



*Rewarding Learning*

**General Certificate of Secondary Education**

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**Religious Studies**

Paper 9

Judaism

**[GRE91]**

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**Assessment**

**MARK  
SCHEME**

## **General Marking Instructions**

### ***Introduction***

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

### ***Assessment objectives***

Below are the assessment objectives for Religious Studies.

#### **Candidates must:**

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

### ***Quality of students' responses***

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

### ***Flexibility in marking***

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which students may produce. In the event of unanticipated answers, teachers are expected to use their professional judgement to assess the validity of answers.

### ***Positive marking***

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

### ***Awarding zero marks***

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

### ***Types of mark schemes***

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

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

### **Levels of response**

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

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

AO1 (5 mark responses):

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

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

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

AO2 (5 mark responses):

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

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

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

### **Quality of written communication**

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

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

Level 1: Quality of written communication is basic.

Level 2: Quality of written communication is limited.

Level 3: Quality of written communication is good.

Level 4: Quality of written communication is very good.

Level 5: Quality of written communication is excellent.

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

AO2 (10 mark responses):

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

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

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

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

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

Note: In 10 mark responses, students can only achieve Level 3 or above if they refer to Judaism in their answer.

## Section A

Answer **all** questions.

AVAILABLE  
MARKS

### 1 Beliefs and Practices

(a) (i) **What name is given to the spiritual leader of the Jewish community?**

Rabbi  
(AO1)

[1]

(ii) **What is the job of a scribe?**

To copy the sacred scrolls.  
(AO1)

[1]

(iii) **What is the job of a Chazan in the synagogue?**

To chant/sing the liturgy.  
(AO1)

[1]

(iv) **Name the ceremony at which a boy becomes a full member of the Jewish community.**

Bar Mitzvah  
(AO1)

[1]

(v) **Name the ceremony at which a girl becomes a full member of the Jewish community.**

Bat Mitzvah  
(AO1)

[1]

**(b) Explain why Jews attach so much importance to the practice of religion in the home.**

**AVAILABLE  
MARKS**

**Target: Knowledge and understanding of the practice of the Jewish religion in the home.**

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

Answers may include:

- It is in the home that the foundation of Judaism is laid.
- Judaism focuses on family rituals and practices that teach and reinforce religious beliefs.
- The preparation for and celebration of the Sabbath in the home focuses on the special nature of God’s care for the Jewish people.
- Judaism in the home reinforces the nature of holiness and how holiness is preserved through family life together.

Accept valid alternatives  
(AO1)

[5]

(c) "It is necessary to believe in God to be a good person."  
Do you agree with this statement? Give reasons for your answer.

AVAILABLE  
MARKS

Target: Evaluation of what makes a good person.

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

Answers may include:

- Belief in God involves a moral code, e.g. the 10 commandments.
- Belief in God is revealed in love of one's neighbour.
- Belief in God produces people who are widely regarded as good.
- Good means that which is right and which is commanded by God.

On the other hand:

- Many good people do not believe in God.
- Not all religious people show goodness or even live moral lives.
- Religious people are often intolerant and bigoted.
- Religious people often define morality too narrowly and overlook inclusion and equality.

Accept valid alternatives  
(AO2)

[5]

15

## 2 Beliefs and Practices

AVAILABLE  
MARKS

(a) (i) **What name is given to the cupboard in which the Torah scrolls are kept?**

Ark  
(AO1)

[1]

(ii) **Which language is used in the Orthodox Jewish prayer book?**

Hebrew  
(AO1)

[1]

(iii) **What is a Jewish prayer shawl called?**

Tallit  
(AO1)

[1]

(iv) **On which day of the week should Jews meet in the synagogue to worship?**

Sabbath/Saturday  
(AO1)

[1]

(v) **What is a Phylactery (in Hebrew, tefillin)?**

A small, black leather, cube-shaped cases containing Torah texts written on parchment  
(AO1)

[1]

- (b) Do you think that Judaism is more about belonging to and supporting the community than believing in God?  
Give reasons for your answer.

AVAILABLE  
MARKS

Target: Analysis of the value of community.

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

Answers may include:

- Jews believe that God appointed the Jews to be his chosen people in order to set an example of holiness and ethical behaviour to the world.
- Jewish life is very much the life of a community and there are many activities that Jews must do as a community.
- For example, the Jewish prayer book uses WE and OUR in prayers where some other faiths would use I and MINE.
- Much of Jewish life is centred around the synagogue.
- The Jewish community is responsible for the physical and communal needs of its members.
- Jewish people call themselves "*Am Yisrae*" – "the people of Israel" – rather than "*Dat Yisrae*" or "the religion of Israel."

On the other hand:

- Jews believe that there is a single God who not only created the universe, but with whom every Jew can have an individual and personal relationship.
- They believe that God continues to work in the world, affecting everything that people do.

Accept valid alternatives  
(AO2)

[5]

(c) “You can worship God better in a place of worship than on your own.”  
Do you agree with this statement? Give reasons for your answer.

AVAILABLE  
MARKS

Target: Evaluation of the nature of worship.

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

Answers may include:

- People worshipping together remind one of the needs of the community.
- People encourage each other to worship.
- Religion is about community and fellowship with others.
- It is best to celebrate rites of passage and festivals in places of worship rather than on your own.

On the other hand:

- Worship needs to be personal.
- Personal worship allows greater opportunity for reflection.
- To pray on your own shows that you are dedicated.
- You can worship God any time when on your own.
- God is omnipresent so it doesn't matter where people worship God.

Accept valid alternatives  
(AO2)

[5]

15

### 3 Festivals

(a) Describe how the festival of Rosh Hashanah is celebrated.

**Target: Knowledge of the celebration of Rosh Hashanah.**

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

Answers may include:

- Rosh Hashanah is the Jewish New Year festival. It lasts two days.
- A lot of time is spent in the synagogue during Rosh Hashanah.
- One of the synagogue rituals for Rosh Hashanah is the blowing of the Shofar, a ram's horn trumpet: 100 notes are played.
- This starts a ten-day period known as the 'Days of Awe', which ends with the solemn festival of Yom Kippur.
- After the service a special meal is eaten at home, including: apples dipped in honey, a symbol of the sweet New Year that each Jew hopes lies ahead; a sweet carrot stew is often served.
- Hallah (or Challah) bread in a round loaf is also served, rather than the plaited loaf served on the Sabbath, so as to symbolise a circle of life and of the year.
- A pomegranate is sometimes placed on the table because of a tradition that pomegranates have 613 seeds, one for each of the commandments that a Jew is obliged to keep.
- Some may pray for their sins to be cast away by the side of a river.
- It commemorates the creation of the world.
- Rosh Hashanah also remembers Judgement Day, when Jews believe that God balances a person's good deeds over the last year against their bad deeds and decides what the next year will be like for them.

Accept valid alternatives

(AO1)

[5]

AVAILABLE  
MARKS

**(b) Explain the importance of Rosh Hashanah for Jews.**

**AVAILABLE  
MARKS**

**Target: Knowledge and understanding of the significance of Rosh Hashanah.**

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

Answers may include:

- Rosh Hashanah marks the new year and the opportunity of a new beginning.
- It's a time for people to think about their priorities in life and to reflect on what has been achieved in the past year.
- It's a time of repentance and asking for forgiveness for wrong doings.
- Rosh Hashanah is also a time to seek reconciliation with others.
- Many Jews believe that God keeps a Book of Life with the names of everyone who is sorry for what they have done wrong. At Rosh Hashanah, Jews hope that they and their loved ones will be written in the Book of Life.

Accept valid alternatives  
(AO1)

[5]

(c) “Religious observances of events in the past are no longer important today.”

Do you agree with this statement? Give reasons for your answer.

Target: Evaluation of the importance of past events.

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

Answers may include:

- It is important to learn from the past and reflect on what we can learn from the previous experiences of others.
- Religious observance is based on past events and they are still relevant today.
- Most religious festivals celebrate events in the past.
- By looking to past events we can see how God has been active with his people, e.g. Pesach focuses on the liberation of the Jews from Egypt.
- By remembering past events we show our respect to previous generations.

On the other hand:

- Religious observance is about worshipping a living God and not dwelling in the past.
- Religious observance should be about the present and helping the poor and needy in society is of much greater importance.

Accept valid alternatives  
(AO2)

[5]

15

AVAILABLE  
MARKS

#### 4 Sacred Writings

(a) Describe the three divisions of the Jewish Scriptures.

**Target: Knowledge of the three divisions of the Scriptures.**

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

Answers may include:

- The Hebrew Bible is organised into three main sections: the Torah, or “Teaching,” also called the Pentateuch or the “Five Books of Moses”.
- The Torah is the most important section of the Jewish Scriptures.
- The Torah records the origins of the Jewish faith.
- The Torah contains the Commandments.
- The Nevi’im, or Prophets; these eight books contain the writings of the prophets of Israel, who were concerned with obedience to God and social justice.
- The Ketuvim, or Writings; these poetic books and later narratives record the history of the Jews and their actions within the covenant relationship with God.

Accept valid alternatives

(AO1)

[5]

AVAILABLE  
MARKS

**(b) Do you think that people can benefit from reading the Jewish Scriptures?**

**Give reasons for your answer.**

**Target: Analysis of the value of reading the Jewish Scriptures.**

**AVAILABLE  
MARKS**

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

Answers may include:

Yes:

- The Jewish Scriptures contain wisdom and guidance about how to live morally.
- The Jewish Scriptures contain poetry that can inspire.
- The Jewish Scriptures may teach people about God and how to relate to him.
- The Jewish Scriptures record much of the early history of the Jewish people and their developing relationship with God.

On the other hand:

- The Jewish Scriptures contain history and prophecy which may be regarded as out-dated and ancient.
- The Jewish Scriptures contain examples of teaching that a liberal society would reject, e.g. the death penalty for homosexuality (Leviticus 20:13).
- The Jewish Scriptures can be understood as promoting Holy War (Deuteronomy 20:1–20). Many people today would question how anyone could benefit from reading about this.

Accept valid alternatives

(AO2)

[5]

(c) “People today do not have the time to read and study religious texts.”  
Do you agree with this statement? Give reasons for your answer.

AVAILABLE  
MARKS

**Target: Evaluation of modern attitudes to reading the Jewish Scriptures.**

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

Answers may include:

- Modern life leaves little time for reflection.
- People are accountable to others for their time.
- Many have responsibilities that take up much of their lives.
- People are no longer interested in sacred literature and books.

On the other hand:

- People can make time for reflection if they want to make time.
- Religious people will make the effort to read and reflect on sacred writings.
- It is a positive discipline to set time aside for religious reflection and reading.
- It is a religious duty to read and reflect on sacred writings.

Accept valid alternatives  
(AO2)

[5]

15

**Section B**

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

**AVAILABLE  
MARKS**

**5 The Formative History of Judaism**

**(a) Describe the call of Moses on Mount Horeb/Sinai.**

**Target: Knowledge of the main elements of the commissioning of Moses.**

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

Answers may include:

- Exodus 3: 1–14.
- Moses looking after the flock of his father-in-law, Jethro on Mount Horeb/Sinai.
- Angel of the Lord appears and speaks out of a Burning Bush.
- God speaks and tells Moses to remove his shoes as he is on holy ground.
- God has heard of the suffering of his people.
- Moses is given his mission to lead the Jews out of slavery.
- God reveals his identity.

Accept valid alternatives  
(AO1)

[5]

**(b) Explain why Moses is such a significant figure in the history of Judaism.**

**AVAILABLE  
MARKS**

**Target: Knowledge and understanding of the significance of Moses in Judaism.**

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

Answers may include:

- He freed the people of Israel from slavery.
- He was the first leader of the nation.
- He established/renewed the covenant between God and Israel.
- He received the ten commandments from God.
- Moses acted as mediator between God and the people of Israel.

Accept valid alternatives  
(AO1)

[5]

- (c) **“No group of people ought to regard themselves as special to God.”**  
**Do you agree or disagree? Give reasons for your answer showing that you have considered different points of view. You should refer to Judaism in your answer.**

**Target: Analysis and evaluation of the concept of election and special status for particular religious groups.**

**AVAILABLE  
MARKS**

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

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

AVAILABLE MARKS

Answers may include:

- God’s love extends to everyone, as does his care.
- God does not have favourites: all are equal before him.
- Jews believe that every person is made in the image of God.
- Being special to God brings extra responsibilities.

On the other hand:

- God may choose certain groups to reveal his will and purpose to others.
- The Jews were specially chosen by God to enter into a covenant with him.
- Reference may be made to the foundational events of Jewish history: the call of Abraham and of Moses.

Accept valid alternatives  
(AO2)

[10]

20

**6 Beliefs and Practices**

**AVAILABLE  
MARKS**

**(a) Describe the main features of Liberal Judaism.**

**Target: Knowledge of the main features of Liberal Judaism.**

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

Answers may include:

- Reference to the beliefs of Liberal Jews including personal freedom and responsibility and the shared and collective bonds that unite them as Jewish people and members of humanity.
- They choose to live out Judaism as part of a community, and welcome those who grew up as Jewish and those who, later in life, have become accepted into Judaism.
- Liberal Jews are inclusive and egalitarian, giving equal status within Judaism to those traditionally excluded.
- Liberal Jews want Judaism to be a positive, joyous and active part of members' lives, and for them to use it to enrich their relationships with those around them.
- In liberal Judaism men and women may play an active part in synagogue worship.

Accept valid alternatives  
(AO1)

[5]

**(b) Explain how Reform Judaism differs from Orthodox Judaism.**

**AVAILABLE  
MARKS**

**Target: Knowledge and understanding of how Reform Judaism differs from Orthodox Judaism.**

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

Answers may include:

For Orthodox Jews:

- They must be faithful to the traditional practices of Judaism.
- There is a belief in the Jewish people as chosen by God for a special purpose.
- Orthodox rabbis must be males.
- The wearing of traditional Orthodox clothes is required.
- Hebrew is used in synagogue services.

For Reform Jews:

- Prayers are shorter in Reform synagogues.
- Some prayers in the native language of the country (English, not Hebrew) in Reform Judaism.
- No mention of a return to Israel or of rebuilding the Temple in Reform Judaism.
- Religious sacrifice is regarded as of historical significance only in Reform Judaism.
- Men and women sit together in the synagogue in Reform Judaism.
- Women may lead the prayers in Reform Judaism.
- Women can be rabbis in Reform Judaism.
- Less concern over dietary laws in Reform Judaism.

Accept valid alternatives

(AO1)

[5]

- (c) **“It is challenging to be a Jew in a non-Jewish society.”**  
**Do you agree or disagree? Give reasons for your answer showing that you have considered different points of view. You should refer to Judaism in your answer.**

**Target: Analysis and evaluation of issues relating to the personal lifestyle of a Jew in a non-Jewish society.**

**AVAILABLE  
MARKS**

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

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

AVAILABLE MARKS
20

Answers may include:

- The difficulty of following some of the laws required: resting on the Sabbath day; obeying the food laws.
- The issue of persecution.
- Difficult to find a marriage partner.
- Many Jews find it difficult to worship as a community due to the lack of a place of worship/synagogue in some areas.
- Holidays and festivals don't take account of Judaism, e.g. Christmas, Easter are not celebrated by Jews.

On the other hand:

- Jewish community supports other Jews. Family life is also very important for Jews.
- Jews have no more difficulties than other religious people in a secular society.
- Obedience to God under challenging circumstances is a sign of their commitment.

Accept valid alternatives  
(AO2)

[10]

**7 Contemporary issues**

**(a) Describe the contribution that one influential Jew has made to society.**

**Target: Knowledge of the contribution of a particular Jew to society.**

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

Answers may include:

- Reference may be made to a contemporary or historical figure in Judaism.
- Look for accuracy of presentation and detail.
- There should be an overall focus on contribution, though some life details are to be expected.

Accept valid alternatives  
(AO1)

[5]

**AVAILABLE  
MARKS**

**(b) Explain why the role of women is so important in Judaism.**

**AVAILABLE  
MARKS**

**Target: Knowledge and understanding of the role of women in Judaism.**

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

Answers may include:

- Traditionally women have a sacred role – they bear children, run the home and take responsibility for their children’s Jewish upbringing.
- Women also have religious roles such as beginning Shabbat by lighting the Shabbat candles.
- The woman passes on the Jewish faith, e.g. it is because of the mother’s Jewish faith (not the father’s) that a child is born Jewish.

Accept valid alternatives  
(AO1)

[5]

- (c) **“Religious people in society have always been discriminated against.”**  
**Do you agree or disagree? Give reasons for your answer showing that you have considered different points of view. You should refer to Judaism in your answer.**

**Target: Analysis and evaluation of the concept of religious discrimination.**

**AVAILABLE  
MARKS**

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

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

AVAILABLE MARKS
20

Answers may include:

- There is a long history of discrimination against religious groups in society.
- Anti-Semitism is one of the oldest prejudices.
- Some may refer to Christian persecution in history or to contemporary examples of discrimination against Christians.
- Some may refer to Muslim persecution in history or to contemporary examples of discrimination against Muslims.

On the other hand:

- Religious people can have a complex about being discriminated against.
- Religious people are often guilty of discriminating against others.
- There are anti-discrimination laws in many countries to protect people from discrimination.
- It is minority groups that are discriminated against not necessarily religious groups.

Accept valid alternatives  
(AO2)

[10]