:
* Removal of chametz.
* Special Pesach crockery, cutlery etc.
* The special food items on the seder plate and on the table including matzos, shankbone, bitter herbs, spring vegetables, fruit and nut paste, salt water, the roasted egg, the wine.
* The structure of the seder meal according to the Haggadah, including the retelling of the story through the Four Questions, the breaking of the matzos, the dipping in salt water, the four cups of wine, the ritual relating to Elijah (his cup and the door), the closing phrase ‘Next year in Jerusalem’.
* Students could write a detailed account of the celebration of Pesach, explaining its origins and the significance of the foods and rituals.
* Teachers could show students a seder plate, a copy of the Haggadah. Show video clips.

Resources

* Copies of the Tenakh or Old Testament.
* Relevant chapters of Judaism text books.
* Internet research, eg [Reform Judaism](http://www.reformjudaism.org/).
* Video clips.

Lesson 23

Topic title

Exam technique.

Specification content

Study of AO1 and AO2 questions.

Learning outcomes

The focus is on enabling students to develop the correct exam technique.

Possible teaching and learning activities

* Teachers could begin by handing out copies of a previous Judaism paper and explain the structure of the exam paper.
* Students should understand how to answer AO1 questions and what is required.
* Teachers could create a PowerPoint to explain this, using appropriate extracts from mark schemes.
* Students should also understand the technique for answering AO2 questions. To do this, teachers could go through each bullet point in AO2 questions, explaining what is needed. They could use a PowerPoint to explain the different levels of response in the mark scheme.
* Teachers could use the [AQA Answers and Commentaries](https://www.aqa.org.uk/subjects/religious-studies/gcse/religious-studies-b-8063/assessment-resources) documents to show some sample answers to previous questions and students could mark these in pairs and discuss in class.
* Students could write their own responses to a previous question, which could be either peer or teacher marked.

Resources

* Judaism question paper and mark scheme.
* Answers and Commentaries document
* PowerPoint on AO1 and AO2 technique.