

GCSE (9–1) Religious Studies J625/08

Version 2.2

Religion, philosophy and ethics in the modern world from
a Jewish perspective
Sample Question Paper

Date – Morning/Afternoon

Time allowed: 2 hours



No extra materials are needed



INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the space provided. If you need extra space, use the lined pages at the end of this booklet. The question numbers must be clearly shown.
- Answer **all** the questions.

INFORMATION

- The total mark for this paper is **126**.
- The marks for each question are shown in brackets [].
- Quality of extended response will be assessed in questions marked with an asterisk (*).
- Spelling, punctuation and grammar (SPaG) and the use of specialist terminology will be assessed in questions marked with a pencil (✎).
- This document has **20** pages.

Answer **all** the questions.

1 Relationships and families

(a) Describe **one** Jewish belief about celibacy.

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(b) Outline Jewish teachings about divorce and re-marriage.

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(c) Explain Jewish attitudes towards the different purposes of family.

You should refer to sources of wisdom and authority in your answer.

.....[6]

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2 The existence of G-d

(a) Outline **one** philosophical argument for believing in G-d.

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(b) How might Jews explain human suffering if G-d is good?

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3 Religion, peace and conflict

(a) State **three** ways in which Jews might work for social justice.

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(b) Describe Jewish attitudes towards using violence to achieve peace.

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(c) Explain why Jews might disagree about the importance of pacifism.

You should refer to sources of wisdom and authority in your answer.

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(d)* “War is not always a bad thing.”

Discuss this statement. In your answer, you should:

- 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.

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4 Dialogue between religious and non-religious beliefs and attitudes

(a) Describe **one** Jewish attitude towards euthanasia.

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(b) How do Jews contribute to interfaith dialogue in the UK?

In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.

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(c) Compare different Jewish attitudes towards arranged marriage.

You should refer to sources of wisdom and authority in your answer.

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ADDITIONAL LINES

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Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

GCSE (9–1) Religious Studies

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

SAMPLE MARK SCHEME

Duration: 2 hours

MAXIMUM MARK 126



This document consists of **40** pages.

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 RM Assessor 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. There is a NR (No Response) option. Award NR (No Response)
 - if there is nothing written at all in the answer space
 - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question

Note: Award 0 marks - for an attempt that earns no credit (including copying out the question)



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 RM Assessor 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**

	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.
	Noted

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, Satisfactory, 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

<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 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.

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 celibacy.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Celibacy has not been considered a virtue in Judaism in the way it has in some other religions • Traditionally an halakhic Jewish life is one which involves marriage and procreation • Some learners might be aware that modern Jews might regard celibacy as a preferable alternative to homosexuality • Jews who are unmarried should remain celibate, in obedience to other moral laws. However to avoid marriage would be regarded as strange by many Jews 	<p>3 AO1</p>	<p>Marks should be awarded for a statement plus any combination of development and/or exemplification.</p>
	(b)	<p>Outline Jewish teachings about divorce and re-marriage.</p> <p>Responses might include:</p> <p>Learners might choose to begin by noting the importance of marriage in Jewish traditions. There is no tradition of celibacy as a virtue in Judaism and the importance of children as the inheritors the religion contributes to the idea of marriage as a blessing and a duty.</p> <p>Because of its importance ideally marriage is for life. However learners might be aware that Judaism takes a practical approach to this, recognising the there are times when divorce is an unfortunate necessity. Learners might outline the process of obtaining a divorce through the Beth Din, noting that a civil (legal) divorce is not enough for Jews to regard their marriage as dissolved.</p> <p>With regard to the issue of remarriage learners are likely to be aware that this is not restricted. This is a reflection of the way marriage is regarded as a blessing in Jewish traditions.</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 below when marking this question.</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 description • 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>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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

Question	Answer	Marks	Guidance
(c)	<p>Explain Jewish attitudes towards the different purposes of the family.</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>Most Jews will consider the family to be very important. The Jewish faith is often described as a family, rather than a race, religion or nation. Jewish identity is usually passed through the mother and many Jews trace their ancestry back to Abraham, either literally or spiritually. As such, the entire Jewish people may be seen as one big family.</p> <p>The mezuzah on the doorpost reminds the family of G-d's presence in their home. The family home is a religious building that acts as a religious sanctuary in which beliefs and traditions are passed through the generations. These traditions may include Shabbat and the Friday night meal. Shabbat is a bubble in time and space where Jews can spend time with their family, bless each other and step aside from their weekly routines.</p> <p>The family raises awareness of Jewish history through the celebration of annual festivals. At Pesach, for example, the Seder meal involves the children and teaches the story of the escape from Egypt. At Sukkot, the family will build their tabernacle together and thereby encourage empathy and hospitality. The family will establish other Jewish traditions like the need to pray, keep kosher and attend synagogue. Judaism teaches that one's parents are to be respected. Exodus 20:12 – 'Honor thy father and mother.'</p> <p>There are key rites of passage that involve the family. The boy's brit milah takes place as a sign of the covenant or bond between Jews and G-d. The father must ask the mohel to carry out the task and a grandparent might perform the role of a sandek during the ceremony. The parents will help prepare their children for their coming of age ceremonies and the child will, at the ages of twelve or thirteen, take responsibility for their own actions under the Torah. 'A wise son brings joy to his father, but a foolish man despises his mother.' (Proverbs 15:20). Jews tend to marry within the faith. During the wedding ceremony, the canopy represents the home that the couple will create, affording privacy yet being open to the community.</p> <p>The family will pass down important ethical principles. Children will be encouraged to give to charity through time or money. The home will be a place of hospitality, reminding one of the wider 'family' of the Jewish community. Proverbs 6:20 – 'My son, keep thy father's commandment, and forsake not the law of thy mother.'</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Jews • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“Parents have a responsibility to teach their children about religion.”</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>Responses might include:</p> <p>AO1: Learners might be aware that the mitzvot include a number of rules about parent-child relationships, among these are the duty to circumcise sons, the responsibility to educate and a ban on incest. There are also scriptural injunctions to teach the word of G-d to children.</p> <p>AO2: Learners might choose to argue that a religious parent, who is satisfied with their religion and the part it plays in their life is likely to consider it a part of their responsibility to share that with their children and Jewish parents might well feel the same. Other learners might draw on scriptural teachings which encourage the raising of children to know the words of G-d and which suggest that the parents participate in G-d's creation of each human being.</p> <p>Another perspective might be that human beings all have free will and therefore they are entitled to choose whether or not they obey G-d's commandments. This could be connected to parents choosing not to raise their child within their religion, or it could be suggested that the parents' choice to fulfil their obligation does not amount to forcing a religion onto the child. The parent is responsible for giving them the information to exercise their free will appropriately.</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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <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)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus</p> <ul style="list-style-type: none"> • Satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory 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)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <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)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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
2 (a)	<p>Outline one philosophical argument for believing in G-d.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The apparent perfection of the world implying the necessity of a designer to oversee its creation; the only possible designed is G-d • Ideas of First or Uncaused Cause meaning that unless the universe has always existed there must at some point have been an effect which was not caused by something else • The history of the Jews as the Chosen People can be argued to provide evidence for G-d's existence as a single people that has been scattered, invaded and persecuted as the Jews have been in their history, could not have survived otherwise 	3 AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
(b)	<p>How might Jews explain human suffering if G-d is good?</p> <p>Responses might include:</p> <p>Learners are likely to be aware that Judaism regards G-d as wholly good and may consider this in relation to other attributes, such as omnipotence in order to outline the problem.</p> <p>Some learners might focus on free will, suggesting that humans are able to make genuine choices and are therefore responsible for the consequences of them. For G-d to create a world where an immoral choice did not have real consequences would be to limit free will.</p> <p>Learners might also note that Judaism does not recognise an opposite to G-d but that individuals such as Satan exist, and create suffering because G-d allows them too. Learners might consider ideas like suffering being allowed for the greater good, or as punishment for sin, in relation to this.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</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 description • 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>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Jews have different attitudes about the world being designed.</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>Many Jews do not attempt to prove the existence of G-d because they view the existence of G-d as a given.</p> <p>Jews have different ways of interpreting the Tenakh. Some interpret the text in a very literal way. As such, when the Torah teaches, 'In the beginning G-d created the Heaven and Earth.' the verse should be taken at face value. There are, however, other ways of understanding the text including a more critical approach which gives more weight to human involvement in its development. Attitudes to the nature of the sacred texts can impact on the weight given to the Design Argument.</p> <p>Isiah 40:26 – 'Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number.' This passage might be seen as a simple version of the Design Argument.</p> <p>Some Jews have argued that the apparent order and complexity in the world is proof of a designer and that this designer is G-d. They suggest that the complexity of the world indicates that there is a purpose to it and that it could not have developed by chance. The argument may be seen as fitting well with the biblical stories of creation in Genesis, regardless of whether these are understood literally or symbolically.</p> <p>The anthropic principle provides ways for ideas about evolution and belief in the existence of G-d to work together so that they are not seen as contradictory. Some members of the Orthodox Jewish community see Intelligent Design as an argument for the existence of G-d as it supports the idea of creative mind behind the universe, rather than simply evolution and the laws of nature.</p> <p>Others Jews argue that the fact that the universe is complex does not necessarily mean that it has been designed. In addition to this, even if a Jew were to accept that the world was designed, it cannot necessarily be assumed that its designer is G-d or the god of Judaism.</p> <p>Some may argue that if the world was literally designed by G-d, then the existence of evil and suffering in the world would suggest that the belief that God is omnibenevolent is incorrect. Why would a loving god permit there to be so much pain and misery in a world that he had created out of nothing?</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

		The theory of natural selection, as advocated by Charles Darwin in 'On the Origin of Species', shows a way of understanding how species develop without reference to a designer god. Many religious Jews see no contradiction in believing in both evolution and a creator god.		
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Jews • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>“G-d is no longer active 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>Responses might include:</p> <p>AO1: Learners might consider the accounts of the Torah and Jewish history, where G-d spoke with various prophets and performed miracles to aid the Jewish people when they were in need, as a contrast to the world today. Some might draw on the example of the Holocaust while others might examine advances in human knowledge and understanding and consider what this means for the belief that G-d acts within the world.</p> <p>AO2: Some learners might take the view that scriptural account are exaggerations or interpretations and that G-d has never really been active in the world in the way they suggest. This could be used to argue that nothing has changed, or it could be developed to consider whether there are other ways G-d might be active, such as through inspiring people or causing natural events.</p> <p>Alternatively learners might argue that there was a time when G-d could speak directly to people and act directly in the world but that advances in science and changes in the way we live have meant that this is no longer necessary or possible. It might be that as we have advanced in our understanding G-d has needed to intervene less since we can cure our own diseases, and explain unusual happenings or it might be that people are less able to hear G-d, or to see G-d at work in unusual events because they are focussed on scientific explanation. Some learners might suggest that G-d works through science, and that our understanding of the science does not remove G-d from the picture.</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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <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)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory 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)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus::</p> <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)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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
3	<p>(a) State three ways in which Jews might work for social justice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Taking part in a demonstration • Take part in a letter writing campaign • Petitions • Giving to charities • Standing for Parliament in order to change society • Joining organisations such as Amnesty International 	3 AO1	1 mark for each correct response to a maximum of 3 marks.
	<p>(b) Describe Jewish attitudes towards using violence to achieve peace.</p> <p>Responses might include:</p> <p>Learners are likely to be aware that violence is not absolutely forbidden within Judaism but can be permissible only in certain circumstances. These include self –defence and the pursuit of justice. Learners might explore the importance of peace within Judaism as a means of exploring whether it is a goal worth fighting for. The traditional Jewish greeting of “shalom” suggests it is an important concept for Jews and learners might consider scriptural teachings which support this view. Learners might refer to Melchemet Reshut (justified war) or Melchemet Mitzvot (holy war) as examples of where violence might be justified to achieve peace.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</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 description • 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>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Jews might disagree about the importance of pacifism.</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>Jews see peace as the ideal state for the planet. Many Jews strongly believe that the majority of wars are misguided and that peace must always be sought before fighting. This will become apparent in the Messianic Age when all of creation will be at peace. The Jewish greeting is 'Shalom' or 'Peace'. Isaiah 2:2-4: 'It shall come to pass in the latter days...He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.'</p> <p>Judaism has never overtly espoused pacifism though there have, of course, been Jewish pacifists. Jews have generally taken the view that there might be a need to use violence in order to prevent a greater evil. War is seen as the last resort. The army in Israel is known as the Israel Defence Force. The emphasis should be on defending and not attacking, as was the case when Israel was trying to secure the new state after the Second World War. There are, however, some Jews in Israel who seek exemption from national service on pacifist grounds.</p> <p>Jews distinguish between milchemet mitzvah (obligatory war) and milchamet reshut (optional or discretionary war). These wars have included the times when G-d desired for the Jews to use force to recapture the Promised Land of Israel or part of it. There are examples of this in the Tenakh such as Joshua 6:21 – 'They devoted the city to the LORD and destroyed with the sword every living thing in it.'</p> <p>Judaism argues that war should be the last resort and other methods such as negotiation should always be tried first. 2 Kings 6:22 states, 'Thou shalt not smite <i>them</i>: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.' That said, many Jews will be influenced by the events of the Holocaust. Had the Allies taken a pacifist position, many more Jews might have died. Jews often take a position of 'never again'.</p> <p>When violence is needed, only the minimum necessary should ever be used by Jews. Zechariah.4:6 – 'Not by might, nor by power, but by My spirit says the Lord of hosts.'</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Jews • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p>“War is not always a bad thing.”</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>Responses might include:</p> <p>AO1: Learners are likely to be aware that fighting in self-defence is allowed in Judaism and some may argue that it is actually a religious duty for Jews to fight to defend themselves if they are attacked.</p> <p>However, the statement implies a consideration of whether attacking first can fall under this rule and so learners might consider the principle of pikuach nefesh which allow the ignoring of other commandments in order to save lives or the ways in which Talmudic teachings have been interpreted in relation to pre-emptive strike.</p> <p>AO2: Learners might consider it foolish to live with a threat of war hanging over them and could argue that if it is clear an enemy has the desire to destroy you it is in keeping with the principles of self-defence to attack them first. Alternatively another view might ask how it would be possible to be certain enough to justify taking human life.</p> <p>Learners might focus on the importance of peace, arguing for the moral superiority of those who strive for peace and suggesting that to strike the first blow is to lose the moral high ground.</p> <p>Some learners might distinguish between the situation where one is defending oneself and a situation where a country or people are at risk.</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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <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)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory 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)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <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)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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
4	<p>(a) Describe one Jewish attitude towards euthanasia</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Most Jews are against this because taking a life is murder and they would seek to help to support and comfort the person through the final stages of their life rather than assist their suicide through euthanasia • It is considered acceptable to turn off the life support machine if it is clear that recovery will never take place. 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
	<p>(b) How do Jews contribute to interfaith dialogue in the UK?</p> <p>In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Interfaith dialogue refers to the co-operation and positive interaction of different religious groups. Even though the underpinning religious traditions are Christian, since the UK is now such a diverse society of many religions and non-religious groups, interfaith dialogue is seen to be increasingly important for many religious groups. Learners might be aware of different national and local bodies involved in bringing the Jewish community together and interacting with other religious communities.</p> <p>Some groups exist to give a religious voice in government consultation, and this may entail working with other religions to ensure equity. Others are set up to support the Jewish community but include building positive relationships with other religious communities in their aims. Some learners might wish to consider the forms interfaith communication might take, for example; major world religions are represented on most local SACREs, enabling them to contribute to the development of Religious Education.</p> <p>Learners might also draw on other examples like visiting schools, contributing to community or national celebrations and events, conducting interfaith marriages, addressing causes of conflict and getting involved in political debate.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</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 description • 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>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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

Question	Indicative content	Marks	Guidance
(c)	<p>Compare different Jewish attitudes towards arranged 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>In Biblical times the Jewish fathers arranged marriages. Because the father of the bride would be losing a valuable worker, he received from the groom's father a 'bride price' in exchange for his daughter. This is still represented, in some communities, by the giving of a wedding ring or an object of value.</p> <p>In some Orthodox communities, marriages may still be arranged by the parents of the prospective bride and groom. A shadchan or matchmaker may find a partner and then introduce the prospective bride and groom. They may be paid a small fee for their services. Often the shadchan is a friend of the family. Orthodox Jews may argue that the approach means that a young Jew may, at least, start off finding somebody compatible rather than just meeting people at random. They will have shared religious beliefs and traditions. The young couple might also be seen as benefitting from the wisdom of elders within the community. This may be seen as explaining the relatively low numbers of divorces in the community, although other factors would need to be considered.</p> <p>It is important to note that the couple is not forced to marry if either does not accept the other. The Torah traditions and Jewish custom have always frowned upon this practice, even in ancient times. Other Jews may seek to find a partner through similar dating services, sometimes online.</p> <p>Jews sometimes refer to the story of Isaac and Rebecca in Genesis 24. When Abraham's servant proposes to take Rebecca back to Canaan to marry Isaac, he is told by Rebecca's family that Rebecca should be asked first. Some Jews conclude from this that no one may be married against their choice.</p> <p>Many of these customs, such as arranged marriages and a mohar or compensation to the bride's father, may be seen as just reflecting the Biblical world at that time and most Progressive Jews do not follow these particular customs. This attitude may be based on a strong conviction that Jews should have complete freedom as to who they marry, without restriction. They may disagree with traditions that separate Jews from the rest of society. Some Progressive Jews allow for inter-</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

		marriage with people of other faiths and this would not be possible with traditional arranged marriage.		
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Jewish group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Jews • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p>“It is not possible to be a Jewish Humanist.”</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 religious points of view from the perspective of Judaism. <p>Responses might include:</p> <p>AO1: Learners might begin by defining humanism as a worldview that places human beings at its centre, emphasising their equal value and the human capacity for reason. This may be understood as synonymous with atheism by some learners but others might aware of humanistic approaches to religion. Humanistic Judaism considers Judaism to be the shared cultural and historical experience of the Jews, regardless of their beliefs about G-d.</p> <p>AO2: Learners might take the view that humanism is not inherently in opposition to religion, because there are many shared values. However holding humanist values might well change the ideas a person has about what G-d might be like or how important G-d is in their life. Some forms of Humanism could be classed as atheistic and will inevitably clash with religious viewpoints.</p> <p>Because Jews are a people as well as a group of co-religionists, learners might argue that Humanistic Judaism is more common in the modern world than theistic Judaism. There are many secular Jews, who value their Jewish heritage but have no interest in religious observance. Therefore, being a Jewish Humanist is perfectly possible.</p> <p>Alternatively it could be argued that Judaism as a religion is humanistic in nature anyway, since it is concerned with practice more than belief - therefore following Jewish traditions and ways of life are compatible with Humanism.</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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <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)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory 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)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <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)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <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	No response or no response worthy of credit	0	No response or no response worthy of credit

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	6			6
1c		6		6
1d	3	12	3	18
2a	3			3
2b	6			6
2c		6		6
2d	3	12	3	18
3a	3			3
3b	6			6
3c		6		6
3d	3	12		15
4a	3			3
4b	6			6
4c		6		6
4d	3	12		15
Total	48	72	6	126

Summary of updates

Date	Version	Change
August 2019	2	<p>Simplified Indicative Content in the Mark Scheme for Questions 1(c), 2(c), 3(c) and 4(c) and amended Assessment Objectives for those questions.</p> <p>In keeping with these changes to make our assessment more straightforward for assessors we are also changing 'adequate' to 'satisfactory' in the mark scheme, as this is our assessors preferred term.</p>
November 2019	2.1	Insertion of answer lines for each question. Amendment to the wording of level descriptors in 6 mark AO1 questions.
February 2020	2.2	Amendments to the Instructions and Information on the front cover of the question paper to match the current live question paper, and corrections to typographical errors in the question paper and markscheme.

