



**GCSE (9-1)**

**Religious Studies**

**J625/03: Judaism**

Beliefs and teachings & Practices

General Certificate of Secondary Education

**Mark Scheme for June 2019**

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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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## Annotations



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.

### 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:
- 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.
  - 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.
  - 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

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- 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 e) part of the first question. 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 e) part of the second question. 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

<b>High performance 3 marks</b>
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
<b>Intermediate performance 2 marks</b>
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
<b>Threshold performance 1 mark</b>
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
<b>0 marks</b>
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 d) and e) 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)**

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



Question	Indicative content	Marks	Guidance
1 (a)	<p><b>State three Jewish beliefs about Shekinah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Shekinah means "to settle, inhabit, or dwell"</li> <li>• Shekinah is seen as the feminine aspect of Divinity or G-d</li> <li>• Shekinah is also referred to as the Divine Presence</li> <li>• This term is from rabbinic literature</li> <li>• It is connected to the word for the Tabernacle or <i>mishkan</i></li> <li>• The Psalms say, "...till I find a place for the LORD, a dwelling for the Mighty One of Jacob."</li> <li>• The Shekinah is referred to as existing in the Tabernacle and the Temple in Jerusalem</li> <li>• It is also reported as being present in the acts of public prayer, 'If two sit together and the words between them are of the Torah, then the Shekinah is in their midst'</li> <li>• It also shows righteous judgment, "when three sit as judges, the Shekinah is with them."</li> <li>• It shows G-d caring for the sick, "The Shekinah dwells over the headside of the sick man's bed."</li> <li>• Shekinah represents G-d caring for the exiled Jews, "Wherever they were exiled, the Shekinah went with them."</li> <li>• The Shekinah is a holy fire that resides within the home of a married couple.</li> <li>• The Shekinah is regarded as the source of prophecy.</li> <li>• It may be connected to G-d being omnipresent</li> <li>• In some Shabbat song books it says, 'Let us invite the Shekinah with a newly-laid table and with a well-lit menorah.'</li> <li>• This is the tradition of the Shekinah as the Shabbat Bride</li> <li>• The concept of Shekinah is also associated with the Jewish conception of the Holy Spirit</li> <li>• Kabbalah (Jewish mysticism) associates the Shekinah with the female</li> </ul>	3 AO1	<p>1 mark for each response.</p> <p>Response should reflect that the Shekinah can be seen as synonymous with G-d (as per specification)</p>
(b)	<p><b>Name the three Pilgrim Festivals.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Pesach/Passover</li> </ul>	3 AO1	<p>1 mark for each response.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>Shavuot/Pentecost/Weeks/First Fruits</li> <li>Sukkot/Tabernacles/Booths</li> </ul>		
(c)	<p><b>Give three negative commandments.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>Not to worship other gods</li> <li>Not to take G-d's name in vain</li> <li>Not to worship false idols</li> <li>Not to murder</li> <li>Not to commit adultery</li> <li>Not to steal</li> <li>Not to bear false witness</li> <li>Not to covet</li> <li>Not shaving the temples of the head</li> <li>Not shaving the beard</li> <li>Not destroying fruit trees in time of siege</li> <li>Not to eat any unclean animal</li> <li>Not to eat any unclean fish</li> <li>Not to eat any unclean fowl</li> <li>Not lending at interest</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each response.</p> <p>More general and more specific renditions of negative commandments may also be accepted.</p> <p>Accept 'do not make idols'</p>


**TURN OVER**

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> </ul>
3 (3)	An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	A <b>limited</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Judaism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<b>Some</b> demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Jewish groups</li> </ul>
1 (1)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
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><b>Explain different Jewish views about the connection between the synagogue and the Temple.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Synagogues seem to have originated in Babylon after the destruction of the first Temple. They provide a place of worship wherever Jews may live. The layout and contents of the synagogue has many connections with that of the Temple. The ark is seen to remind Jews of the sanctuary in the Temple and the parochet reminds the Jews of the curtain that separated it from the rest of the Temple. The synagogue will often contain a menorah in order to remind the Jews of that in the Temple. A Ner Tamid hangs in the synagogue and also hung in the Temple. The Torah scroll – bells, minder, breastplate, and mantle – reminds Jews of the High Priest who served in the Temple and the garments he wore. An orthodox synagogue has a separate area for women and there was also a specific courtyard in the Temple. The Ten Commandments remind Jews of the original tablets to be found in the Ark of the Covenant. Synagogues are built facing Jerusalem, the site of the Temple.</p> <p>AO2: Learners might recognise that some Jews refer to the synagogue as the ‘Temple’. This originated in progressive circles, when it was believed that Jews would not return to Jerusalem. The Western Wall is the holiest site in the world for many Jews whilst others may believe that the omnipresence of G-d transcends this. There may be recognition of the differences between denominations and that these may enhance or diminish connections, such as the removal of segregated seating areas in Progressive Judaism.</p>	<p><b>6</b></p> <p><b>4</b> AO1 <b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

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

(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p><b>“The existence of suffering makes it impossible to believe in G-d.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: G-d is believed to be omnibenevolent, omnipotent and omniscient. This makes it hard for people of different faiths to believe in a G-d when confronted by the existence of suffering in the world. There have been many occasions in their history when Jews have suffered, most notably in the Holocaust. Many Jews have lost their faith as a result of these experiences whilst others have continued to believe.</p> <p>AO2: Learners may argue that G-d can foresee suffering and has the power to stop it happening. In addition, his benevolence should make him want to do so. As such, believing in G-d is inconsistent with the existence of suffering. They may make reference to Mackie’s ‘inconsistent triad’. This can be seen as a problem for humanity in general and for the Jews in particular. They might conclude that either there is no god or that some of the aforementioned qualities are absent from G-d’s nature. Learners may look at some of the philosophical and theological responses to the Holocaust as examples. They may cite the belief that, in the light of the persecution and mass murder of the Jews, ‘G-d is dead’. In addition, they might provide examples of Jews who lost their faith during as a result of these events. In general, Jews may feel that the covenantal relationship should afford them protection if they follow the mitzvot and yet suffering seems to be distributed randomly between the good and the wicked.</p> <p>Learners may argue against the statement by suggesting that the Jewish belief in free will helps to explain why much suffering exists, though this might not explain the existence of natural disasters. Some Holocaust thinkers have suggested that Jews now have an imperative to survive and not give Hitler a ‘posthumous victory.’ Others have claimed that the suffering caused by moral evil raises</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p> <p><b>3</b> SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>



Question		Indicative content	Marks	Guidance
		questions about humanity, rather than the nature of G-d. Suffering may be seen as the absence of good, rather than an entity in its own right. Some Jews believe that G-d suffers with humanity and that it may have some kind of purpose, unbeknown to us. Others may argue that it is an opportunity for people to be caring and compassionate towards others. Use might be made of the messages contained within the books of Job or Jonah, for example, to support or counter the stimulus statement.		

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>State three reasons why Jews might pray.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is a mitzvot</li> <li>• It is a Jewish tradition, going back to the Temple</li> <li>• To praise G-d</li> <li>• To confess sins to G-d</li> <li>• To express thankfulness to G-d</li> <li>• To ask G-d for something personal</li> <li>• For the coming of the Messiah</li> <li>• To become closer to G-d</li> <li>• To become spiritually closer to other Jews</li> <li>• As part of a festival or ritual</li> <li>• Brought up to do so</li> </ul>	3 AO1	<p>1 mark for each response.</p> <p>Accept 'to ask for forgiveness'</p>
(b)	<p><b>Give three Jewish beliefs about the nature of the Messianic Age.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A time of peace on earth without crime, war and poverty</li> <li>• Earth will be under the rule of a Messiah or 'Anointed one', who will be sent by G-d</li> <li>• G-d's values and teachings found in the Torah will be valued by everyone in the world</li> <li>• There will be a time of justice and harmony throughout the world</li> <li>• The Messiah will have the authority of G-d</li> <li>• He will sit on a throne in Jerusalem</li> <li>• He will gather in the Jews to Israel</li> <li>•</li> </ul>	3 AO1	<p>1 mark for each response.</p> <p>Credit either Hebrew or English terminology</p>
(c)	<p><b>State three ways in which the Tenakh is significant for Jews in their daily lives.</b></p> <p>Responses might include:</p>	3 AO1	<p>1 mark for each response.</p>

Question		Indicative content	Marks	Guidance
		<ul style="list-style-type: none"><li>• Private study</li><li>• To seek answers to practical problems</li><li>• To seek answers to questions of faith</li><li>• Reading Torah in synagogue</li><li>• Reading Neviim/Ketuvim in the synagogue</li><li>• Following the mitzvot</li><li>• To learn about their history</li><li>• To learn about their relationship with G-d</li><li>• To become closer to G-d</li><li>• When reading the siddur</li></ul>		Beware of overlap in responses

**TURN OVER**

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> </ul>
3 (3)	An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	A <b>limited</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Judaism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<b>Some</b> demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Jewish groups</li> </ul>
1 (1)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
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><b>Explain different views in Judaism about the importance of Abraham.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Abraham is hugely respected in Judaism (and other religions). He is renowned for his determination and faithfulness in G-d. Abraham made a covenant with G-d which many Jews still consider to be binding. This ongoing relationship with G-d is very influential. Abraham's covenant eventually led on to the covenant at Sinai. This is exemplified by his obedience at various stages in his life, in particular when commended to sacrifice Isaac. Abraham was the first to adhere to monotheism which very unusual at the time and this has a great impact on society as a whole and Judaism in particular. Jews still follow the example of Abraham in circumcision and so he still has an impact on their lives. He is widely regarded as the first Jew and was promised a son, a land and numerous descendants. As such, he is considered the first Patriarch and the father of the Jewish people. The idea of the Promised Land has been very influential for Jews and their recent history.</p> <p>AO2: Learners might question whether Abraham should be seen as an historical figure and analyse whether it matters. The morality of the binding of Isaac might be seen questionable by modern standards. In addition, learners may consider whether living so long ago reduces his importance in contemporary society. Abraham's treatment of Hagar and Ishmael may also raise certain ethical questions.</p>	<p><b>6</b></p> <p><b>4</b> AO1 <b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

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

(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p><b>‘Judaism could not survive without Shabbat.’</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: The week’s preparation for the day itself is very involved – the home will be cleaned, fine clothes worn and food will be organised. There is great anticipation. In orthodox homes, timer switches maybe set. The mother will light the two candles. The husband may attend a Friday night service at the synagogue. Male and female have complementary roles. In the home, the Friday night meal is crucial. The table is laid with a white table cloth. Plaited loaves are eaten with salt. Wine is also consumed. All the food has great meaning. Family members are blessed. The Saturday morning service is often well attended. The reading of the Torah takes place on the bimah and forms a central focus, reminding the Jews of the covenant with G-d.. Prayers are said and the rabbi gives the sermon. Jews will be relaxing during the day. Not working has specific meaning for the Jewish community. The havdalah ceremony ends the day. The plaited candle is lit, the spices are smelt, wine is drunk and blessings are read. Many of the objects and actions involved in the celebrations have important symbolic meanings.</p> <p>AO2:</p> <p>Shabbat is important as a day of rest that has been divinely ordained. It offers Jews a break from the normal routine and they are obviously encouraged to relax and spend time with the family and the community. Shabbat encourages the practice of many important Jewish rituals. Shabbat is far more than a day off – it is a time for worship and study and is a fundamental part of Jewish life, specified in the Ten Commandments and following the example of G-d in creation. Reference might be made to Genesis 2 and Exodus 20. It is an opportunity to hear the Torah being read and be taught by a rabbi. Jews believe that Shabbat is closely connected to the coming of the Messiah and this hope is important. It helps to unite both family and community. For these reasons it may be argued that Judaism would die out without the Sabbath.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p> <p><b>3</b> SPaG (40)</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>There are other equally important aspects to the religion – sacred texts, important people and other special days. In addition, Shabbat means little in isolation from key Jewish beliefs about G-d and the covenant. Shabbat may discourage some young people from following the religion due to its strict rules and it may alienate other members of the community or increase the isolation of Jews from their neighbours. All told, this might actually have a negative impact on the religion. There are many conflicting pressures on Jews in the modern world. Jews may differ on how seriously or strictly they should interpret Shabbat observance. These differences may be between different Progressive and Orthodox groups. It may also be argued that the survival of the faith might be due to a host of other factors, not least, other holy days in the Jewish calendar.</p>		

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