



GCE AS MARKING SCHEME

SUMMER 2019

**AS (NEW)
RELIGIOUS STUDIES
UNIT 1 - OPTION C
AN INTRODUCTION TO THE STUDY OF JUDAISM
2120UC0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p>13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p>10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p>7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p>4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p>1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE RELIGIOUS STUDIES
SUMMER 2019 MARK SCHEME

Option C: An Introduction to the Study of Judaism

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) **Explain the diversity of views within Judaism with regards to mitzvot (commandments).** [AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- All Jews believe the mitzvot (commandments) are laws laid down by God to guide Jews on how they should best live their lives and these laws or rules are recorded in the Torah and the Talmud and valued by all Jews. Within Judaism there are diverse views about how far the mitzvot should be applied to modern life.
- Orthodox Jews regard it as their duty to obey all of the 613 mitzvot because they are found in the Torah which they consider to be the direct revelation from God. This belief gives a unique authority to all of the mitzvot.
- Orthodox Jews believe obeying all of the mitzvot sets the Jews apart and demonstrates their complete obedience to God in the covenant agreement. Keeping all of the mitzvot is regarded as an essential religious duty. Keeping the mitzvot is an expression of faith in God and the acceptance of the demands of the Covenant with God.
- Reform Jews have a less rigid application of the mitzvot. Although Reform Jews regard the Torah as a divine revelation, it is viewed as a book open to interpretation and there is a need to re-evaluate the mitzvot within the demands and needs of contemporary society. The historical context in which these laws were introduced has changed and there is a need to adjust the mitzvot for life today.
- Hasidic Jews are described as ultra-orthodox Jews and they practise all of the mitzvot, including rules about personal appearance. Hasidic Jews believe adherence to all of the rules is required at all time in any context because they provide for Jews an identity.
- Hasidic Jews believe in the continual practice of 'devekut' or devotion to God and this is practised in all aspects of their daily lives through following all of the mitzvot.
- Examples of diversity within Judaism regarding the practice of mitzvot would include: the keeping of kashrut with expectations about a kosher home and the way in which the celebration of Shabbat takes place, including the interpretation of prohibitions regarding the carrying out of work on Shabbat.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘The concept of mitzvot is divisive within Judaism.’**
Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- All Jews are unified in their belief in the concept of mitzvot and in this sense this is not divisive. Because all Jews believe in the divine revelation of the Torah which contains all of the mitzvot, all Jews value the importance of mitzvot as part of their Jewish identity and the guidance to the ways in which they should live their daily lives.
- The concept of mitzvot is divisive because it divides Jews over the issue of divine and progressive revelation. Orthodox Jew believe in divine revelation where the mitzvot must be followed in a complete way. Reform Jews, however, believe in progressive revelation where the mitzvot are open to some interpretation. This may lead to a division between the 'traditional' and 'progressive' viewpoints and a perceived division within Judaism.
- The concept of mitzvot may be regarded as divisive because it means there are different forms of practice taking place within a religion, such as the extent to which kosher is practised at home and at large. Some Jews would regard differences in practice as a division while other Jews would celebrate these differences as an integral part of religious development and the necessary adaptations for living as a Jew in contemporary society.
- It may be regarded as divisive if one branch of Judaism believes they are more religious or more devout than another. Some Jews would claim different concepts of mitzvot are necessary for living in an increasingly secular society and that compromise is necessary. Any claim to being more religious or more devout would divide the religion.
- The perceived division is not valid. In reality the interpretation and practice of the mitzvot are a guide for how any Jew chooses to live according to the varying needs of individuals and practices.
- The concept of mitzvot is an important part of Jewish identity and different viewpoints regarding mitzvot may be expressed, but it is only one part of Jewish identity. There is no disagreement over the viewpoint that in order to be Jewish, a person must be born of a Jewish mother.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) Examine Jewish teachings about tefillah (prayer) with reference to the Amidah. [AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Jewish teachings about tefillah (prayer) is expressed through the Amidah (standing prayer) as the central prayer recited in a synagogue at the three daily services. Regular and daily prayer allows a Jew to enter into a meaningful and purposeful relationship with God. Although a Jew may pray anywhere, the prayers in the synagogue are part of communal prayer. The three daily synagogue services are arvit or evening prayer, shacharit or morning prayer and minchah or afternoon prayer.
- The symbolic three steps taken before reciting the Amidah represents the entry into God's presence and this is at the heart of Jewish prayer. The Amidah encapsulates in practice the particular way in which a Jew approaches prayer; praise, petitions and thanksgiving. It is recited standing, facing Jerusalem and with hands placed over the heart. These physical rituals contribute to its importance.
- In praise, 'shevach', first three blessings focus on the importance of the patriarchs, God's wonders and God's holiness. In Reform synagogues the matriarchs may be included (Sarah, Rebecca, Leah, Rachel). In 'bakasah' the main focus of prayer are petitions which are prayed silently. In 'Hoda'ah' three blessings of thanksgiving are recited. The Amidah is also named the 'Tefillah' or 'Shemonah Esray' (the eighteen) for when there were eighteen benedictions.
- On Shabbat and other festivals the Amidah may be amended to focus with a single blessing on the sacred nature of that day. In Reform synagogues the opening prayer of the Amidah begins with 'God of our ancestors' which replaces the Orthodox version of 'God of our fathers' to make the language more gender neutral.
- In the synagogue (place of prayer) Orthodox Judaism demands that a minyan, or group of ten men over the age of 13, need to be present for a synagogue service to take place, men and women sit separately and men must cover their heads with a kippah.
- In Reform Judaism, there is no requirement for a minimum number of Jews to be present for a synagogue service to take place. In Reform synagogues men and women can sit together and coverings the head is not compulsory.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Prayer has become a spiritually ineffective ritual.’**
Evaluate this view with reference to Judaism.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Prayer may become a spiritually ineffective ritual when a worshipper recites set prayers and does not consider or reflect deeply on the meaning of the words. Repetition of prayers without thought or reflection undermines the spiritual effectiveness of such prayers. The perception that prayers are not answered may also undermine the belief in spiritual effectiveness.
- Prayer has not become a spiritually ineffective ritual because Jews believe it is through prayer God communicates with human beings and it is through prayer human beings develop a greater understanding of God and of his nature. It is through regular prayer a Jew is able to discover in a more profound way the way in which God wants a Jew to live.
- The recitation of prayers gives a religious believer the opportunity to consider their relationship to God. Set times of prayer in a synagogue provides a regular space and time for spiritual development. It offers a regular setting for communal prayer and this may give encouragement to a spiritual life. The formulaic nature of some prayer provides a framework within which Jews are able to develop in a spiritual way.
- Spontaneous prayer provides a worshipper with the opportunity to pray to God outside of the synagogue and relate prayers to particular needs. Spontaneous prayer is one of the most effective ways of developing spiritually and is often intensely personal. In this sense it is not spiritually ineffective and there may be little use of ritual in such prayers.
- In Judaism the concept of kavvanah is important for Jews to remind them of the need to make a real commitment when praying; indeed praying without kavvanah is not considered genuine prayer. The emphasis is on an inner commitment which allows the prayer to have a deeper meaning and foster spiritual development.
- Especially when performing set prayers, such as the Amidah and the Shema, it is important Jews reflect on the words and the inner meanings of these set prayers. Reciting these set prayers in a ritualistic way without any thought to their meaning may lead to ineffective spiritual development.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Examine Jewish beliefs about the afterlife.

[AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Jewish beliefs about the afterlife form part of Jewish beliefs that the afterlife is part of the God's plan for human beings. Beliefs about life after death are part of Jewish eschatology - beliefs dealing with death, divine judgement and the afterlife.
- Key to the Jewish beliefs about the afterlife is the concept of a Day of Judgement, on which there will be a resurrection of the dead. These beliefs are reflected in the practices and celebration of the festivals of Rosh Hashanah and Yom Kippur.
- An integral part of the Jewish belief in the resurrection is that human beings will be judged by God on this day and this will determine what happens in the afterlife. There is much debate in Judaism about the belief in resurrection; Maimonides claims the belief in resurrection is one of the Thirteen Principles of Jewish faith but the debate continues over the nature of a bodily resurrection.
- Many Orthodox Jews maintain belief in resurrection of body and soul and this is reflected in prayers used at funerals and why cremation is not used as a burial custom. Reform Jews reject belief in bodily resurrection but accept a belief in immortality of the human soul. In the 'Pittsburg Platform' Reform Jews are committed to the concept of a belief in a spiritual afterlife. Reform Jews believe this concept has its root in scriptures.
- There is reference in the memorial prayer of the dead that righteous souls may rest in the Garden of Eden and that others will go to Gehinnom, a place of torment.
- The Hebrew term 'Olam ha-ba' is used to refer to 'world to come' which clearly indicates a belief in an afterlife. There are few references to what Jews believe in the Torah and many Jews would focus on how they live their daily lives now as being more important.
- There are few references to the afterlife in the Torah but the concept of judgement and the afterlife is written in Hebrew Scriptures. In the Book of Daniel there is specific reference to a Day of Judgement, a resurrection of the dead and a judgment by God.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **'Jewish beliefs about judgement and the afterlife are relevant for Jews today.'**
Evaluate this view with reference to Judaism. [AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Jewish beliefs about both judgment and the afterlife are relevant for Jews today because belief in an afterlife is a key element of any religious tradition and belief in an afterlife helps give a meaning and a purpose to life. Beliefs about an afterlife are one of the most important elements of religious faith.
- Many Jews prefer to focus on how life is lived in the present rather than worry about the future and because there are so few references to an afterlife in the Torah, their viewpoint is that it is better to focus on living a good life in the present. In this sense Jews focus on this life and ideas about the afterlife are irrelevant.
- Some Jews would claim immortality is achieved through the good lives lived now and the positive memories created in the present in this earthly existence. In this sense beliefs about judgement and an afterlife are largely irrelevant.
- There are many divergent views on judgment and afterlife. Many Jews have different views on ideas of heaven and hell, the resurrection of the body and the immortality of the human soul and because of this, beliefs about judgement and the afterlife are not relevant.
- Due to the fact that many of these ideas may have their origin in Greek thought, Jewish ideas about the afterlife may be regarded as an assimilation of ideas from different cultures and as such are not particularly relevant to Jews today. There is little agreement between different Jewish groups about beliefs in the afterlife.
- The idea of judgment remains relevant today. Many Jews regard this life as a prelude to an afterlife and that God will judge them on how they have lived this life. This is clear in the practices and celebration of Rosh Hashanah and Yom Kippur, as High Holy Days. Many Jews attend synagogue on Yom Kippur even if they do not attend for the rest of the year. The focus on God's judgement at Yom Kippur is particularly important and relevant. There is a sense of God's judgement in this life and the afterlife.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) Examine the significance of the practices of Rosh Hashanah. [AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Because Jews believe God judges people on this day and writes their names in one of three books (e.g. the Book of Life, the Book of Death) the festival is celebrated with a time of preparation before the festival begins. Jews recite prayers for forgiveness, selichot, a month before to allow Jews a time of self-reflection and self-examination. On the eve of Rosh Hashanah a sermon is preached by a rabbi to the synagogue community.
- Traditionally Jews wear white during the festival, as a symbolic way of attempting to appear clean before God on this Day of Judgement. Another way in which this is expressed is for white covers to be placed on the ark, bimah and lectern in synagogues.
- The siddur is replaced with a special prayer book, the machzor, which contains additional themes used during High Holy days. These are: malkhiyot or 'Kingship', zikhronot or 'Remembrances' and shofarot or 'shofar blasts'. These additional prayers focus on God who judges the world. The Amidah is recited with some amendments.
- Jews exchange a blessing with each other, 'May you be written down for a good year' in the hope that God will judge each person justly. The writing down of names in the Book of Life is completed on the festival of Yom Kippur which follows Rosh Hashanah.
- One of the most important practices is the blowing of a shofar, a ram's horn trumpet, in the morning synagogue service. During this time one hundred notes are blown from the shofar. The practice is recorded in the Book of Leviticus and part of the purpose is to call Jews to repentance.
- At home there are a number of practices. Challot are eaten but the loaves are traditionally round rather than plaited. The roundness represents the cycle of the year and a crown, as God is the king of the whole world. A pomegranate may be consumed as a new fruit and it traditionally said to contain 613 seeds, as a representation of the 613 mitzvot. In the hope of a sweet year apples dipped in honey are also eaten.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **'The regular acknowledgement of sins and penitence is an admission of failure in spiritual development.'**

Evaluate this view with reference to Judaism.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- The regular acknowledgement of sins and penitence is not an admission of failure in spiritual development. This is because the two aspects of repentance from sin and penitence, followed by atonement as an integral aspect of Judaism, are an essential catalyst to any spiritual development.
- The provision of an annual time for Jews to reflect on sin and be penitent at the festivals of Rosh Hashanah and Yom Kippur helps provide a regular time and space for self-reflection and spiritual development. This has an impact on personal spiritual development and within a Jewish worshipping community. The regular annual acknowledgement actually provides a regular focus and may help spiritual development.
- It is not possible to have spiritual development without a focus on sin and penitence as both are part of a human need to reflect on past deeds and the human need to say sorry and start again. Rather than be an admission of failure it provides a positive and practical way to develop spiritually.
- Over focus on sin may lead to a stagnation in spiritual development because many Jews attempt to live devout lives based on the 613 commandments and endeavour to have God at the centre of their lives. There is a realisation that God alone is perfect but that human beings must try to live out their lives in a practical way based on the covenant relationship with God.
- In terms of spiritual development it is important for Jews to acknowledge human failings through sin. Penitence is a practical way of rebuilding a relationship with God and allows Jews to develop spiritually. Jews believe that it is God alone who is perfect. Human beings fail in their actions and thoughts and acknowledgement of sin, followed with penitence, allows human beings to start again.
- It is the non-acknowledgement of sin which is the way in which spiritual development does not take place or if penitence expressed is not genuine because this might not put God at the forefront of Jewish life.
- Acknowledgement of sin develops a sense of humility and is a positive, rather than negative experience, which provides Jews with the opportunity to live out a renewed life within the covenant relationship with God.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) Explain how the Torah is a source of wisdom and authority. [AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- The Torah is a source of wisdom because it is regarded as the primary way in which God communicates with humanity and it gives Jews all of the information needed in order to fulfil the covenant relationship. It is a source of authority because it comes directly from God and is a source of wisdom because it is a guide for how Jews are best to live in a relationship with God.
- The Torah is a source of authority because the Jewish faith has at its heart the Torah; both the first five books of the Jewish Bible or the complete Jewish teaching - depending in which context the word 'Torah' is being used. It is the basis of the Jewish faith.
- The Torah is a source of wisdom and authority because it guides Jews on how to create a complete and distinct Jewish lifestyle based on the beliefs, the teachings and the expectations contained within the Torah.
- Jews believe the Torah (the five books of Moses) is a divine gift, given to Moses at Mount Sinai and because of this it has a divine and unique authority as a source of wisdom and authority. It is believed to contain all of the 613 mitzvot (commandments) on which Jews are required to base their lives and this defines the expectation for them as a chosen people.
- The Torah (five books of Moses) contains the 613 commandments expected of Jews in order to live an ethical life and so becomes a source of wisdom and authority as a source, in part, for Jewish identity.
- For Orthodox Jews the Torah's authority is accepted without question as divine revelation. Reform Jews also accept the divine authority of the Torah but adopt an approach rooted in the concept of progressive revelation. All Jews accept the authority of the Torah.
- The Torah sets out an historical account which frames ethical behaviour: e.g. Genesis - Creation, the patriarchs and the Hebrew nation, Exodus - Moses, Leviticus - laws, including moral practices, Numbers - holiness and faith, and Deuteronomy - teachings and laws, including speeches given by Moses.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘The Torah has become a religious icon.’**
Evaluate this view with reference to Judaism.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- The Torah cannot become a religious icon because in essence a religious icon is an object, rather than a sacred text or source of authority, which is given religious devotion. The Torah is a text, a source of authority and religious instruction and is simply not simply an object.
- The Torah has become a religious icon because of the way in which it is treated in a synagogue; the Sefer Torah is the most holy object in a synagogue, dressed in a mantle, carried in procession to a bimah, members of a congregation standing, prayer shawls used to touch the outer covering and the use of a yad in reading. In this sense it is treated as a religious icon.
- Many of these customs may be regarded as a form of veneration to a religious icon. Because of the Ten Commandments, Jews are prohibited from making idols, images or objects which are worshipped; this prohibition of idolatry is referred to as aniconism.
- The practice of burying a damaged Sefer Torah in a Jewish cemetery is an example of how the Torah has become a religious icon. This practice demonstrates the high regard in which a scroll is regarded.
- The treatment of the Sefer Torah in a synagogue with great respect is because it is regarded as a divine gift and it is the actual content of the Torah which is being venerated and in this sense it is not a religious icon. It is a focus on the content - the moral, religious, spiritual guidance which is contained within it is what is important.
- It is preferable to discuss the Torah in terms of an iconic status rather than as a religious idol. Because of its divine origin it is more important than physical manifestations of respect that are given to the Torah but it is the content which remains of value to Jews. As an aid to worship in a synagogue it is appropriate to use religious practices, rich in symbolism, to demonstrate the iconic status of the Torah.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised