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# **GCE A LEVEL MARKING SCHEME**

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**SUMMER 2018**

**A LEVEL  
RELIGIOUS STUDIES - COMPONENT 1  
OPTION C - A STUDY OF JUDAISM  
A120UC0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2018 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.

## **COMPONENT 1 - A Study of Religion: Mark Scheme**

### **Marking guidance for examiners, please apply carefully and consistently:**

#### **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 or all 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

### **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.

### A Level Generic Band Descriptors

Band	<b>Assessment Objective AO1 – Part (a) questions</b> 20 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>- religious, philosophical and/or ethical thought and teaching</li> <li>- influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>- cause and significance of similarities and differences in belief, teaching and practice</li> <li>- approaches to the study of religion and belief.</li> </ul>
5	<b>17-20 marks</b> <ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Insightful connections are made between the various approaches studied.</li> <li>• An extensive range of views of scholars/schools of thought used accurately and effectively.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
4	<b>13-16 marks</b> <ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Purposeful connections are made between the various approaches studied.</li> <li>• A range of scholarly views/schools of thought used largely accurately and effectively.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
3	<b>9-12 marks</b> <ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Sensible connections made between the various approaches studied.</li> <li>• A basic range of scholarly views/schools of thought used.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
2	<b>5-8 marks</b> <ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Makes some basic connections between the various approaches studied.</li> <li>• A limited range of scholarly views/schools of thought used.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
1	<b>1-4 marks</b> <ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Little or no use of scholarly views/schools of thought.</li> <li>• Very few or no connections made between the various approaches studied.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> </ul> <p><b>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
0	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

<b>Band</b>	<b>Assessment Objective AO2- Part (b) questions</b> 30 marks
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	<i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
<b>5</b>	<p style="text-align: center;"><b>25-30 marks</b></p> <ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• The views of scholars/schools of thought are used extensively, appropriately and in context.</li> <li>• Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>19-24 marks</b></p> <ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are used appropriately and in context.</li> <li>• Purposeful analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>13-18 marks</b></p> <ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are generally used appropriately and in context.</li> <li>• Sensible analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
<b>2</b>	<p style="text-align: center;"><b>7-12 marks</b></p> <ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Basic use of the views of scholars/schools of thought appropriately and in context.</li> <li>• Makes some analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
<b>1</b>	<p style="text-align: center;"><b>1-6 marks</b></p> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Little or no use of the views of scholars/schools of thought.</li> <li>• Limited analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Some use of basic specialist language and vocabulary.</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

**GCE A LEVEL RELIGIOUS STUDIES**  
**SUMMER 2018 MARK SCHEME**  
**COMPONENT 1 - THE STUDY OF RELIGION**  
**Option C - A Study of Judaism**

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

**Section A**

1. (a) **Examine the significance of Abraham within Judaism.** [AO1 20]

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

- Abraham ('father of many') is regarded as the first Patriarch of the Jewish people, and according to Jewish tradition the history of the Jewish people begins with him.
- Abraham lived in a polytheistic age, and yet monotheism was born as a result of his revolutionary response to God: he was the first to teach that there was One God, creator of heaven and earth (Genesis 14:22).
- Abraham entered into a covenant relationship with God, establishing the Abrahamic community under God's protection. The terms of the covenant stated that if Abraham would leave his home and family, God would make him the father of a great nation; would give him numerous descendants; and give him a land to live in (the 'Promised Land').
- God had chosen Abraham to be a spiritual as well as a physical leader. He and his descendants would establish a nation which would be an example to the world that God was the one and only all-powerful God, whom people should obey and worship. It is upon this covenant that Judaism is based.
- The covenant relationship was built upon Abraham's faith. The ultimate test of Abraham's faith and obedience to God is found in Genesis 22 where he is asked to sacrifice his son, Isaac. Abraham's willingness to perform the task shows the exceptional level of faith which he displayed in God. However God intervened and spared Isaac's life by providing a ram for sacrifice. The test is complete and God once more reiterates the promises to Abraham of land, descendants and a personal relationship.
- Abraham also established the ritual of circumcision (brit milah), which, according to Genesis 17:24 was an outward sign of the covenant with God. This continues to have great significance within the Jewish faith, and on a spiritual level is an act of consecration which signifies that the individual is under divine authority, and, as such, is subject to God's commandments.

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

- (b) **'The covenant God made with Abraham was for all of humanity and not just for the Jewish nation.'**

**Evaluate this view.**

**[AO2 30]**

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

- The statement suggests the viewpoint of universalism: that God values the human race as a whole above any single one of its components, including the Jewish nation. The fact that the book of Genesis begins with the creation of the world and humanity rather than the beginnings of the Jewish people can be used as an argument to support this contention.
- The book of Genesis also tells of two previous covenants that God had made with humankind. One was with Adam, and the other with Noah. Both had been for all of humanity; however both had failed as the people of the world turned from God and sinned. Why should the covenant made with Abraham be any different?
- It could also be argued that the covenant was for all of humanity with God's role for Abraham as being the one who would lead his descendants both spiritually and literally to the establishment of a nation. This would be done in such a way as to show the world that God was the one and only all-powerful God, whom all people should follow, obey and worship.
- Furthermore, when Abraham is promised by God that 'all peoples on earth will be blessed through you', the reference to 'all peoples' should be interpreted as referring to humanity in general rather than solely to the Jewish community. And, as a result of his faith, God changed Abram's name to Abraham, meaning 'the father of many.' This could also be used as evidence to suggest that the covenant was for all of humanity.
- However, some might say that the terms of the covenant could also be interpreted in such a way as to suggest that the covenant with Abraham was not for humanity as a whole, but specifically for a particular group of people who would be the descendants of Abraham. In particular, the requirement for an outward, physical sign of the covenant in the form of circumcision (brit milah) adds weight to this viewpoint. Circumcision remains an important and significant act of consecration, a physical sign that one is a member of the Jewish community. In some branches of Judaism, if not carried out, it would cause the uncircumcised to be seen as no longer a member of the covenant community. This act is quite specific to the Jewish people, and doesn't imply that it is to be a practice that is universal.
- Jews believe that they have been given a responsibility to maintain a life of obedience to God through a particular way of living in response to God's covenant requirements. Nevertheless, the fact that they have been chosen by God does not afford them a position of superiority: they believe that they have been chosen to be examples to the world of the way in which God wants all people to live.

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



2. (a) **Examine the differences between the Jerusalem and Babylonian Talmuds.** [AO1 20]

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

- The two Talmuds originated in different places and at different times. The Jerusalem Talmud is the earliest (end of the 4<sup>th</sup> century CE) originating in Palestine; the Babylonian Talmud is later (6<sup>th</sup> century CE) originating in Babylonia.
- The Jerusalem Talmud developed as a result of Judah Ha-Nasi's compilation of the discussions and rulings of rabbis whose teachings had previously been transmitted orally. The Babylonian Talmud developed as a result of the shift of the centre of scholarship from the Land of Israel to Babylonia.
- There are differences in both the language and length of each Talmud. Jerusalem Talmud: primarily written in Palestinian Aramaic; the shorter of the two versions; less standardised and presenting a looser collection of teachings and discussion. A tendency to repeat large sections of material suggests that it was never properly edited. Babylonian Talmud: written in the Jewish dialect of the region; more sophisticated in style, suggesting that it has been edited.
- There are variations in text and order of material: neither contains Gemara on all 73 tractates of the Mishnah; however the Jerusalem Talmud includes the first 39; and the Babylonian Talmud has Gemara on 36 ½ non-consecutive tractates. Some of the inclusions/omissions are different, and could be ascribed to the differing needs of the two communities. For example, the Babylonian Talmud omits the first order of agricultural laws which were no longer relevant in Babylonia.
- The Jerusalem Talmud contains mostly legal (halakhic) rulings, but rarely any debate of great length in contrast to the Babylonian Talmud which is more discursive, containing detailed arguments.
- The way in which information is set out in their printed versions also differs between the two, although this is due to variations in early printing techniques and preferences.
- The most significant difference is that the Babylonian Talmud holds the greatest authority within Judaism. Scholars suggest that this is because Babylonia became the centre of the Jewish world, and thus the Talmudic academies and scholars (Geonim) in Babylonia came to assume greater importance. Since the time of the compilation of the Talmuds, most Jews have lived outside the Land of Israel and therefore the Babylonian Talmud deals with issues that are more relevant to their needs. As a result of this the Jerusalem Talmud fell into disuse.

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

- (b) **‘The Gemara, rather than the Mishnah, is the most important element of the Talmud.’**

**Evaluate this view.**

**[AO2 30]**

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

- It could be argued that once the Mishnah was written down, it was no longer able to meet the demands of changing times and circumstances. Neither did it give definitive rulings on specific problems. Rabbis continued to meet to discuss new issues; arguing and debating upon concerns arising from the Mishnah, the Torah and other sources. These dialogues were ultimately recorded and became the Gemara. As new questions arose, interpretations were offered, so that old summaries were supplemented or recast. It was the Gemara that provided a record for these further additions to the corpus of Jewish religious law. It is, therefore, a key element in bringing about a clearer understanding of how to live according to the mitzvot, and as such might be said to surpass the Mishnah in its importance as a key to understanding the Talmud.
- The following examples could be used as evidence to show how it is the Gemara rather than the Mishnah that has brought about a more coherent understanding of the Talmud: it explains unclear words or phrasing; it provides precedents or examples in application of law; it offers alternative opinions from sages of Mishnah. It can therefore be seen to be bringing clarity to the material in the Mishnah and aids understanding of the issues under discussion.
- The Gemara has a wider range of content and deals with practicalities of life – e.g. medical knowledge, superstition and criminal law. And significantly, it makes connections between the biblical text and the practices and legal opinions of its time for nearly every law discussed, whereas the Mishnah rarely does so.
- Furthermore, great emphasis is placed upon learning the Gemara amongst Jewish students at yeshiva. The reason for its inclusion in the syllabus is that it trains the brain in deep and sharp thinking, thus bringing about a basic understanding of the reasoning of the Talmud in order to come to a proper understanding of Jewish law. It has been said that studying Gemara will help each student to absorb the spirit of the Torah.
- Another line of argument could be that we must not forget the relationship between the two texts. By its very nature, the Gemara acts as a commentary on the Mishnah, and therefore relies upon the Mishnah for its existence. It cannot therefore be viewed in isolation. However it could be argued that its content brings about a greater understanding and is therefore essential as a commentary upon the Mishnah. Furthermore, the Gemara is never printed independently, and will never be viewed with the same authority as its more important predecessor.
- Another issue that could be noted is that study of the Gemara is highly academic, and not something that non-scholastic Jews would undertake. Nevertheless it has had an important impact on the way in which decisions regarding contemporary issues have been made.

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

## Section B

3. (a) **Examine the content of the Shema and its use as an aid to faith and remembering.** [AO1 20]

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

- The Shema is a prayer that has a central focus within Judaism. Shema means 'hear' and is the first word of the prayer 'Hear, O Israel' which comes from the Book of Deuteronomy when Moses retells the story of the journey of the Israelites through the wilderness.
- The content of the Shema comes from Deuteronomy 6:4-9; 11:13-21; and Numbers 15:37-41, and it acts as an important aid to faith and remembering. It reminds Jews that there is only one God, and emphasises the requirement to follow the commandments which God gave them as part of daily life.
- Many Jews take the words of the prayer literally by wearing tefillin (Deuteronomy 6:8); by fixing mezuzot to their doorposts (Deuteronomy 6:9); by wearing a garment, a tallit, with tzitzit (fringes) on it (Numbers 15:38).
- The Shema serves to reinforce the covenant relationship on a daily basis by reminding Jews that they are expected to obey God by upholding the laws that God has given them. The injunction to carry out physical acts such as tying the words of God onto forehead and forearm; fixing mezuzot to doorposts are practices that have developed in order to act as a daily reminder that the covenant is always there, as a guide for everyday life.
- The Shema also allows Jews to achieve a deeper understanding of the purpose of their lives: that they have been chosen and sanctified by God to lead other nations to the same knowledge through obedience and moral behaviour.
- Such is the significance of the Shema that it is the first prayer that a Jewish child will learn, and is taught to them by their parents thus emphasising the responsibility of parents in passing on the faith to their children. Also, devout Jews hope that they will be able to make a final confession on their deathbed before reciting the Shema.

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

**(b) 'The most important beliefs in Judaism are to be found in the Shema.'**

**Evaluate this view.**

**[AO2 30]**

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

- Wherever Jews have found themselves in the world, it could be asserted that it is the Shema that has united them, and which has served as a constant reminder of their belief in a special covenant relationship with God. The Shema sums up the very essence of the covenant relationship between God and the Jewish people: for example, the second part of the Shema declares the Jews' acceptance of the commandments as well as undertaking to carry them out as evidence of their loyalty to God.
- The Shema is an important prayer within all branches of Judaism, and it is claimed that its opening line is as close as possible to a declaration of faith in what is central to Jewish belief: that there is One God who demands total obedience from the people.
- The Exodus from Egypt, which Jews are required to remember every day as a reminder of the commands which God gave to them, is also contained within the Shema. It reinforces the Jewish belief in the hope for redemption.
- The fact that it is recited every morning and evening and, as such is the central focus for Jewish worship, reminding Jews of their responsibilities to God can be used as evidence to indicate its importance as containing the most important beliefs within Judaism.
- The Talmud also adds weight to the argument that the most important beliefs in Judaism are to be found within the Shema: 'Beloved is Israel, since the Holy One ... surrounded them with commandments: on their heads ... and forearms are tefillin, and tzitzit are on their clothes and a mezuzah on their entrances.' Important reminders of the Jewish belief that God's grace is contingent upon obedience to God's will.
- Some might disagree and say that the important beliefs of Judaism are only to be found in the Torah, with the 613 mitzvot providing the template for living a moral and ethical life in accordance with God's wishes. It could be argued that the Shema is one encapsulation of the most important beliefs, but it is not the only one, nor arguably the best form. The format of the Amidah also provides an opportunity for the worshipper to reflect upon fundamental Jewish beliefs.
- It could be argued that what constitutes the most important beliefs within Judaism is, in itself, difficult to define, and that any discussion on this matter needs to take account of diversity within the Jewish faith. Evidence for this could include examples along the following lines: The Shema contains many mitzvot which Jews are required to keep as part of their covenant relationship with God. Reform Jews, however, have different views from Orthodox Jews on the carrying out of the mitzvot. Therefore some Reform Jews would not wear the tzitzit which act as aids to faith and reminders of God's commandments.

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

4. (a) **Explain the importance of the Ten Sayings (Aseret ha-D'ibrot) within Judaism.** [AO1 20]

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

- The Ten Sayings (Aseret ha-D'ibrot or Ten Commandments) are the first of the 613 commandments which Jews believe God gave to the Jewish people through Moses on Mount Sinai. They are to be found in Exodus 20:2-14 and are repeated in Deuteronomy 5:7-21.
- The Ten Sayings provide the basis for Jewish religious and ethical life, and are universally applicable in every age and in every time, covering issues that are as relevant today as they were in ancient times.
- The general nature of the Ten Sayings, and the lack of reference to either rewards or punishments means that they are more aptly characterised as ethical or moral exhortations than as laws. Their aim is to bring the world, through Judaism, to ethical monotheism, with the primary demand being to treat fellow human beings decently. The Ten Sayings thus serve as the foundation for all the other mitzvot of Jewish religious life, and provide the template for religious practice.
- According to rabbinic tradition the Ten Sayings are not individual commandments, but are categories into which each of the remaining 603 mitzvot can be placed under one of the ten classifications. Indeed, it has been suggested that the Ten Sayings serve as an outline for the Torah. In this context it is perhaps easier to think of each one as a subject heading, since many other mitzvot can be listed under them.
- Examples from the different categories should be included and discussed. For example, showing how the first four set out what is expected regarding a person's relationship with God; plus examples from the remaining six which set out the expectations regarding a person's relationship with others. Both categories are considered to hold equal status with duties to God being just as important as duties to other people. However, if a Jew has to make a choice between serving God or helping another person, then the obligation to the person should take precedence.

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

- (b) **‘The Ten Sayings provide an adequate summary of Jewish religious belief.’**

**Evaluate this view.**

**[AO2 30]**

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

- Some would say that it is not the purpose of the Ten Sayings to provide a summary of Jewish religious belief at all. The Ten Sayings should perhaps be seen more as a guide for living a moral and ethical life.
- Perhaps their main purpose can be better understood by looking at them in the context in which they were originally given. It could be said that they were originally introduced in order to bring stability to the community of Israelites during the period in their history when they were wandering in the wilderness. At that time, it was more important to have rules for moral living rather than a summary of the core beliefs of the faith.
- It could also be argued that they might better be regarded as providing the template for religious practice rather than as a summary of Jewish religious belief.
- Some might disagree and assert that the content of the Ten Sayings *can* be said to reflect the essence of Jewish religious beliefs: that there is One God who demands total obedience from the people. Evidence for this contention can be found in Exodus 20:2 which states: ‘I am the Eternal God who brought you out of the land of Egypt’.
- Judaism is a way of life which is based upon a set of practices. These practices, or mitzvot, serve as the way in which an individual can connect with God, and carry out God’s commandments. Keeping the mitzvot is a requirement of the covenant relationship between God and humanity. The Ten Sayings reinforce the covenant relationship on a daily basis by reminding Jews of their responsibility to obey God by upholding the divine laws which have been given to them.
- There are other sources within Judaism which, it could be argued, offer a more adequate summary of religious beliefs: the Shema for example was developed as a way of summarising the whole of the Jewish law and is the central focus of Jewish worship. Its opening line ‘Hear, O Israel: The Lord our God, the Lord is One’ is as close as possible to a declaration of faith in what is central to Jewish belief: that there is One God who demands total obedience from the people. Furthermore, it sums up the very essence of the covenant relationship between God and the Jewish people. For example, the second part of the Shema declares the Jews’ acceptance of the commandments as well as undertaking to carry them out as evidence of their loyalty to God.
- In conclusion, some might say that the Ten Sayings were not created to provide an adequate summary of religious belief, but more a statement of essential beliefs. Their adequacy can be judged, according to this reasoning, in relation to what they point to in terms of further religious beliefs, and, more importantly, how they are used as a basis for these beliefs.

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

5. (a) **Explain how the practices that take place during the festival of Rosh Hashanah reflect Jewish beliefs.** [AO1 20]

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

- Rosh Hashanah ('head of the year') is the Jewish New Year Festival: the anniversary of the day when God created Adam and Eve.
- At Rosh Hashanah, Jews believe that God judges all people for their deeds during the previous year. It is a solemn time for repentance and atonement. A selichot service is held at the synagogue on the eve of Rosh Hashanah, encouraging self-examination and raising one's spiritual awareness. The 'Thirteen attributes of Mercy' are recited.
- As befits the Day of Judgement, white is worn representing being clean of sin. The bimah, ark, and lectern are also draped in white.
- The role of God as king is highlighted, with the machzor taking the place of the siddur with prayers that emphasise the sovereignty of God. The Amidah also has amendments including references to God's kingship.
- Jews bless each other on leaving the synagogue with the words 'May you be written down for a good year': these words refer to God's judgement. It is believed that God looks back at the past year and sets down the judgements for each person in the Book of Life which is finalised on Yom Kippur.
- The shofar is blown representing the different types of crying, and expressing the desire to be reunited with God.
- At home, round challot are eaten. Their shape represents a crown, thus reflecting the coronation of God as king of the world.
- The hope for a 'sweet new year' is exemplified by the challot being baked with raisins, and brushed with honey. Also apples dipped in honey are eaten at this time.
- A pomegranate (a new fruit) is eaten. Tradition has it that it contains 613 seeds, representing the 613 mitzvot. It also represents the wish that good deeds in the new year will be as many as the seeds.
- The tashlikh ceremony is a symbolic representation of the casting away of the sins of the previous year.

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

- (b) **‘Jewish festivals are the most effective way of reinforcing Jewish identity.’**

**Evaluate this view.**

**[AO2 30]**

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

- Jewish identity is more usually linked to lifestyle practices, i.e. the rituals and practices that occur on a daily or weekly basis, rather than the things that occur during festival celebrations. For example, the Orthodox practices of keeping the kosher food laws; wearing tefillin when praying; placing mezuzot on doorposts might be seen as a more effective way of reinforcing one’s Jewish identity.
- Nevertheless, it could be said that festivals are an effective way of reinforcing Jewish identity by virtue of the fact that they bring even those Jews who are usually non-observant, and who do not usually attend the synagogue on a regular basis, back to the synagogue on an annual basis (for example at Yom Kippur).
- The weekly celebratory meal at the festival of Shabbat is also synonymous with Jewish identity, and acts as a reinforcement of the commandment to desist from work, following the example set by God.
- Festivals, by their very nature allow Jews to meet with fellow believers, and thus to be reminded of the common themes that underpin Jewish identity. For example, the use of the machzor in place of the siddur during Rosh Hashanah and Yom Kippur, as well as the amendments to the Amidah at this time both emphasise the sovereignty of God, and act as a reminder to all Jews that they must not forget the things that God has done for them. The prayers also focus on the Torah and the Promised Land.
- Likewise, the recitation of the Kol Nidrei acts as a reminder of the times in history when Jews took great risks by living as Jews. The prayer acts as a review of Jewish history, and includes hope for the messianic future, an important theme which reinforces Jewish identity for those in attendance.
- It could be argued that what constitutes Jewish identity is, in itself, difficult to define, and that any discussion on this matter needs to take account of the diversity of definition within Judaism. Is Jewish identity defined by matrilineal descent; religious affiliation; membership of the community by conversion; or ethnic/national belonging? How can the effectiveness of Jewish festivals in reinforcing Jewish identity be judged satisfactorily when there is no commonly accepted definition?
- It might well be suggested that we should view the effectiveness of Jewish festivals in conjunction with all the other things that contribute towards Jewish identity. In defence of this, it can be clearly seen from studying festivals such as Pesach, Rosh Hashanah and Yom Kippur that they celebrate Jewish identity through reminding Jews of their relationship with God, and indirectly, or directly, with the covenants. This means, therefore, that Jewish festivals can be viewed as an effective means of reinforcing Jewish identity.

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