



General Certificate of Secondary Education
2019

Religious Studies

Paper 9

Judaism

[GRE91]

WEDNESDAY 12 JUNE, AFTERNOON

MARK SCHEME

General Marking Instructions

Introduction

Mark schemes are intended to ensure that the GCSE examinations are marked consistently and fairly. The mark schemes provide markers with an indication of the nature and range of candidates' responses likely to be worthy of credit. They also set out the criteria which they should apply in allocating marks to candidates' responses.

Assessment objectives

Below are the assessment objectives for Religious Studies.

Candidates must:

- AO1** demonstrate knowledge and understanding of religion, including beliefs, practices and sources of authority; and
- AO2** analyse and evaluate aspects of religion and belief, including their significance and influence.

Quality of candidates' responses

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 16-year-old which is the age at which the majority of candidates sit their GCSE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 16-year-old GCSE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Types of mark schemes

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Other questions which require only short answers are marked on a point for point basis with marks awarded for each valid piece of information provided.

Levels of response

Tasks and questions requiring candidates to respond in extended writing are marked in terms of levels of response. In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

AO1 (5 mark responses):

Level 1: The candidate presents something relevant or worthy of credit; elementary knowledge and understanding.

Level 2: The candidate presents a clear knowledge and understanding with some development.

Level 3: The candidate presents a detailed answer showing very good development.

AO2 (5 mark responses):

Level 1: The candidate presents opinion supported by one simple reason.

Level 2: The candidate presents opinion supported by two simple reasons or one developed reason.

Level 3: The candidate presents a well-argued response with evidence of informed insights.

Quality of written communication

Quality of written communication is assessed in the extended writing questions worth 10 marks in Section B of each examination paper. These questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

Level 1: Quality of written communication is basic.

Level 2: Quality of written communication is limited.

Level 3: Quality of written communication is good.

Level 4: Quality of written communication is very good.

Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance which is provided on the next page:

AO2 (10 mark responses):

Level 1 (Basic): The candidate presents some information in a simple form. **Basic arguments** are given to analyse and evaluate personal responses and informed insights. Inaccurate use of spelling, punctuation and grammar; inappropriate style of writing with no coherent structure. Basic use of specialist vocabulary.

Level 2 (Limited): The candidate presents one or two relevant points. **Limited arguments** are given to analyse and evaluate personal responses and informed insights, some accurate use of spelling, punctuation and grammar; style of writing just appropriate with limited coherent structure. Limited use of specialist vocabulary.

Level 3 (Good): A Level 3 response could be one-sided. One developed reason and one with slight development would reach this level. There must be relevance to religion, but this could be slight/general. **Good reasoned arguments** are given to analyse and evaluate personal responses and informed insights. Mainly accurate use of spelling, punctuation and grammar; a reasonably mature style of writing and some coherent structure evident. Good use of specialist vocabulary.

Level 4 (Very good): Different points of view must be considered, but the consideration does not need to be balanced i.e. one view could be much briefer than the other. **Well-formed and reasoned arguments** are given to analyse and evaluate personal responses and informed insights, accurate use of spelling, punctuation and grammar; a mature style of writing with a mainly coherent structure. Very good use of specialist vocabulary.

Level 5 (Excellent): The difference between Level 4 and Level 5 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. **Very well-formed and reasoned arguments** are given to analyse and evaluate personal responses and informed insights, highly accurate use of spelling, punctuation and grammar; a sophisticated style of writing set within a coherent structure. Excellent use of specialist vocabulary.

Section A

Answer all questions.

AVAILABLE
MARKS

1 Shabbat

(a) (i) On what day of the week does Shabbat begin?

Friday
(AO1)

[1]

(ii) What are lit in Jewish homes to mark the beginning of the Sabbath?

Candles
(AO1)

[1]

(iii) What do the words "Shabbat Shalom" mean?

Peaceful Sabbath
(AO1)

[1]

(iv) What is the name given to the ceremony that marks the end of Shabbat?

Havdalah/Separation
(AO1)

[1]

(v) When does Shabbat end?

Sunset on Saturday
(AO1)

[1]

(b) Explain the importance of Shabbat for Jews.

Target: Knowledge and understanding of the significance of Shabbat for Jews.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- In order to avoid work and to ensure that the Sabbath is special, all chores like shopping, cleaning, and cooking for the Sabbath must be finished before sunset on Friday.
- People dress up for Shabbat and go to considerable trouble to ensure that everything is organised to obey the commandment to make the Sabbath a delight.
- Sabbath candles are lit at sunset on a Friday. The woman of the house usually performs this ritual. It is an integral part of Jewish custom and ceremony.
- The candles are placed in candlesticks. They mark the beginning of each Sabbath and represent the two commandments Zachor (to remember the Sabbath) and Shamor (to observe the Sabbath).
- After the candles are lit, Jewish families will drink wine. Sabbath wine is sweet and is usually drunk from a special goblet known as the Kiddush Cup. The drinking of wine on the Sabbath symbolises joy and celebration.
- It is also traditional to eat challah, a soft rich eggy bread in the shape of a braid. Challah is eaten on the Sabbath and Jewish holidays except for the Passover when leavened bread is not permitted.

Accept valid alternatives

(AO1)

[5]

AVAILABLE
MARKS

- (c) "The teaching that Jews should not work on Shabbat is outdated."
Do you agree with this statement? Give reasons for your answer.

Target: Evaluation of the arguments for Jews keeping the Shabbat day holy.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Unsupported opinion or no relevant evaluation. | | 0 |
| Level 1 | Opinion supported by one simple reason. | <ul style="list-style-type: none"> The candidate presents some relevant information. | 1 |
| Level 2 | Opinion supported by two simple reasons or one developed reason. | <ul style="list-style-type: none"> Reasoned arguments are given to analyse and evaluate personal responses. | 2–3 |
| Level 3 | A well-argued response with evidence of informed insights. | <ul style="list-style-type: none"> Well-formed and reasoned arguments are given to analyse and evaluate personal responses. | 4–5 |

Answers may include:

- The idea of a day of rest comes from the Bible story of the Creation: God rested from creating the universe on the seventh day of that first week, so Jews rest from work on the Shabbat.
- Shabbat is part of the relationship between God and the Jewish People, so celebrating it is a reminder of the Covenant and an occasion to rejoice in God's promises.
- Spiritual purity results from following the commandments of God
- Jews are commanded to keep the Shabbat holy.

On the other hand:

- The modern world and industry requires that work is carried out on the Shabbat.
- Work and industry should not be curtailed in order to meet the requirements of religions.
- Some work on the Shabbat is essential, e.g, hospitals, fire service.
- You can rest on any day it does not need to be Shabbat.

Accept valid alternatives

(AO2)

[5]

15

AVAILABLE
MARKS

2 Sacred Writings

(a) (i) In which language is the Jewish Bible written?

Hebrew
(AO1)

[1]

(ii) Name the first book of the Bible.

Genesis
(AO1)

[1]

(iii) In which book of the Bible is the call of Moses retold?

Exodus
(AO1)

[1]

(iv) What name is given to the first five books of the Bible?

Torah/Pentateuch
(AO1)

[1]

(v) Name one Jewish prophet.

e.g. Samuel, Isaiah, Jeremiah, Ezekiel
Accept valid alternatives
(AO1)

[1]

AVAILABLE
MARKS

- (b) Do you think it is important to read a sacred book in the language in which it was originally written? Give reasons for your answer.

Target: Analysis of the importance of reading the Scriptures in the original language.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Unsupported opinion or no relevant evaluation. | | 0 |
| Level 1 | Opinion supported by one simple reason. | <ul style="list-style-type: none"> The candidate presents some relevant information. | 1 |
| Level 2 | Opinion supported by two simple reasons or one developed reason. | <ul style="list-style-type: none"> Reasoned arguments are given to analyse and evaluate personal responses. | 2–3 |
| Level 3 | A well-argued response with evidence of informed insights. | <ul style="list-style-type: none"> Well-formed and reasoned arguments are given to analyse and evaluate personal responses. | 4–5 |

Answers may include:

- Jews and others believe in verbal inspiration; consequently, the words in the original language are inspired by God.
- In order to fully understand a religious text you need to know the original language in which it is written.
- Some meanings will be misunderstood unless one knows the original language.

On the other hand:

- It is the meaning of texts that is important.
- Good translations of religious writings are available.
- Religious teachers can explain the meaning to others.
- It is more important to live a religious life than learning an ancient language.

Accept valid alternatives

(AO2)

[5]

AVAILABLE
MARKS

- (c) “Sacred books written years ago have no relevance to life today.”
Do you agree with this statement? Give reasons for your answer.

Target: Evaluation of the value of ancient sacred writings.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Unsupported opinion or no relevant evaluation. | | 0 |
| Level 1 | Opinion supported by one simple reason. | • The candidate presents some relevant information. | 1 |
| Level 2 | Opinion supported by two simple reasons or one developed reason. | • Reasoned arguments are given to analyse and evaluate personal responses. | 2–3 |
| Level 3 | A well-argued response with evidence of informed insights. | • Well-formed and reasoned arguments are given to analyse and evaluate personal responses. | 4–5 |

Answers may include:

- Sacred books deal with issues that are no longer relevant, food laws, purity rules, etc.
- Sacred books do not deal with modern issues: nuclear war, overpopulation, etc.
- The thought world of ancient religious books is no longer accessible to us.

On the other hand:

- Sacred books teach about God, and this is the heart of religion.
- Religious teaching is always relevant.
- Sacred books provide principles that can be applied today.

Accept valid alternatives
(AO2)

[5]

15

AVAILABLE
MARKS

3 Jewish Marriage and Divorce

(a) Outline Jewish teaching on divorce.

Target: Knowledge of how to obtain a divorce in Judaism.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- Divorce is accepted as necessary if the husband and wife decide.
- Application to a Beit Din, a rabbinic court with judges.
- Written by a scribe, the get (the document of divorce) is prepared under the careful guidance of the Beit Din.
- The Get names where and when the divorce took place.
- Get handed to the wife by the husband in front of two witnesses.

Accept valid alternatives

(AO1)

[5]

AVAILABLE
MARKS

(b) Explain why Jews believe it is important to marry another Jew.

Target: Knowledge and understanding of the importance of marriage to another Jew in Judaism.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- There is prohibition against marrying a non-Jew in the Torah (Deut. 7:3).
- Judaism revolves around the family and mothers and fathers are both required to carry out religious rituals and duties.
- You should marry within the Jewish community so that values of Judaism are preserved and passed on to the next generation.
- Couples with same religious commitments are less likely to divorce.

Accept valid alternatives

(AO1)

[5]

AVAILABLE
MARKS

- (c) Orthodox Judaism teaches that sex should be confined to marriage.”
Do you agree with this statement? Give reasons for your answer.

Target: Evaluation of the reasons for confining sex to marriage.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Unsupported opinion or no relevant evaluation. | | 0 |
| Level 1 | Opinion supported by one simple reason. | <ul style="list-style-type: none"> The candidate presents some relevant information. | 1 |
| Level 2 | Opinion supported by two simple reasons or one developed reason. | <ul style="list-style-type: none"> Reasoned arguments are given to analyse and evaluate personal responses. | 2–3 |
| Level 3 | A well-argued response with evidence of informed insights. | <ul style="list-style-type: none"> Well-formed and reasoned arguments are given to analyse and evaluate personal responses. | 4–5 |

Answers may include:

- The Torah teaches that sex should be confined to marriage.
- Marriage is God’s pattern for men and women.
- Confining sex to marriage excludes the possibility of sexually transmitted diseases.
- Confining sex to marriage brings advantages to society.

On the other hand:

- Confining sex to marriage is no longer realistic.
- For a variety of reasons confining sex to marriage may not be what partners want.
- Partners may want to know before marriage if they are sexually compatible.
- Religious rules are inappropriate to a secular liberal society.

Accept valid alternatives
(AO2)

[5]

15

AVAILABLE
MARKS

4 Religious Practice

(a) Describe some of the ways Judaism is practised in the home.

Target: Knowledge of the practice of Judaism in the home.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- The dietary laws and the importance of the kitchen.
- Sabbath celebrations: candles, prayers, meals, etc.
- Celebration of Passover.
- Certain lifecycle rituals take place in the home, e.g. Brit Milah.
- Daily prayer and daily blessings.

Accept valid alternatives
(AO1)

[5]

AVAILABLE
MARKS

(b) Do you think it is important for families to pray together? Give reasons for your answer.

Target: Analysis of the importance of family prayer.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Unsupported opinion or no relevant evaluation. | | 0 |
| Level 1 | Opinion supported by one simple reason. | <ul style="list-style-type: none"> The candidate presents some relevant information. | 1 |
| Level 2 | Opinion supported by two simple reasons or one developed reason. | <ul style="list-style-type: none"> Reasoned arguments are given to analyse and evaluate personal responses. | 2–3 |
| Level 3 | A well-argued response with evidence of informed insights. | <ul style="list-style-type: none"> Well-formed and reasoned arguments are given to analyse and evaluate personal responses. | 4–5 |

Answers may include:

- Family prayer brings the members of the family closer to each other.
- Family prayer is a religious duty.
- Family prayer shows that a family takes religion seriously.
- It is important for parents to set a good example to their children.

On the other hand:

- Many people no longer believe in God.
- There is no evidence that prayer achieves anything.
- Individuals should decide for themselves whether to pray or not.
- Life is now too busy to have time for family prayers.

Accept valid alternatives

(AO2)

[5]

AVAILABLE
MARKS

- (c) “Following a religion like Judaism influences everything you do in life.”
Do you agree with this statement? Give reasons for your answer.

Target: Evaluation of how religion influences life and behaviour.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Unsupported opinion or no relevant evaluation. | | 0 |
| Level 1 | Opinion supported by one simple reason. | <ul style="list-style-type: none"> The candidate presents some relevant information. | 1 |
| Level 2 | Opinion supported by two simple reasons or one developed reason. | <ul style="list-style-type: none"> Reasoned arguments are given to analyse and evaluate personal responses. | 2–3 |
| Level 3 | A well-argued response with evidence of informed insights. | <ul style="list-style-type: none"> Well-formed and reasoned arguments are given to analyse and evaluate personal responses. | 4–5 |

Answers may include:

- The rules of religion regulate all of life.
- Consideration of some of the ways religion regulates behaviour, e.g. food laws, sexual behaviour.
- God rules all of life, therefore all of life is subject to his guidance.
- Religious commitment requires that you endeavour to please God in all that you do.

On the other hand:

- Some religions draw a distinction between religious duties and other non-religious duties.
- The process of secularisation has resulted in religion becoming privatised.
- There are areas of modern life to which religious rules do not apply, e.g. new advances in reproductive technologies.
- Commitment to autonomy requires that life decisions are not dictated to by religion.

Accept valid alternatives
(AO2)

[5]

15

AVAILABLE
MARKS

Section B

Candidates must answer **two** questions from this section.

5 The Law of God

(a) Describe what Jews believe about the Mishnah.

Target: Knowledge of the nature of the Mishnah.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- The Mishnah is the oral law in Judaism, as opposed to the written Torah, or the Mosaic Law.
- The Mishnah was collected and committed to writing about AD 200 and forms part of the Talmud.
- Judah the Prince is accredited with compiling the Mishnah.
- Teaching within the Mishnah is called a midrash.
- There are six divisions of materials.

Accept valid alternatives
(AO1)

[5]

AVAILABLE
MARKS

(b) Explain the significance of the Talmud for Jews.

Target: Knowledge and understanding of the significance of the Talmud.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- The Talmud comprises of Mishnah and the Gemara (which is the record of the rabbinic discussions of the material in the Mishnah).
- The Talmud is the source from which the code of Jewish Halakhah (law) is derived.
- The Talmud communicates ultimate truth – truth about God, truth about the world, and most important, truth about how God wants the holy community of Israel to live.
- The Talmud provides a detailed guide as to how Jews should live.

Accept valid alternatives

(AO1)

[5]

AVAILABLE
MARKS

- (c) “The most important religious teaching is to love your neighbour.”
Do you agree or disagree? Give reasons for your answer showing that you have considered different points of view. You should refer to Judaism in your answer.

Target: Analysis and evaluation of the religious teaching to love your neighbour.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Nothing relevant or worthy of credit | | 0 |
| Level 1 | Opinion supported which may be by one or two simple reasons. | The candidate presents some information in a simple form. Basic arguments are given to analyse and evaluate personal responses and informed insights. Inaccurate use of spelling, punctuation and grammar; inappropriate style of writing with no coherent structure. Basic use of specialist vocabulary. | 1–2 |
| Level 2 | Opinion supported by two simple reasons with one developed. | The candidate presents one or two relevant points. Limited arguments are given to analyse and evaluate personal responses and informed insights. Some accurate use of spelling, punctuation and grammar; style of writing just appropriate with limited coherent structure. Limited use of specialist vocabulary. | 3–4 |
| Level 3 | Opinion supported by two developed reasons with reference to religion. | A Level 3 response could be one-sided. One developed reason and one with slight development would reach this level. There must be relevance to religion, but this could be slight/general. Good reasoned arguments are given to analyse and evaluate personal responses and informed insights. Mainly accurate use of spelling, punctuation and grammar; a reasonably mature style of writing with some coherent structure evident. Good use of specialist vocabulary. | 5–6 |

AVAILABLE
MARKS

| | | | |
|------------|--|---|------|
| Level 4 | Evidence of reasoned consideration of different points of view, showing informed insights and knowledge and understanding of religion. | Different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. Well-formed and reasoned arguments are given to analyse and evaluate personal responses and informed insights. Accurate use of spelling, punctuation and grammar; a mature style of writing with a mainly coherent structure. Very good use of specialist vocabulary. | 7–8 |
| Level 5 | A well-argued response, with evidence of reasoned consideration of different points of view, showing informed insights and ability to apply knowledge and understanding of religion effectively. | The difference between Level 4 and Level 5 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. Very well-formed and reasoned arguments are given to analyse and evaluate personal responses and informed insights. Highly accurate use of spelling, punctuation and grammar; a sophisticated style of writing set within a coherent structure. Excellent use of specialist vocabulary. | 9–10 |

Answers may include:

- “Love your neighbour as yourself” (Leviticus 19:18).
- Religion should be focused on helping others.
- Religion is about serving other people and putting their interests before your own.

On the other hand:

- In Judaism, it may be argued that the most important religious teaching is that God is one, or that God established a covenant with the Jews.
- Discussion of other religious teachings that may be considered to be more important.
- You do not have to be religious to believe you should love your neighbour.

Accept valid alternatives
(AO2)

[10]

20

AVAILABLE
MARKS

6 The Synagogue

(a) Describe the inside of a synagogue.

Target: Knowledge of the interior features of a synagogue.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- Synagogues are always built facing Jerusalem.
- Usually rectangular in shape.
- Large cupboard at the front (Ark) containing the Torah scrolls covered by a screen.
- Raised platform at the front called a bimah.
- Above the Ark is a “continual light”, ner tamid.
- Often a plaque with the ten Commandments engraved on it.
- A seat for the rabbi.

Accept valid alternatives
(AO1)

[5]

AVAILABLE
MARKS

(b) Explain the role of the synagogue in Jewish life.

Target: Knowledge and understanding of the role of the synagogue in Jewish life.

| Levels | Criteria | Comments | Marks |
|---------|---|---|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge and understanding. | <ul style="list-style-type: none"> • One or two relevant and accurate point. • One point with development. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> • Two or more relevant and accurate points with one developed. • Two or more relevant and accurate points with development of at least two. • A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> • Two or three relevant and accurate point with development. • Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- The celebration of some festivals takes place in the synagogue.
- Celebration of rites of passage: birth, adulthood, marriage and death.
- The synagogue functions as a Jewish community centre.
- House of law where legal judgements are made for the Jewish community (Bet Din)
- School and education centre.

Accept valid alternatives
(AO1)

[5]

AVAILABLE
MARKS

(c) “You should not be considered a Jew if you do not attend the synagogue.”

Do you agree or disagree? Give reasons for your answer showing that you have considered different points of view. You should refer to Judaism in your answer.

Target: Analysis and evaluation of the significance of Jewish religious identity.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Nothing relevant or worthy of credit | | 0 |
| Level 1 | Opinion supported which may be by one or two simple reasons. | The candidate presents some information in a simple form. Basic arguments are given to analyse and evaluate personal responses and informed insights. Inaccurate use of spelling, punctuation and grammar; inappropriate style of writing with no coherent structure. Basic use of specialist vocabulary. | 1–2 |
| Level 2 | Opinion supported by two simple reasons with one developed. | The candidate presents one or two relevant points. Limited arguments are given to analyse and evaluate personal responses and informed insights. Some accurate use of spelling, punctuation and grammar; style of writing just appropriate with limited coherent structure. Limited use of specialist vocabulary. | 3–4 |
| Level 3 | Opinion supported by two developed reasons with reference to religion. | A Level 3 response could be one-sided. One developed reason and one with slight development would reach this level. There must be relevance to religion, but this could be slight/general. Good reasoned arguments are given to analyse and evaluate personal responses and informed insights. Mainly accurate use of spelling, punctuation and grammar; a reasonably mature style of writing with some coherent structure evident. Good use of specialist vocabulary. | 5–6 |

AVAILABLE
MARKS

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|------------|--|---|------|
| Level 4 | Evidence of reasoned consideration of different points of view, showing informed insights and knowledge and understanding of religion. | Different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. Well-formed and reasoned arguments are given to analyse and evaluate personal responses and informed insights. Accurate use of spelling, punctuation and grammar; a mature style of writing with a mainly coherent structure. Very good use of specialist vocabulary. | 7–8 |
| Level 5 | A well-argued response, with evidence of reasoned consideration of different points of view, showing informed insights and ability to apply knowledge and understanding of religion effectively. | The difference between Level 4 and Level 5 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. Very well-formed and reasoned arguments are given to analyse and evaluate personal responses and informed insights. Highly accurate use of spelling, punctuation and grammar; a sophisticated style of writing set within a coherent structure. Excellent use of specialist vocabulary. | 9–10 |

Answers may include:

- The synagogue is the centre of the Jewish community, not to attend is to divorce oneself from the community.
- Many of the feast days and celebrations focus on the synagogue and the community.
- The religious beliefs of Jews are expressed through synagogue worship.
- To pass on the faith to children attendance at a synagogue is necessary.

On the other hand:

- A Jew is someone who is born of a Jewish mother.
- You can have religious beliefs without having to attend synagogue.
- One can worship God anywhere, one does not have to be in a “religious” building.
- You are who you consider yourself to be: identity is self-defined.

Accept valid alternatives
(AO2)

[10]

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AVAILABLE
MARKS

7 Religious Practice and Society

(a) Give an account of Jewish dietary laws.

Target: Knowledge of Jewish dietary laws.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- Kashrut is the body of Jewish law dealing with what foods can and cannot be eaten and how those foods must be prepared.
- The word “Kashrut” comes from the Hebrew meaning fit, proper or correct.
- The word “kosher,” which describes food that meets the standards of kashrut.
- Kosher is also often used to describe ritual objects that are made in accordance with Jewish law and are fit for ritual use.
- Food that is not kosher is referred to as *treif* (literally torn).
- Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals.
- All blood must be drained from meat and poultry or broiled out of it before it is eaten.
- Meat (the flesh of birds and mammals) cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. (According to some views, fish may not be eaten with meat).

Accept valid alternatives

(AO1)

[5]

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MARKS

(b) Explain how a Jewish prayer shawl (Tallit) and a Tefillin (Phylactery) remind Jews of their religious beliefs.

Target: Knowledge and understanding of how a Jewish prayer shawl (Tallit) and Tefillin (Phylactery) remind Jews of their religious beliefs.

| Levels | Criteria | Comments | Marks |
|---------|---|--|-------|
| 0 | Nothing relevant or worthy of credit. | | 0 |
| Level 1 | Something relevant or worthy of credit; elementary knowledge. | <ul style="list-style-type: none"> One relevant and accurate point. | 1 |
| Level 2 | A clear knowledge and understanding with some development. | <ul style="list-style-type: none"> Two relevant and accurate points. Two or more relevant and accurate points with one developed. A single point that is exceptionally well-developed may reach this level. | 2–3 |
| Level 3 | A detailed answer showing very good development. | <ul style="list-style-type: none"> Two or three relevant and accurate points with development. Level 3 answers will be well-structured with good development. | 4–5 |

Answers may include:

- The tallit is a large rectangular shawl made of wool, cotton or synthetic fibres.
- In each of the four corners of the shawl are strings tied in a particular pattern, called tzitzit.
- The origin of the tzitzit is biblical; the practice is prescribed in Numbers 15.
- “Speak to the children of Israel and say to them: They shall make for themselves fringes on the corners of their garments... And this shall be tzitzit for you, and when you see it, you will remember all the commandments of God, and perform them” (Numbers 15:38–39).
- The fringe tassels themselves are called tzitzit. Their strings and knots are a physical representation of the Torah’s 613 do’s and don’ts. It works like this: Each letter in the Hebrew alphabet has a corresponding numerical value. The numerical values of the five letters that comprise the Hebrew word tzitzit add up to 600. Add the eight strings and five knots of each tassel, and the total is 613.
- The precept is to put these strings on the four corners of one’s garment.
- Tefillin (also called phylacteries) are two small leather boxes that contain verses from the Torah.
- They are worn on the head and on one arm and are held in place by leather straps.
- The boxes contain four hand-written texts from the Bible, in which believers are commanded to wear certain words on the hand and between the eyes. The texts are Exodus 13:1–10 (the Exodus), 13:11–16 (obligation to teach the children about God’s redemption); Deuteronomy 6:4–9 (the unity of God), 11:12–21 (reward for obedience).

Accept valid alternatives
(AO1)

[5]

AVAILABLE
MARKS

(c) “Religious people contribute most to society.”

Do you agree or disagree? Give reasons for your answer showing that you have considered different points of view. You should refer to Judaism in your answer.

Target: Analysis and evaluation of religion as a cause of division.

| Levels | Criteria | Comments | Marks |
|---------|--|--|-------|
| 0 | Nothing relevant or worthy of credit | | 0 |
| Level 1 | Opinion supported which may be by one or two simple reasons. | The candidate presents some information in a simple form. Basic arguments are given to analyse and evaluate personal responses and informed insights. Inaccurate use of spelling, punctuation and grammar; inappropriate style of writing with no coherent structure. Basic use of specialist vocabulary. | 1–2 |
| Level 2 | Opinion supported by two simple reasons with one developed. | The candidate presents one or two relevant points. Limited arguments are given to analyse and evaluate personal responses and informed insights. Some accurate use of spelling, punctuation and grammar; style of writing just appropriate with limited coherent structure. Limited use of specialist vocabulary. | 3–4 |
| Level 3 | Opinion supported by two developed reasons with reference to religion. | A Level 3 response could be one-sided. One developed reason and one with slight development would reach this level. There must be relevance to religion, but this could be slight/general. Good reasoned arguments are given to analyse and evaluate personal responses and informed insights. Mainly accurate use of spelling, punctuation and grammar; a reasonably mature style of writing with some coherent structure evident. Good use of specialist vocabulary. | 5–6 |

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|---------|--|--|------|
| Level 4 | Evidence of reasoned consideration of different points of view, showing informed insights and knowledge and understanding of religion. | Different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. Well-formed and reasoned arguments are given to analyse and evaluate personal responses and informed insights. Accurate use of spelling, punctuation and grammar; a mature style of writing with a mainly coherent structure. Very good use of specialist vocabulary. | 7–8 |
| Level 5 | A well-argued response, with evidence of reasoned consideration of different points of view, showing informed insights and ability to apply knowledge and understanding of religion effectively. | The difference between Level 4 and Level 5 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the points of view may not be completely balanced, and a non-religious counter-argument is still acceptable. Very well-formed and reasoned arguments are given to analyse and evaluate personal responses and informed insights. Highly accurate use of spelling, punctuation and grammar; a sophisticated style of writing set within a coherent structure. Excellent use of specialist vocabulary. | 9–10 |

Answers may include:

- Religious people are generally well behaved.
- Religious people have high moral values.
- Religious people go out of their way to help others.
- Religious people give more to charity.
- Some candidates may refer to the contribution of an actual person who is/was inspired by religion to contribute to society.

On the other hand:

- Religion is the cause of division and conflict in society.
- Religious people can be intolerant and prejudiced.
- You do not have to be religious to contribute to society.

Accept valid alternatives
(AO2)

[10]

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Total

100

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MARKS