



GCSE

Religious Studies (9–1)

Unit **J625/08**: Religion, philosophy and ethics in the modern world
from a Jewish perspective

General Certificate of Secondary Education

Mark Scheme for June 2018

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Contradictory Responses

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

Short Answer Questions (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer, there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. Award No Response (NR) if:
 - there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**
If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.
9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

10. Annotations

BP	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
SEEN	Noted but no credit given
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4

11. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
- ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
- iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

Subject-specific Marking Instructions

General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Some, Adequate but under-developed, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular, the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners’ responses.

SPaG is now assessed in the d) part of the first and second questions. Please refer to the grid overleaf when awarding the SPaG marks.

The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in the d) part of the third and the fourth questions. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<i>Intermediate performance 2 marks</i>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<i>Threshold performance 1 mark</i>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<i>0 marks</i>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts b), c) and d) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

Assessment objectives (AO)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including: <ul style="list-style-type: none">• beliefs, practices and sources of authority• influence on individuals, communities and societies• similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question		Indicative content	Marks	Guidance
1	(a)	<p>Describe one Jewish belief about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d's command to be fruitful and multiply in Genesis leading some Orthodox Jews to see contraception as interfering with G-d's plan for humanity. • Alternative interpretations of this text, such as the idea that Jews should have a minimum of one son and one daughter; suggesting that contraception is acceptable after this. • Isaiah: G-d created the world to be inhabited – reminds some Jews that children are a blessing from G-d. • Permanent methods of contraception are seen as a mutilation of the body – we were created uniquely by G-d. • Biblical teaching that children are a heritage from G-d and that the man who has children like a quiver full of arrows is blessed might lead to a belief that contraception is wrong or should be limited. • Some Jews forbid the 'sin of Onan' which might be seen as linked to some or all types of contraception. 	<p>3 AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>


Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

	(b)	<p>Outline Jewish beliefs about gender discrimination.</p> <p>Learners might consider some of the following:</p> <p>Discrimination in all its forms is wrong for Jews. Justice is a core value, as seen throughout the Scriptures and justice precludes discrimination. Fundamentally, all people are made by G-d and all are equal.</p> <p>Women and men sit separately in orthodox worship, but together in Reform and Liberal worship and women take a leading role in Shabbat rituals. Men and women are seen in the Talmud as being equal but having different roles and so where there are differences, they are not a result of discrimination.</p> <p>Reform and Liberal Judaism allow women to be rabbis, although women cannot do absolutely everything a man can do. Orthodox Judaism emphasises the nurturing role of a woman in the family and home. Some Jews find the Orthodox approach discriminatory and there is a growing movement within Orthodox Judaism to allow women to take leadership roles in the synagogue.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A good demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation 	4 (4)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of judgement on the issue in the question and a balanced conclusion to the discussion
1 (1)	Some demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Some understanding of the question shown by limited religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description 	3 (3)	An adequate but under-developed attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of judgement on the issue in the question and some conclusion to the discussion
0 (0)	No response or no response worthy of credit	2 (2)	A limited attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Little evidence of judgement on the issue in the question
		1 (1)	A weak attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the question
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why there are different Jewish attitudes towards same-sex marriage.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>AO1 Learners might begin by stating the broad distinction between Orthodox rejection of same-sex relationships (and therefore marriage) and other groups' acceptance of them. They might make reference to teachings in Leviticus that suggest that same-sex relationships are wrong and unnatural, to the idea of the sin of Onan and to sexual acts that cannot lead to childbearing as well as to the halakhic discussion about the involuntary nature of homosexuality.</p> <p>AO2 For Jews who reject same-sex marriage because of teachings in Leviticus, the teachings are authoritative for all time and homosexuality rejects the natural order of creation where man and woman were created in order to reproduce together and create a family unit together (Genesis).</p> <p>Other Jews focus more on the nature of the love within the relationship and do not judge the conduct in private of two consenting individuals. As the Torah is clear that public unions should be between a man and a woman, these Jews might reject same-sex marriage.</p> <p>Some allow homosexual couples to marry in a religious context (e.g. Conservative Jews) or only with a Rabbi's consent (Reconstructionist Jews). Homosexuality cannot be chosen and the modern realisation of this suggests that the debate about same-sex relationships should allow discussion about the full acceptance of same-sex marriage.</p>	<p>6</p> <p>2 AO1 4 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the stimulus: <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> • Adequate understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	An adequate but under-developed attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“There will always be prejudice in the world.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1 Learners are likely to show their understanding of the word ‘prejudice’ and may discuss the roots of prejudiced thought, such as ignorance, fear and misunderstanding. They are likely to discuss some varieties of prejudice. They may also differentiate between prejudice and discrimination, that is, putting prejudice into action.</p> <p>They might consider the Jewish emphasis on the common equality of all people and the fact that all people are welcome in the synagogue and should be properly treated. They might make reference, for example, to Leviticus’s teachings on how to treat foreigners who appear in the land or other related ethical Mitzvot, or the Mishnah’s teaching on the interconnectedness of all people and the importance, therefore, of not seeking or considering harm to one individual. Equally, they might refer to teaching such as that found in Ezra that mixing with foreigners is dangerous to the survival of the Jewish people.</p> <p>AO2 Learners might consider the approach that prejudice is always going to be found in the world because people are likely to be influenced by current events. Especially with the influence of the media, it can seem that one group of people is ‘worse’ than others. Learners might use contemporary or recent examples, such as the influence of 9/11 or contemporary increases in anti-semitism.</p> <p>They might suggest that people cannot know everything about everyone else and therefore ignorance and misunderstanding are inevitable. The emphasis for Jews, therefore, should be the education of people about other groups. They might also suggest that it is discrimination that is morally questionable, rather than prejudice itself.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Some learners might make the argument that the Jews, being the chosen people, are entitled to an element of prejudice against others; some might also say this leads to prejudice against them being inevitable. This could be related to current discussions about the nature of the Promised Land.</p> <p>Some might suggest that prejudice can be avoided because the general assumption must be that everyone is of equal value. Learners might draw on Jewish teachings and belief to support this. They might also consider the view that prejudice must be removed from the world because it was prejudice that ultimately led to Shoah.</p>		

Question		Indicative content	Marks	Guidance
2	(a)	<p>Describe Jewish views about G-d's goodness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d's goodness is first shown in the creation of the universe • G-d's mercy and forgiveness is a sign of his goodness, shown throughout the Torah • The covenant is the ultimate expression of G-d's goodness, as expressed in any passages about the covenant • The guidance given in the Torah is the ultimate guidance for the good life expected of Jews, and therefore the goodness of G-d. • Jews believe that G-d is omnibenevolent 	<p>3 AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

TURN OVER


Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

	<p>(b) Describe Jewish beliefs about how G-d might be revealed.</p> <p>Learners might consider some of the following:</p> <p>Jews believe that G-d is revealed in the world around them in creation and in watching the responses of others to the gift of free will. The Torah is a particular revelation of G-d, working through history and in the Jewish community and G-d is further revealed in the Talmud. Learners may make specific reference to events from the past where G-d is especially revealed, such as the giving of the Commandments and the prophets.</p> <p>Revelation through the Messiah.</p> <p>In the present day, G-d is revealed through worship, both at home and in the synagogue as well as through Jewish participation in tradition and ritual. Learners might make reference to Shabbat or Pesach as examples of this.</p> <p>Learners may make reference to individual experiences of G-d, such as visions, prayer and the influence of religious leaders, as well as conscience or to mystical traditions, such as the Kabbalah. Reference and development about the Shekinah</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A good demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation 	4 (4)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of judgement on the issue in the question and a balanced conclusion to the discussion
1 (1)	Some demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Some understanding of the question shown by limited religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description 	3 (3)	An adequate but under-developed attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of judgement on the issue in the question and some conclusion to the discussion
0 (0)	No response or no response worthy of credit	2 (2)	A limited attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Little evidence of judgement on the issue in the question
		1 (1)	A weak attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the question
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why it is important for Jews to live ethically.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>AO1 Learners may make reference to the guidance for ethical living found in Torah and Talmud, to expressions of the covenant and to the concept of conscience as a guide for how to live. The halakhic life is to be achieved by following the mitzvot. Some might give examples of ethical living or of the ethical mitzvot.</p> <p>AO2 Jews believe that ethical living is the human side of the covenant and so fundamentally this is why many Jews will choose to live ethically. Their relationship with the G-d who is all powerful is the most important thing that they can maintain and any action can be an act of praise to G-d.</p> <p>Some Jews might place an emphasis on the future benefits of ethical living, such as the ushering in of the Messianic Age or the ability to go to Gan Eden. Others might emphasise the present community and the importance of not harming it in any way - stewardship.</p> <p>Many Jews believe that ethical living comes out of a response to experiences, so in a post-Shoah society especially, a good life shows that Jews are able to move beyond what has happened to the community previously.</p>	<p>6</p> <p>2 AO1 4 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the stimulus: <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> • Adequate understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	An adequate but under-developed attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“Jews should not try to prove the existence of G-d.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1 Learners may make reference to the proofs of the existence of G-d, such as the design and first cause arguments. They may approach the idea of proving G-d’s existence from either philosophical or theological starting points. Learners may include a brief exploration of the nature G-d.</p> <p>AO2 Some learners may argue that Judaism has moved beyond the need to prove G-d’s existence. Judaism is a community religion and the number of Humanistic Jews who are full members of the community demonstrates that G-d’s existence is less important than living well in the current age.</p> <p>Others might suggest that G-d’s existence does not need to be proven because it is self-evident in the world. Someone with true faith, truly aware of the working of G-d through history and G-d’s presence now, should not need to try to justify the existence of an almighty deity.</p> <p>Some might suggest that it is important to reassure believers, especially in the modern age of doubt, that G-d does exist and that the proofs of G-d’s existence help to achieve this. Where science is suggesting that design or causation can be explained through other methods, for example, it could be considered to be important to link design and causation ultimately to G-d.</p> <p>Some might consider the approach that, following the Holocaust, Jews have every reason not to believe in G-d, and so it is important to prove to people that G-d can be found fully in the events of the history of Judaism, including the tragic events, and therefore G-d does indeed exist.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question		Indicative content	Marks	Guidance
3	(a)	<p>Give three Jewish teachings about pacifism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Talmud's teaching about taking an oath of pacifism. • The importance of following one's conscience. • The teaching of the Torah that there are times when fighting is necessary and so a valid Jewish teaching about pacifism is that it is not part of Jewish belief and some wars are obligatory (milchemet mitzvah). • The teachings found in the Bible where G-d commands violence. • Teachings that state that pacifism is acceptable because it is better to refuse to go to war if the results of war will cause suffering. • Do not kill 	<p>3 AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

	<p>(b) Describe ways in which a Jew might work for peace.</p> <p>Learners might consider some of the following:</p> <p>Jews believe that peace is one of the signs of the Messianic Age and therefore will work for peace on small- or large-scales and both are equally valid. Learners might suggest some of these ways. Some Jews believe that study of the Torah is a higher obligation than war and so they work for peace by focusing on study of the faith.</p> <p>Some learners might make reference to specific individuals, such as Yitzhak Rabin, who used his political status to broker a peace with Palestine; or alternatively, to a community such as Neve Shalom, where peace and understanding are seen as inextricably linked. They might make reference to the importance of Jewish support for Holocaust Memorial Day as a way of working for peace.</p> <p>Others might talk about working for peace on a more local scale and make reference to local community projects through the synagogue; they might make reference to projects local to themselves.</p> <p>Other learners might consider working for peace on an individual level and consider the spiritual dimension in a person's life, perhaps making reference to Yom Kippur as the starting point for reconciliation.</p> <p>Some learners might suggest that war is a way in which peace may ultimately be gained and explore the idea of military intervention to bring about peaceful situations.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A good demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation 	4 (4)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of judgement on the issue in the question and a balanced conclusion to the discussion
1 (1)	Some demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Some understanding of the question shown by limited religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description 	3 (3)	An adequate but under-developed attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of judgement on the issue in the question and some conclusion to the discussion
0 (0)	No response or no response worthy of credit	2 (2)	A limited attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Little evidence of judgement on the issue in the question
		1 (1)	A weak attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the question
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why there are different Jewish beliefs about forgiveness.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>AO1 The Jewish religion teaches that if Jews try to turn their lives around after doing wrong, G-d's mercy will lead to forgiveness. Making amends for the year is done symbolically through the ten days of penitence, followed by the 25 hour fast on Yom Kippur and is the central principal for Jewish approaches to punishment.</p> <p>AO2 Some Jews believe that forgiveness comes out of the idea of there always being hope for a Jew's life. Therefore, forgiveness and reconciliation become central to the lifestyle of a Jew. This is because of a focus on G-d's mercy.</p> <p>As Jews believe that Laws come from G-d and must therefore be perfect, some Jews might suggest that there are times when G-d might not forgive. They might make reference to Laws that lead to capital punishment in the Torah (even though in reality capital punishment was carefully regulated) or to the idea of G-d punishing descendants for the sins of ancestors.</p> <p>Some Jews might make reference to the idea in Exodus about 'an eye for an eye and a tooth for a tooth' and emphasise retribution in the idea of forgiveness, however other Jews might point to teachings in the Torah that suggest that one must not hold grudges. The Talmud supports this approach and the difference in approach could be an individual's decision.</p> <p>Some might highlight the differences between Jewish beliefs in the context of the events of the twentieth-century and may engage in a discussion about whether Jews should forgive in the light of these events and therefore show that there is a range of different views in this topic.</p>	<p>6</p> <p>2</p> <p>AO1</p> <p>4</p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	An adequate but under-developed attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“Nuclear war may sometimes be necessary.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1 Learners might make reference to the only historical example of nuclear war, the bombing of Hiroshima and Nagasaki, and the slowly-increasing numbers of nuclear weapons around the world. They might also observe that there are no teachings in Jewish texts directly to nuclear weaponry and therefore a conclusion must be inferred from other Jewish teachings. However, the Talmud explicitly rejects waging war where more than one-sixth of the population would be killed.</p> <p>AO2 Some might suggest that nuclear war might be necessary if another power uses weapons of mass destruction first. It cannot be denied that the technology for the weaponry exists and also that, while there are fundamental disagreements between different nations, countries must have the same level of weaponry as their enemies.</p> <p>Some might also suggest that there are examples of G-d causing mass destruction in the Torah, such as the crossing of the Red Sea, or the destruction of Gibeon and so, if the cause is right, it might be necessary to use modern equivalents.</p> <p>Some might analyse the idea of nuclear weapons as deterrents, suggesting that they should not be used but are necessary while other countries have them. They might do this in particular in the context that Israel is a nuclear power.</p> <p>Some learners might consider the view that nuclear war can never be necessary because no world leader will ever use them and the money could be put to better use elsewhere. They might suggest that it is important that the technology is not developed further so that the wrong people cannot get hold of it.</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Question		Indicative content	Marks	Guidance
		Others might say that the number of civilian casualties would make nuclear warfare wrong in all circumstances as it goes against all fundamental Jewish teachings about peace and the value of human life. They might argue that it can never be right in Jewish practice to aim for destruction: the aim for all Jews must always be peace; that is what the Messianic Age will be like.		

Question		Indicative content	Marks	Guidance
4	(a)	<p>Describe one Jewish belief about exclusivism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Fundamentally Jews believe that G-d is the One G-d, as expressed in the Shema. Some Jews therefore believe that G-d must be worshipped exclusively. • Some Jews might point to the covenant and the particular nature of G-d agreement with the people of Israel, the Chosen People. • Many Jews specifically reject exclusivism on the grounds that being chosen does not make Israel superior – Jews do not have a missionary focus. • Some Jews believe that in the Messianic Age everyone will recognize G-d as G-d. • Judaism is exclusive but conversion is acceptable 	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

	(b)	<p>Describe what inter-faith dialogue means to Jews in the UK.</p> <p>Learners might consider some of the following:</p> <p>Whilst Christianity is the dominant religion of Great Britain, there are many other faiths and some with millions of followers. Differences between the religions and secular views have lead to tensions between them, sometimes resulting in intolerance, prejudices and discrimination. Some may describe the changing picture of religious beliefs in Great Britain, referring to the latest census data. Those who promote interfaith dialogue do so to reduce tensions between the religious groups. Today, there are hundreds of interfaith organisations in Britain – bringing together the religious, and sometimes also those with non-religious beliefs, to share encounters with one another, to build relationships, and often take communal action on issues of common ground. From being a minority activity, inter-faith dialogue has burgeoned to become a familiar aspect of religious life in Britain.</p> <p>For some Jews (such as many orthodox Jews) inter-faith dialogue gives the opportunity to discuss purely social issues with other people of faith, whereas for others it is an opportunity to find shared beliefs and practices.</p> <p>Many Jews in the UK are very happy to mix with those from other communities and so for them inter-faith dialogue means getting to know those around them. There are some Jewish communities that have very few non-Jews in them and in these communities some wish to remain separate from non-Jews. These Jews might consider inter-faith dialogue to be unnecessary.</p> <p>Many Jews see inter-faith dialogue as an opportunity to break down barriers where the relationship is being challenged. Using a good knowledge of current issues, such as discussions about the State of Israel and being prepared to learn from the past might mean that future conflict is prevented.</p> <p>Some Jews see inter-faith dialogue as a way of emphasising that Judaism is not the only way to please G-d and it can be an opportunity to explore how other religions might fulfill all or some of the Noahide code.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A good demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation 	4 (4)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of judgement on the issue in the question and a balanced conclusion to the discussion
1 (1)	Some demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Some understanding of the question shown by limited religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description 	3 (3)	An adequate but under-developed attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of judgement on the issue in the question and some conclusion to the discussion
0 (0)	No response or no response worthy of credit	2 (2)	A limited attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Little evidence of judgement on the issue in the question
		1 (1)	A weak attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the question
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why some Jews might choose to send their children to faith schools.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>AO1 The majority of Jewish children in Britain go to Jewish schools and Jewish day schools are found throughout the country. While these schools are part of the British education system, they also operate within the traditions and calendar of Judaism.</p> <p>AO2 Some Jews might send their children to Jewish schools because they think that it is important for young Jews to experience the Jewish lifestyle, traditions and values alongside their peers as well as in the home. An advantage of faith schools is that they are a place where everyone subscribes to shared values.</p> <p>Some Jews might think that it is an important preparation for adult life to know your own faith very deeply so that it can withstand the challenges of secular society. It is important to be able to respond to the challenges that can be brought against people of faith.</p> <p>Some Jews might point to the relatively excellent academic results of Jewish schools and feel that they will provide the best education for Jewish children. It would be an ideal way for parents to obey the obligation placed on them each time they recite the Shema to pass on the faith.</p> <p>Some learners may consider families who do not live near a Jewish school but who send their children to a faith school from another background. They might do this because of the shared values between Judaism and other faiths.</p> <p>Some responses might make note of the desire of ultra-orthodox Jews to use Jewish faith schools because they will respect their desire for single-sex education.</p>	<p>6</p> <p>2 AO1 4 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	An adequate but under-developed attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“Jews and agnostics have no beliefs in common.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1 Learners are likely to explain that an agnostic is someone who is unsure or undecided about the existence of a deity or deities. They might also explain that humanistic or secular Jews often do not believe in G-d but maintain their Jewish identity.</p> <p>AO2 Some learners might consider the view that Judaism is based on the certainty of G-d having created the universe and created a unique relationship with his chosen people. There is nothing to be undecided about in this context. They might explore the fact that Jews are able to pray to this G-d and therefore know G-d in some sense, as opposed to the lack of knowledge (and therefore belief) that agnostics by definition have.</p> <p>Some might point to the ethical demands of Judaism, coming out of the mitzvot, i.e. commandments that come from G-d. While agnostics are, of course, ethical people, their moral values might come out of a secular approach, rather than obedience to a deity. This could lead either to shared or diverging beliefs.</p> <p>Others might observe that Judaism believes that the community is extremely important and this is something that it has in common with agnostics, who strive to make the world a better place for the global community.</p> <p>Some learners might suggest that Judaism is as much about the use of rational inquiry as agnosticism might be in a desire to know the truth. The ongoing debate within Judaism is a quest to decipher the truth which potentially can never be fully known; therefore it is entirely possible that Jews and agnostics will end up sharing beliefs.</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Question		Indicative content	Marks	Guidance
		Others might consider the nature of the faith post-Shoah and the fact that the events of the twentieth century have made people question the certainty of belief. Many Jews are left as agnostics themselves and some would call themselves atheists. For this reason, it could be argued that Judaism has more in common with agnosticism on a number of levels than might be initially thought.		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	6			6
1c	2	4		6
1d	3	12	3	18
2a	3			3
2b	6			6
2c	2	4		6
2d	3	12	3	18
3a	3			3
3b	6			6
3c	2	4		6
3d	3	12		15
4a	3			3
4b	6			6
4c	2	4		6
4d	3	12		15
Total	56	64	6	126

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