

GCE

Religious Studies

Unit **G579**: Judaism

Advanced Subsidiary GCE

Mark Scheme for June 2017

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All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
SEEN	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

MARK SCHEME:

Question	Indicative Content	Marks	Guidance
1 a	<p>Explain the importance of the mikveh for the Jewish community.</p> <p>Candidates might explain that the mikveh is a ritual bath used for immersion and that it has been used by both Jewish men and women to regain ritual purity, according to laws laid down in the Torah and halakhah. Candidates might explain that ritual immersion requires the individual to be totally submerged in a natural pool of water and that as the mikveh must be ‘a fountain of living water’, this can only be achieved in most synagogues via a purpose-built structure.</p> <p>Candidates might explain that the building of a mikveh is more vital to the spiritual continuity of the Jewish people than the building of a synagogue. They might explain that a congregation which does not possess its own mikveh does not have the status of a ‘community’. Candidates might also explain that for some Jews today the biblical injunctions concerning ritual purity are anachronistic and therefore there is no need for a mikveh (such as within the Progressive community).</p> <p>Candidates might distinguish between the obligatory and customary use of the mikveh in modern Jewish practice. They might explain, for example, that within Orthodox communities the use of the mikveh is obligatory for: married women after menstruation, for women before marriage and after childbirth, for male and female converts to Judaism, for cooking-utensils acquired from non-Jews etc. Candidates might explain that use of the mikveh is customary</p>	25	

	<p>for some Orthodox Jewish men before the Sabbath and annual festivals, and especially before Yom Kippur.</p> <p>Candidates might explain that within Progressive Judaism there is not such an emphasis on the existence of a mikveh in the community but that it may still be used for 'high holy days/events'. Candidates might explain some of the 'obligatory' actions that take place in the mikveh in order to explain how these actions are important for the Jewish community; a focus on theological themes such as purity, linking with tradition and following G-d given commandments may also be explained.</p>		
1 b	<p>'Men and women are not equal in Judaism.' Discuss.</p> <p>Candidates might argue that Orthodoxy has traditionally regarded men as head of the household and strengthen their argument by stating reasons for this such as the leading role men have in Shabbat worship. Candidates might argue that men have certain responsibilities including providing for and caring his family and fulfilling religious responsibilities</p> <p>Candidates might argue that Orthodoxy has traditionally maintained the woman's G-d-given role in the home as wife, mother and homemaker; however she has a dominant role in the upbringing and education of the children. Candidates might argue that women must keep all of the negative mitzvot but are exempt from the positive mitzvot which are bound to specific times and use this to argue that men and women are not equal. Candidates might argue that Progressive Judaism takes a different stance on men and women with regard to the home and work.</p> <p>Some candidates might argue that within Judaism differences in practice</p>	10	

	<p>between men and women simply reflect a difference in role and not inferiority. They might argue that contemporary trends must always be examined carefully in the light of halakhic principles. Some might argue that Jewish tradition does discriminate against women, not least e.g. by their exclusion from public ritual. They might argue that Jewish women should not feel themselves constrained by traditions which earlier generations of rabbis imposed upon the people, and for reasons which no longer have relevance.</p>		
2 a	<p>Explain the origins and observance of Sukkot.</p> <p>Candidates might state that the festival of Sukkot, sometimes known in English as Tabernacles, begins on Tishri 15, the fifth day after Yom Kippur. They may state that the word ‘sukkot’ means huts (some translations of the Tenakh use the word ‘booths’), and this festival is celebrated by building a hut or ‘sukkah’. They may state that the festival lasts for 7 days and is a festival rejoicing the end of 40 years of wandering in the desert. Sukkot is the last of the three pilgrimage festivals and like Passover and Shavu'ot, the festival has a historical and agricultural significance. Sukkot commemorates the forty-year period during which the Israelites were wandering in the desert, living in temporary shelters and it is also a harvest festival.</p> <p>Candidates may state that the origin of the festival is both historical and biblical; the festival is dictated in the Torah in the book of Leviticus <i>“You shall dwell in booths (sukkot) seven days, that your generation shall know I made the children of Israel to dwell in booths when I brought them out of the land of Egypt”</i> (Leviticus 23:42).</p> <p>Candidates may state that the Sukkot ritual practice is to take four types of plant material: an etrog (a citron fruit), a palm branch, a myrtle branch, and a willow branch, and rejoice with them by shaking them as is dictated in Leviticus 23: 39-40 <i>“Remember that this seven-day festival to the Lord—the</i></p>	25	

	<p><i>Festival of Shelters—begins on the fifteenth day of the appointed month, after you have harvested all the produce of the land. The first day and the eighth day of the festival will be days of complete rest. On the first day gather branches from magnificent trees—palm fronds, boughs from leafy trees, and willows that grow by the streams. Then celebrate with joy before the Lord your G-d for seven days.”</i></p> <p>Candidates may explain that people are to also build a sukkah; this must have at least two walls and part of a third wall. The roof must be made of plant materials but it must have been cut from a plant and through which those people inside the sukkah can see the sky. Candidates may state that the sukkah should be temporary and flimsy; Jewish law requires that the sukkah should be a person's principal residence for the festival. Candidates may state that being exposed to the sky reminds the people that there is only one real source of security and protection; G-d.</p> <p>Candidates may describe how the festival is celebrated in different denominations within Judaism or by Jews in different parts of the world.</p>		
2 b	<p>‘Sukkot is not an important festival for Judaism today.’ Discuss.</p> <p>Candidates might argue Sukkot, as a Pilgrim Festival, is important as it is commanded in scripture. Candidates may argue that the festival is an opportunity for families to come together in joyful celebration, to remember the power of G-d rescuing the people from Egypt, and provides an opportunity to reflect up G-d as eternal and omnibenevolent, omnipotent protector. They may argue that the ritual of the lulav, etrog and sukkah on Sukkot is important and focuses on the word of G-d commanded in Leviticus.</p> <p>Candidates may argue that the festival is a family celebration and a time for all</p>	10	

	<p>to come together to build the sukkah, take part in festivities for 7 days and focus on the bountiful harvest or food provided by G-d. Candidates might argue, on the other hand, that the festival is impractical in the modern world and for those living in less climate countries. They may argue that festival celebration lasting 7 days does not fit in with the modern day pressures of work and other commitments. They may argue that some people would be unable to build a sukkah due to their living arrangements or finances. They may argue that for some Jews only the 'big festivals' are followed. Candidates may argue that for some the festivals which 'fit in' with the working week or 'holiday' pattern of the country they are living in are those that are followed.</p>		
3a	<p>Explain the origins of the Tenakh either in traditional belief or in modern criticism.</p> <p>The specification outlines that knowledge of either traditional belief OR modern criticism is required to be studied not both. As such candidate answers will focus on one area only.</p> <p>If candidates approach the question focusing on traditional belief, they might begin their answer by explaining the meaning of the term Tenakh as an acronym of the three sections of the Hebrew Bible: Torah (Teaching), Nevi'im (Prophets) and Ketuvim (Writings). Candidates might explain that the Jewish scriptures depict Israelite religion from its beginnings to about the 2nd century BCE, and that included in the texts are examples of myth, history, prophecy, poetry, law, wisdom and liturgy. They might explain that the Torah consists of the five books of the Pentateuch, that the Prophets are divided into the Former and Latter Prophets, and that the Writings contain all the remaining works of the Tenakh.</p> <p>Candidates might explain that Moses is traditionally believed to have written</p>	25	<p><i>Candidates might make reference to Form Criticism or other forms of textual criticism; these are not mentioned within the specification but do form part of the specification content for G573 (Jewish Scriptures). As such, this can be credited but is not required for, or indicative content for, a higher level of response.</i></p>

	<p>the five books of the Pentateuch, copying the words exactly as they were given to him by G-d at Sinai, and that much of the contents of the Tenakh were compiled by the Men of the Great Assembly (c.450 BCE). They might explore in detail the historical dates and context of the books of the Tenakh and their origins.</p> <p>Alternatively, if candidates approach the question from the perspective of modern criticisms they might point to the work of those Biblical scholars who view the Pentateuch as a composite work, embodying at least four distinct written sources, and all of them later than Moses; that a group of writings known as the Prophets appears to have been recognised by the grandson of Ben Sira c.117 BCE; that the Writings were seemingly the last section of the Tenakh to be settled by the rabbis at Yavneh (Jamnia) c.100 CE.</p> <p>Candidates might offer dating of particular book(s) and explore the historical and scholarly background to them in order to explore the question in more detail. They may for example, look at a several prophetic writings and provide some explanation as to date and 'origins'; candidates might engage in a discussion of different types of criticism such as archaeological, literary, form, redaction, source and narrative criticism to explain theories of textual transmission and development.</p>		
3b	<p>Assess the extent to which the Torah can only be understood as divine revelation.</p> <p>Candidates might agree with the notion, perhaps arguing that the Torah is of the most importance because it was revealed directly by G-d to Moses, the</p>	10	

	<p>greatest of the prophets. They might argue that the Torah was and <i>still is</i> divine revelation as through this the will of G-d and G-d's covenant is revealed and know. Some candidates might argue that the material in the rest of the Tenakh is also divinely revealed, or at least divinely inspired and so, too, must be considered divine revelation.</p> <p>Some candidates might argue that the Torah is a composite work, rather than a divine revelation, and that the Jewish scriptures contain a rich diversity of tradition, reflecting different stages in the development of Judaism. They may draw upon different biblical exegesis and theory to support this.</p> <p>Candidates might argue that through the Torah, G-d directly reveals truths about his nature. They may argue that scripture can contain no errors - it is inerrant – and when Moses experienced the theophany (G-d revealing G-d's self) this was a supreme example of revelation. They may argue on the other hand, that the Torah is non Propositional revelation and that divine truths are revealed by study.</p>		
4a	<p>Explain the halakah in relation to money.</p> <p>This question falls within the 'halakah and mitzvot' section of the specification and is asking candidates to explore their learning on 'kashrut in relation to money'; as such, candidates may approach the answer with either depth or breadth by focusing on halakhah in more general terms and/or money, or focusing just on kashrut specifically in relation to money.</p> <p>Candidates may explain that kashrut is generally seen as being applied to food, however there are also specific rules which apply to the acquisition and use of money and how it is made 'fit for purpose'. Candidates may explore</p>	25	

	<p>and explain specific examples such as the giving of tzedakah; not wasting money, looking at the concerns of family as well as the community, and the need for proper dealing in relation to business ethics.</p> <p>Candidates may, for example, outline tzedakah; the religious obligation of action to do what is right and just, which are important parts of living a spiritual and ethical life. Candidates may outline that tzedakah is associated with Maimonides and his now famous Eight Levels of Giving. They may state that these have been arranged so that the first level is most preferable, and the eighth the least. Candidates may explaining how within Judaism ethical values are of key concern and that action is at the heart of the religious tradition. Tzedakah is more than charity and an obligation, it is part of the Jewish faith demanded by a covenant relationship with G-d.</p> <p>Candidates may explain the role of business and money as an example of halakhot in relation to money. For example, they may explore teachings such as the requirement of accurate weights and measures found in Leviticus (19:35-36) or the prohibition of monetary deception found in Leviticus 25:14 and expanded by The Talmud and later codes into specific laws prohibiting <i>ona'ah</i> or monetary deception. They may explain and discuss contemporary issues such as the treatment of workers or not wasting time/money and perhaps link this to Fairtrade to discuss modern applications of treatment of others, money and the word of business.</p>		
4b	<p>Assess the extent to which keeping kashrut is essential for the modern Jew.</p> <p>Candidates may argue that the strict observance of all aspects of kashrut, whilst essential for adherence to Jewish Law, needs to change to reflect changing times. They may argue that many of the laws of kashrut are outmoded, reflect the least important aspect of the Law, and are not essential</p>		

	<p>for the modern Jew.</p> <p>Candidates might argue that for many Jews adherence to kashrut in clothing and eating for example, are impractical and outdated and are laws which are unnecessary in the modern multi-cultural world. They may argue that some modern Jews may wish to show belief in G-d and worship of G-d in a more suitable way and modern way.</p> <p>Candidates may argue for the maintenance of, or disbandment of, different aspects of kashrut according to a perceived relative importance. Candidates might draw upon the fact that while some aspects of the Law could be deemed important even by a secular and modern society, kashrut is one aspect of the Law which, it could be argued, is contemporarily irrelevant and/or difficult or unnecessary to follow.</p> <p>On the other hand, candidates might argue that kashrut, as a Law of G-d, should not be questioned and that even in today's society adherence to this Law is a requirement of faith. They might argue that following kashrut ensures Jewish identity, a focus of G-d and a link to Judaism of the past.</p>		
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AS Levels of Response

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <p style="text-align: right;"><i>L1</i></p>
Communication: often unclear or disorganised; can be difficult to - understand; spelling, punctuation and grammar may be inadequate				
2	6–10	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms <p style="text-align: right;"><i>L2</i></p>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification <p style="text-align: right;"><i>L2</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material 	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <p style="text-align: right;"><i>L3</i></p>

		<ul style="list-style-type: none"> some accurate use of technical terms <p style="text-align: right;">L3</p>		
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
4	16–20	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p style="text-align: right;">L4</p>	7–8	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <p style="text-align: right;">L4</p>
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				
5	21–25	<p>A very good/excellent attempt to address the question showing understanding and engagement with the material</p> <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p style="text-align: right;">L5</p>	9–10	<p>A very good/excellent attempt to sustain an argument</p> <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <p style="text-align: right;">L5</p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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