

Examiners' Report
June 2019

GCSE Religious Studies 1RB0 2F

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Introduction

This paper consists of four questions: candidates must answer all questions on the paper. The detail of the assessment content is provided in the specification. Centres are to use this, rather than other published resources when planning the course content.

This paper was the second paper sat in this specification. The standard of answers was better than last year and candidates used knowledge from all areas of the specification to get marks; Pikuach Nefesh was referenced in questions about the mitzvot, Shekhinah and Maimonides were frequently written about. In general, the standard of Jewish knowledge on this paper was good.

However, where questions were about crime and punishment, or peace and conflict, candidates struggled more and often answers were vague. Candidates must link their knowledge of Judaism with the themes of the paper. Where this was done, the candidates scored highly.

Question 1 (a)

1(a) asked candidates to write three things which Abraham did as part of the covenant. There were a variety of answers, mostly correct, where candidates wrote about circumcision, being given land, Sarah becoming pregnant, the introduction of monotheism and more. There are a number of candidates who wrote about the sacrifice of Isaac as part of the covenant and this was not accepted. Some candidates were also confused by the Promised Land and Gan Eden.

1 (a) Outline **three** things Abraham did as part of the Covenant.

(3)

Abraham promised to circumcise all males within Judaism.
or well as this he become the father of all nations within
Judaism. finally god promised him the holy land Jerusalem
in return for following his orders.



This candidate is awarded 3 marks:

Abraham promised to circumcise all males (1)

He became the father of all nations (1)

God promised him the Holy Land (1)



Separate the sentences out by putting each point on a separate line.

1 (a) Outline **three** things Abraham did as part of the Covenant.

(3)

He was given promised a great nation if he loved
and followed God's ~~teachings~~ teachings.

He would be given the Holy Land if he exclusively worshipped God. He
had every male circumcised

He would be given the Holy Land if he exclusively worshipped God the
almighty



This candidate is awarded 3 marks:

He was promised a great nation (1)

He had every male circumcised (1)

He would be given the Holy Land (1)

Question 1 (b)

1(b) asked candidates to explain two ways the characteristics of the Almighty are shown in the Torah. The majority of candidates understood the demands of the question and most responses included the Almighty as Creator as seen in the Genesis account, and the Almighty as Law-Giver as seen on Mount Sinai. A few candidates wrote answers which were too vague, either not saying what the characteristic was, or not being specific about where in the Torah it was shown. These attracted fewer marks.

(b) Explain **two** ways the characteristics of the Almighty are shown in the Torah.

(4)

- In genesis 1 it shows the creation story which presents God creating the whole world and everything in it which shows his power ^(omnipotent) shown through the Torah which shows the ^{characteristics} of the Almighty.

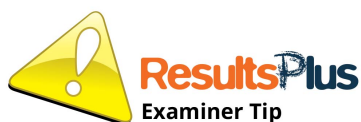
- In the 10 commandments it teaches about God being the only God which shows a characteristic of ^{the Almighty} ~~the one~~ of oneness and how God is the only one.



This candidate is awarded 4 marks:

The Genesis story presents God creating the world (1)
which shows his power (omnipotent) (1)

The 10 Commandments teaches about God being the only
God (1) which shows the characteristic of oneness (1)



Leave a line between point one and point two.

(b) Explain **two** ways the characteristics of the Almighty are shown in the Torah.

(4)

He is shown as a vengeful god when he curses Egypt with the ~~the~~ plagues because the pharaoh won't let his people go the Jews ~~to~~ leave slavery.

He is also shown as a Just God when he ~~promises~~ gives the promised land to Abraham and his followers in exchange for their worship and the covenant.



This candidate is awarded 4 marks.

This is an alternative answer but is no less accurate:

He is shown as a vengeful God (1) when he curses Egypt with the plagues (1)

He is seen as a Just God (1) when he gives the Promised Land to Abraham (1)

Question 1 (c)

1(c) asked candidates to explain two reasons why the Covenant at Sinai is important for Jews today. Most candidates were aware that the Covenant at Sinai is the Covenant with Moses, there were only a few who confused this with the Abrahamic Covenant. However, many candidates have not separated the actual Covenant from the escape from Egypt and therefore there were a number of candidates who did not get all the marks for this reason. The best answers used two different commandments - the commandment to believe in one God, and the commandment to not commit adultery, and explained why each of these is important for Jews today.

(c) Explain **two** reasons why the Covenant at Sinai is relevant for Jews today.

In your answer you must refer to a source of wisdom and authority.

(5)

The covenant at Sinai is important because it is where Moses received the 613 mitzvot which forms the basis of the Jewish religion. This gives Jewish people their identity which separates them from non-Jewish people.

Also, Moses was in the presence of God - "The mountain was covered in smoke and fire" (Deuteronomy) - when he received the Jewish laws. This shows the mitzvot come directly from God and so should be obeyed.



This candidate is awarded 5 marks:

It is where Moses received the 613 mitzvot (1) which forms the basis of the Jewish religion (1)

Moses was in the presence of God (1) 'the mountain was covered in smoke and fire' (1) This shows the laws come directly from God (1)

(c) Explain **two** reasons why the Covenant at Sinai is relevant for Jews today.

In your answer you must refer to a source of wisdom and authority.

(5)

-The covenant at Sinai is important as brings about the 613 mitzvot and 10 commandments all shown in the Torah. This presents a correct way for Jewish people to live their life, following correct teachings allowing them to live a good life, as commanded by God. People still follow these teachings today, showing its importance today.

-The covenant is also important today as the shekhinah is presented as present during the exchange between Moses and God - Exodus - "smoke" - presents the shekhinah. This shows its relevance as the shekhinah is very important to Jews, and also showing the importance of the mosaic covenant, showing why its relevant today.



This candidate is awarded 5 marks:

It brings the 613 mitzvot and the 10 Commandments (sowa) (1) This presents the correct way for Jews to live (1) People still follow the teaching today (1)

The Shekhinah is present (1) Exodus 'smoke' (1)

Question 1 (d)

1(d) asked candidates to evaluate whether all Jews should obey the mitzvot. There were a large variety of responses to this, where candidates wrote about the difference in belief over the authority of the Torah, Orthodox and Reform Jews, the sanctity of life and Pikuach Nefesh and the food laws. Many candidates were awarded top Level 2 marks for giving good arguments on both sides and writing a conclusion, however getting into Level 3 and appraising the arguments was less evident.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) "All Jews should obey the mitzvot."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to different Jewish points of view
- reach a justified conclusion.

Halakha Modern Jews

(15)

~~Some~~ Some Jews such as Orthodox Jews would agree with this statement as the 613 mitzvot are the laws given to Moses by God to spread to ~~the~~ all Jews, ~~after~~ ~~not~~ making the Oral Torah significant for all Jews as they were the exact words of God. This is supported by the idea that one of the 13 principles is to believe that the Torah a Jew has is the exact Torah given to Moses by God, making the idea that all Jews should obey the mitzvot significant, as the 13 principles are the basis of Jewish faith. This is a strong argument because it also helps to understand the idea of free will given by God to test our faith and follow the mitzvot even if there are no reasons behind them, however ~~it~~ ~~so~~ this argument can be considered vague as ~~the~~ Maimonides also created a book laws which can be followed.

Other Jews such as Liberal Jews would disagree with this statement as they believe only following the halakha, being laws that all must obey, is enough. Since, some mitzvot only specify towards women or

men or adults or children but the halakah does not, and so it is believed that by following the Halakah you are ~~to~~ obeying Jewish law. Another point is that Reform Jews would argue that the Torah and mitzvot should be interpreted for the modern world as some mitzvot are out-dated and would not make sense for modern society. This is a valid argument as keeping kosher is not always significant in modern society and could be ignored.

After considering the arguments for and against, it can be concluded that the strongest argument is the Liberal Jew argument and the weakest argument is the Orthodox Jew argument as ~~the Sabbath~~ work can be done on Sabbath day to save a life therefore all ~~to~~ Jews do not have to obey the mitzvot.



This candidate is awarded Level 3, 7 marks plus 3 marks for SPaG.

This candidate has done just enough to get into Level 3. There are some small attempts at appraisal in a response which is well thought out and well argued. They have said what the stronger reasons are and why, but these are not enough to get further up the level.



Appraise the arguments. Which are the most compelling?
Why is this?

*(d) "All Jews should obey the mitzvot."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to different Jewish points of view
- reach a justified conclusion.

(15)

Many Orthodox Jews would agree with this statement. They regard the mitzvot as something that regulates every part of Jewish life therefore it must be followed for example there are strict laws on how to eat, how to dress and how to cook. However some Reform/ Liberal Jews would regard this as a debatable argument. According to the Mosaic covenant, the Shekhinah was present when Moses received the 613 mitzvot however it is not clear if the Shekhinah is actually God. Therefore they do not think the mitzvot comes directly from God.

Orthodox Jews believe that God has set clear guidelines on the food laws ^{in the mitzvot}. Deuteronomy highlights how God has allowed Jews to eat the antelope, the ox, the chicken and the lamb ~~however has made meat such as~~ These are foods that are kosher. However Liberal/ Reform Jews

would find this a weak argument because there are some foods, which can be Treifah, that can actually save the a life. According to the Sanctity of Life, Jews must do whatever it takes to save a life even if it means going against the food laws which is one of the mitzvot.

Many ^{Reform/ Liberal} ~~Orthodox~~ Jews would argue that following all the 613 mitzvot is impossible. ~~Due~~ Due to social conditions changing, it is difficult to abide to all the mitzvot. However Orthodox Jews would regard this as a debatable argument because ~~these~~ the mitzvot is a way in which ~~the~~ Jews maintain their spiritual connection with God and hold a firm grip on their Jewish faith.

Overall the most convincing argument seems to be of society's changing conditions in which it is difficult to stay committed to every mitzvot. These laws were created years ago and therefore it does not take into account the world's current situation. ~~is~~



This candidate is awarded Level 3, 7 marks.

This candidate has made a really good attempt to appraise the arguments as they write them. This is an example of a response which is well written in structure, but the content they use is sometimes inaccurate and at other times weak. There is no argument within Reform Judaism that Shekhinah may not be the Almighty, rather that the Torah is divinely inspired rather than the word of God. Similarly, although the point about Pikuach Nefesh, saving a life being more important than the mitzvot, it is unlikely that a life will be saved by a foodstuff (unless they are starving, but this is not what they write). That said, there is enough for 7 marks.



Make sure you have a solid understanding of the knowledge. Without this, you cannot appraise or evaluate.

Question 2 (a)

2(a) asks candidates to outline three Jewish teachings about punishments. Most candidates wrote about retribution, reformation, protection and so on. A number wrote teachings, such as an eye for an eye. A small number of candidates wrote about sinning against the Almighty, and punishments that the Almighty would take against humans.

2 (a) Outline **three** Jewish teachings about punishment.

(3)

One Jewish teaching about punishment is that it should be ^{Severity} parallel to the crime committed. Another Jewish teaching about punishment is that ~~criminals~~ criminals should always have the right to a fair trial. ~~with~~ Another Jewish teaching about punishment is that it should be for the purpose of re-introducing people back into the community as a reformed and forgiven person.



This candidate has been awarded 3 marks:

It should be parallel to the crime committed (1)

Criminals should have the right to a fair trial (1)

It should be for the purpose of reintroducing people back into the community (1)

2 (a) Outline **three** Jewish teachings about punishment.

(3)

- Punishment shows that the perpetrator is receiving their recompense

- Punishment means that the perpetrator is no longer a threat to society

- Punishment preserves the weak from the strong.

- Punishment ensures that justice reigns in



This candidate is awarded 3 marks:

It means the perpetrator is no longer a threat (1)

Punishment preserves the weak from the strong (1)

Punishment ensures justice reigns (1)

Question 2 (b)

2(b) asks candidates for two Jewish attitudes to the death penalty. There are only really two attitudes - that it is ok to sentence people to death, and that it is not ok to sentence people to death. In order to get the 4 marks available, candidates needed to give a Jewish reason for supporting the death penalty and a Jewish reason for not supporting the death penalty. The most common answers given were the teaching of an eye for an eye compared to the belief in the sanctity of life.

(b) Explain **two** Jewish attitudes to the death penalty.

(4)

They believe death penalty is wrong as life is God's creation 'God the creator' hence why it should be valued however as they also believe that if one commits such a crime he should be punished on the same level 'TOOTH FOR TOOTH' and a 'Eye for an Eye' means ^{life sentence or} ~~murder for death penalty~~ death penalty for murder.



This candidate is awarded 4 marks:

They believe the death penalty is wrong (1) as life is God's creation (1)

Someone should be punished the same level as the crime (1) Tooth for a tooth, eye for an eye (1)



A quote works well as development.

501000 011120 .
(b) Explain **two** Jewish attitudes to the death penalty.

sen out 2 marks .

Some

(4)

Jews believe that the death penalty can be okay in case of extremely violent crimes, this is to protect the weak from the strong.

Other Jews believe that 'thou shalt not kill' (Exodus) is too important of a commandment not to obey, killing ^{someone} would be 'playing God' which is wrong.



This candidate is awarded 4 marks:

Some Jews believe the death penalty is ok (1) to protect the weak from the strong (1)

Other Jews believe 'thou shalt not kill' (1) Killing would be playing God which is wrong (1)

Question 2 (c)

2(c) asked candidates about Jewish teachings about suffering. Many candidates used the account of Job and wrote full answers. Some candidates misunderstood this and wrote about making criminals suffer, many of which could not get marks as they did not answer the question.

(c) Explain **two** Jewish teachings about suffering.

In your answer you must refer to a source of wisdom and authority.

(5)

Jews believe people should ^{not} question God's choice of putting suffering onto this world as humans have limited knowledge whilst God is omniscient as he does know why he did it.

This is supported by the Book of Job, as Job did not question God's action for putting suffering ^{on} to him.

Another teaching is that suffering is caused by humans misuse of their free will, so God must not be judged.



This candidate is awarded 5 marks:

Jews believe people should not question God about suffering (1) as he is omniscient and knows why (1) supported by the book of Job (1)

Suffering is caused by humans (1) so God must not be judged (1)



Candidates need to be aware of all the bullet points in the specification. This way, they will know what the question refers to.

(c) Explain **two** Jewish teachings about suffering.

In your answer you must refer to a source of wisdom and authority.

(5)

Jews believe that suffering is a result of Jews misusing their free will as 'God made man in his own image' and therefore there will be suffering. Also, psalms states that ^{happiness} ~~well~~ and suffering go hand in hand and one cannot seek happiness without having any suffering, therefore they believe suffering is a part of life.

Also, Jews believe that God has given them suffering and shouldn't worry about it as we humans cannot understand God's intention, and shouldn't question them as God is a divine being. This is demonstrated in the book of Job that states 'shall we not accept good from God and not ~~not~~ trouble?'



This candidate is awarded 5 marks.

This is a muddled answer but the marks were given as follows:

Psalms states that happiness and suffering go hand in hand (1) therefore suffering is a part of life (1)

God has given suffering (1) we cannot know his intention (1) demonstrated in the book of Job (1)

Question 2 (d)

2(d) asked candidates to evaluate whether forgiveness should always be given. This was a wide question which elicited many different responses, some of which were really well argued. However, a number of candidates misunderstood forgiveness to mean that no punishment would be given and therefore their answers were weaker, as they were not evaluating. The best answers brought in Rosh Hashanah and Yom Kippur, and compared it with the teaching that only the victim can forgive, and therefore some crimes are unforgiveable.

(d) "Forgiveness must always be given."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(12)

Jews believe that God is a God who forgives as is taught in the Tora in 2 Chronicles where it is said that God 'will hear from heaven and will forgive their sins'. This shows that forgiveness should always be given because God himself is forgiving and Jews should follow in his example. This would be a strong argument for all Jews because the Almighty is the most important figure in Judaism so they would see his ways to be the ideal way in which to lead their lives. Also, the Tora teaches that God's ways are perfect and just, emphasising that leaders living by his example is the ideal life for a Jew. However, some have expressed ideas that the qualities of God are not qualities of humanity which could suggest that humanity cannot always be able to forgive. These ideas are a minority view based on the idea in Genesis 1 that humanity was made 'in the image of God' which shows that humanity could have some of the qualities that God does and so could forgive,

which most Jews are in agreement with.

Also, the importance of forgiveness is shown at Rosh Hashanah which is the festival celebrating forgiveness where Jews apologise to those they have wronged and forgive those who have wronged them. This in turn allows them to ask for forgiveness from God. This highlights the importance of forgiveness as it is something shared by Jews as a community and therefore brings them together and strengthens their faith. Some could argue that forgiveness from God is not important but Jews also believe that it is righteous to forgive others and leads to divine reward.

In conclusion, forgiveness should always be given as a means to follow God's example and be righteous.



This candidate is awarded 7 marks.

This is a really good answer. They have grappled with the ideas, and have given two sides and made some attempt to appraise when they make the point that God's qualities are not necessarily humanities qualities. It can only get 7 marks however, as the rest of it is knowledge and analysis, rather than appraisal and evaluation, and the conclusion is just a statement of what they think.

Rosh atonement

(d) "Forgiveness must always be given."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(12)

Some Jews would agree with the statement because in the 10 days of Rosh Hashanah and Yom Kippur Jews have to seek out to those who they have wronged and asked for forgiveness. ~~This and they do~~ This is a plausible argument as God ~~is~~ forgives those who turns to him in true repentance. This means Jews also a duty to forgive others as well as ask for forgiveness themselves. This can be a problematic argument as ^{it} depending on what is being asked to forgive as if someone ~~caused~~ murdered a person's family, it would be harder to reconcile with the murderer suggesting that it shouldn't always be given.

Other Jews will disagree with the statement too as Judaism is based on justice ~~above~~ and so if you forgive a murderer ~~or a~~ too easily, there's no justice being done to the victim. This is an important argument because in order to the justice to be done, Jews believe that the criminal should be punished proportionate to the crime so which is not considered as forgiveness. However ~~+~~ this can also be

an ineffective argument because ~~to Jews are + the~~ the Rabbi also say to Reconcil who those who have wronged you ~~an~~ to maintain peace and peace is ^a vital in teaching in Judaism. This means that forgiveness is ^a key element and so should be always given.

In evaluating the statement the argument of rosh hashanah and Yom Kippur is the strong argument because in those holy day ~~the~~ ^{Jews} can make things better with their enemies as 'God forsakes the evil ones.' The weaker argument is argument about punishment ~~as~~ because not always punishments are a good form ~~of~~ to deter criminals as ~~it can be~~ no court system can be right. This means forgiveness should be given, especially if the criminal is truly sorry of his wrong doings.



This candidate is awarded 7 marks.

This is a candidate who has learned to say phrases such as 'this is a plausible argument because' but who then just either adds another argument, or gives the other side. This is not appraisal. The argument about punishment does not really work either, until the conclusion. The conclusion is what takes this to Level 3, as there is an attempt to both evaluate, and to appraise in the last sentence.



Structures often hinder candidates who write prescribed phrases rather than answering the question.

Question 3 (a)

3(a) asks candidates to outline three objects found in a synagogue. A distinction between what was considered an object and what was considered a feature was not made so candidates were awarded marks for both. For example, the Yad was acceptable but also the Bimah.

3 (a) Outline **three** objects found in a synagogue.

(3)

One object is the ~~menorah~~ menorah.

Another object is the star of David.

~~Another~~ Another object is the ~~Yad~~ Torah.



This candidate is awarded 3 marks:

One object is the menorah (1)

Another is the Star of David (1)

Another object is the Torah (1)

3 (a) Outline **three** objects found in a synagogue.

(3)

~~Torah~~ - The Torah is found in the ark, within the synagogue.
Yad - The Yad is found in the synagogue, this is what Jews use
to follow the Hebrew written on the Torah.
The ten commandments can be found on a ^{slab} ~~slab~~ on
the wall of the synagogue.



This candidate is awarded 3 marks:

The Torah is found in the synagogue (1)

The yad is found in the synagogue (1)

The Ten Commandments are found in the synagogue (1)

Question 3 (b)

3(b) asked candidates to explain two features of a Jewish wedding ceremony. The best answers included the Huppah, the breaking of the glass and the blessings. Most candidates got the marks for this question. There are so many different traditions within Jewish weddings and many more liberal ceremonies have adapted traditions to make them equal for men and women, and for weddings between same sex couples. Care was taken to check if a candidate wrote something which is not a mainstream tradition.

(b) Explain **two** features of a Jewish marriage ceremony.

(4)

In a Jewish marriage ceremony the rabbi will read 7 blessings over a glass of wine. This shows that the couple are being given God's blessing and everyone else's love and support at the ceremony.

After this the bride and the groom stamp on the glass that the wine was in. This was done to remember the destruction of the temple.



This candidate is awarded 4 marks:

The Rabbi reads the blessings (1) showing they have God's blessing (1)

They stamp on the glass (1) to remember the destruction of the Temple (1)

(b) Explain **two** features of a Jewish marriage ceremony.

(4)

- Stamping of a wine glass will take place to represent the destruction of the temple in Jerusalem. Both wife and husband will take part in this stamping.

- Rite: A ring is given from the groom to the bride and he says his vows which is to express his love and show their union as a couple.



This candidate is awarded 4 marks:

Stamping on the glass will take place (1) to represent the destruction of the Temple (1)

A ring is given (1) to express his love (1)

Question 3 (c)

3(c) asked candidates to explain two purposes of the food laws in Judaism. The best answers wrote about obedience to the Almighty, about remembering the Covenant with Moses and about unity with the Jewish people. A number of candidates did not understand the word purpose, and wrote out the food laws. Many candidates tried to get a source of wisdom and authority in, but often these were tagged on rather than being part of their answer.

(c) Explain **two** purposes of the food laws in Judaism.

In your answer you must refer to a source of wisdom and authority.

(5)

The food laws are part of the Mitzvot. Although they don't have any moral importance, they show that the Jewish people should obey God's laws even if they ~~can't~~ ^{don't} understand the meaning of them. ~~Therefore~~ Jews should ~~to~~ ^{eat} only kosher meat, ~~for example~~ for example.

Also Jews ~~don't~~ don't ~~eat~~ eat animals ~~with~~ with hooves or sea animals. This is because God sees ~~these~~ these animals as impure and so the Jewish laws forbid from eating these animals. This is so Jewish people don't become impure.



This candidate is awarded 4 marks:

They are part of the mitzvot (1) They show that Jewish people should obey God's laws (1)

God sees some animals as impure (1) so Jews don't eat them so they don't become impure (1)

(c) Explain **two** purposes of the food laws in Judaism.

In your answer you must refer to a source of wisdom and authority.

(5)

The food laws in Judaism stop Jews from eating things the Almighty sees as wrong for example "eating kid with the milk of its mother".

This refers to a rule given to the Jews about not eating meat and dairy.

Secondly, the food laws show commitment to Judaism as following them shows dedication and commitment to God and the rules that the Almighty gives to the people of Judaism.



This candidate is awarded 5 marks:

The food laws stop Jews from eating things the Almighty sees as wrong (1) for example eating kid with the milk of its mother (1) which refers to not eating meat and dairy together (1)

It shows commitment to Judaism (1) to the rules the Almighty gave to the Jewish people (1)



The source of wisdom and authority needs to refer to the point being made.

Question 3 (d)

3(d) asked candidates to evaluate whether observing Yom Kippur is the most important thing a Jew can do. The majority of candidates knew about Yom Kippur and made some good points, about it being a time when some non-observant Jews also observe the fast, it is a time to re-evaluate, to rebuild the relationship with God and so on. This was often compared to other festivals, such as Shabbat being more important as it is weekly. Some candidates compared it to Brit Milah or Bar Mitzvah and these were less well answered as there is not really an argument there, so it became too contrived.

*d) "Observing Yom Kippur is the most important thing a Jew can do."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to different Jewish points of view
- reach a justified conclusion.

(15)

Some Jews would agree, this is because Yom Kippur is the day of atonement where Jews seek forgiveness and forgive others in order to be forgiven themselves, so they can have a full reconciled relationship with God and become his chosen people. This is supported by teachings of "seek peace and pursue it", this alludes how Jews should atone in order to be God's chosen people. This is a strong argument as it follows basis of Judaism which is peace, and helps Jews feel fresh with God. However it's a weak argument because it doesn't involve other days of the year where Jews just go on to sin again and cause conflict.

Other Jews would disagree ^{this is} because they believe ~~it~~ is the most

important thing a Jew could do is following Shabbat and keeping it holy. This is supported by one of the ten commandments (decatalogue) which are to keep the shabbath day Holy. By doing this Jews are obeying the mitzvah as God also rested on the seventh day after he worked 6 ~~days~~ ^{days}. This is a strong arguement because it obeys God every week, not just once a year. Also it helps them to get in right terms with God. However its a weak arguement because ~~it~~ some may say ~~the~~ the mitzvot arent Gods direct words, so do not need to be followed.

In conclusion the stronger arguement is that Shabbath is the most important thing a Jew can take part in as its a mitzvot and God himself also rested, so Jews show God respect by obeying him. The weakest arguement is to observe Yom Kippour as it only seeks peace for one day and isnt pursuing it. So overall ~~the~~ ^{the} Jews most important thing for Jews is Shabbath. (Total for Question 3 = 27 marks)



This candidate is awarded Level 2, 6 marks plus 3 marks for SPaG.

This candidate is making an attempt to appraise by saying what they believe the weak and strong arguments are but they are just giving other reasons rather than appraising the ones they have used. The only appraisal comes in their second page, where they say it is weak because some do not believe the mitzvot are the word of the Almighty, but this would also be the case for Yom Kippur so unfortunately it does not work. It is, however, a good for and against with a conclusion where they have attempted to evaluate; so it is awarded the top of Level 2.

* (d) "Observing Yom Kippur is the most important thing a Jew can do."

Evaluate this statement ^{→ fasting, day of atonement} considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to different Jewish points of view
- reach a justified conclusion.

(15)

Jews believe that observing the Yom Kippur fast is important as they believe that it is the day of atonement where Jews ask for forgiveness on those days and fast as well as worship to ensure that their sins are forgiven. Jews believe that observing Yom Kippur is important as atoning for your sins allows your relationship to strengthen with God and you also ensure forgiveness from God and receiving the reward of going to heaven as a result. Also, Jews believe that fasting on this day ensures that the rest of your year will be sin free and that you will continue your life with a good Jew.

However, some Christians believe that a specific day or festival ^{dedicated} to atone for your sins isn't necessary. ^{they believe that} as ^{a good} Jews should ask for forgiveness straight away if a ill deed or crime has been committed. Therefore they believe that observing Shabbat, or other festival, or rituals or ceremonies is the most important thing a Jew can do. This is because Shabbat was ordained by

God as he has had rested on the 7th day according to genesis, therefore Jews should observe this correctly to ensure that they are God's Jews and also following the rules of God.

Due to this, it seems that a strong and reasonable decision is to be for and appraisal of this statement because it ensures to Jews that they will be forgiven by God and atone their sins to go to heaven. ~~and therefore~~ However this can be criticised by other Jews that believe that the festival and ceremonies are important, and that observing a fast isn't necessary as it can raise possible health issues that can be fatal and forgiving your sins can be achieved anywhere and at anytime when praying to God.



This candidate is awarded Level 2, 6 marks plus 3 marks for SPaG.

This is a knowledgeable answer, a really good for and against with a conclusion. They have made an attempt at analysis but there is no appraisal and their evaluation at the end is weakened by bringing in a point about possible health concerns from fasting, which is not explained and therefore shows a lack of understanding about the fast itself.



Although the marks for (d) questions are AO2 marks, candidates need to have a solid understanding of the issues to be able to analyse, appraise and evaluate.

Question 4 (a)

4(a) asked candidates to outline three Jewish attitudes to peace. Most candidates wrote about the messianic age, about the Jewish wish for peace in the world and the Almighty is a God of peace.

4 (a) Outline **three** Jewish attitudes towards peace.

(3)

True

Peace will come in the messianic age as people will be united by the Messiah.

Peace is needed in order for society and community to function and for Jewish people to follow the faith without disturbance.

Peace is the main teaching of the Almighty as He will be united towards.



This candidate is awarded 3 marks:

True peace will come in the messianic age (1)

Peace is needed for society to function (1)

Peace is the main teaching of the Almighty (1)

4 (a) Outline **three** Jewish attitudes towards peace.

(3)

They believe one day the messiah will come to bring peace on Earth. They believe humans should constantly be working towards peace. They believe that the Almighty is a God of peace.



This candidate is awarded 3 marks:

The Messiah will come and bring peace (1)

Humans should be constantly working towards peace (1)

The Almighty is a God of peace (1)



Writing each point on a separate line helps the examiner.

Question 4 (b)

4(b) asked candidates to explain two Jewish beliefs about Holy War. This was not answered well by a significant number of candidates who did not distinguish between Holy War and Just War and wrote a mixture of the two, or who did not recognise Holy War at all. Those candidates who responded well used stories from the Tenakh to support their answers.

(b) Explain two Jewish beliefs about Holy War. ^{religion} ^{milchemet mitzvah}
self-defence (4)

One Jewish belief about Holy War is that it's a war of religion which is fought for self-defence to help their country. This is important as King David himself fought in Holy Wars to establish kingdom in Israel. The second Jewish belief about Holy War is that it's a war that God commanded which is known as 'Milchemet mitzvah' therefore it must be fought for all Jews as it's not optional (milchemet reshuy). This is also further supported as "my country is the world and my religion is to do good."



It is a war of religion (1) King David fought in Holy Wars to establish kingdom in Israel (1)

It is a war God commanded (1) Milchemet Mitzvot (1)

(b) Explain **two** Jewish beliefs about Holy War.

- Commanded (4)
- A holy war must be ~~accepted~~ ^{Commanded} by God to achieve a religious goal such as how Jews must control Israel their promised Land ~~and~~ ^{and} ~~achieve~~ ^{achieve} a spiritual goal
 - Holy war are a milchemet mitzvah to the Jewish people and must take part in them for their religion and their goals



This candidate is awarded 4 marks:

A Holy War must be commanded by God (1) to achieve a religious goal such as Israel (1)

Holy War is a milchemet mitzvot (1) They must take part (1)

Question 4 (c)

4(c) asked candidates to explain two Jewish attitudes to Just War Theory. Again, there were many candidates who confused Just War with Holy War and wrote a mix of the two. These were answered better than the previous question but a number of candidates struggled with anything specific, and answers were often vague. The best answers used elements of Just War Theory and explained why Jewish people might agree or disagree with them.

(c) Explain **two** Jewish attitudes to the Just War theory.

In your answer you must refer to a source of wisdom and authority.

(5)

A Jewish person ~~can~~ should not go to war unless it is a just or holy war as it is destroying God's life and world and going against the sanctity of life and the ten commandments 'Thou shalt not murder' (Exodus) A just war is okay for Jews to fight in as it will have righteous causes, helping those in self defence, a war that they have not declared. It should also only be a last resort.



This candidate is awarded 5 marks:

A Jewish person should not agree as it is destroying the world (1) going against the sanctity of life (1) and 'thou shalt not kill' (1)

It is ok if there are righteous causes (1) such as helping those in self-defence (1)

(c) Explain **two** Jewish attitudes to the Just War theory.

In your answer you must refer to a source of wisdom and authority.

(5)

Some Jews are pacifists which means they do not support or take part in violence. As the everlasting goal for Jews is peace, war goes against this and also goes against 'thou shalt not kill' (Exodus²⁰) which is one of the ten commandments.

Other Jews believe that as there are many accounts of the Almighty being in wars, it makes it okay for humans so long as a religious leader has condoned it and all other solutions had been tried.



This candidate is awarded 5 marks:

Some Jews are pacifists (1) they do not support violence (1)
it goes against 'thou shalt not kill' (1)

Other Jews believe it is ok (1) as long as other solutions
have been tried (1)

Question 4 (d)

4(d) asked candidates to evaluate whether or not Jews should be pacifists. This was answered really well by a large number of candidates who brought in teachings from the Tenakh as well as historical points such as the Holocaust to support the points they were making.

(d) "Jews should be pacifists."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(12)

Most Jews such as Orthodox Jews would agree with this statement as they oppose war. This is because God says "love your neighbour" so being a pacifist means war is going against God will and command of loving one another even your enemy. In addition war is the last resort which Jews should come across so they should bring peace and not fight in wars which have no real, strong purpose or meaning behind it. This is a persuasive argument because ~~because~~ being a pacifist keeps God's word of not hurting his creations as they all belong to him. However this is problematic as ~~some~~ Jews are only allowed to fight in Milenchannt Mitzrot; God's command to fight in the war. Therefore not all Jews should be pacifists.

Most liberal / reform Jews would disagree with this statement because of the experience of the 'holocaust' which is an important event where many Jews died so they should fight in Holy Wars as well as Just Wars. In addition Jews believe God had sent his descendant Joshua to fight in Holy Wars as it was God's command, therefore fighting in wars are not forbidden. Also in the Tenach it says "restore peace and seek justice" so Jews should do everything "all just" so everyone has a right about war. However this is a problematic argument as some Jews fight in wars but do not know if it is a command from God. Therefore they are destroying God's creations.

~~Therefore~~ In Conclusion, the liberal / reform argument for being against pacifism is stronger because if ~~Jam~~ all Jews did not fight it will never restore justice. Whereas the weakest argument is the orthodox view as they must fight in Holy Wars. Therefore not all Jews should be pacifists. (Total for Question 4 = 24 marks)



This candidate is awarded Level 3, 7 marks.

There is some attempt at appraisal here - they point out that being a pacifist is needed to avoid hurting God's creations but then point out that milchemet mitzvot seems to suggest that war is sometimes required by God. The point is made that without fighting in wars, justice cannot be restored. This is a good example of a candidate who has really attempted to answer the question, although their arguments are, in the main, not strong arguments.

(d) "Jews should be pacifists."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(12)

Some Jews would agree with this, this is because they believe Jews should always seek peace and violence doesn't allow peace and its only unjust, when God commands Jews to be just. Deuteronomy teaches how God loves ~~just~~ people who are just and faithful. This shows how Jews being like pacifists can be seen as perfect because both promote peace. ^{It also gives saves risking innocent lives} This is a strong argument because it encourages peace and people to be non-violent[^], ^{and God says not to endanger your neighbours life.} which follows Gods ^{and it preserves life (Pikuach Netesh)} mitzvot[^]. However this is a weak argument because sometimes the only way to do justice is to cause violence by killing others, due to just reasons ~~and it also~~

Other Jews would disagree, this is because they believe ^{sometimes only} through violence such as war, peace can be obtained.

So ~~the~~ wars should be fought in order to bring peace for the large scale of people who are in danger. This is supported by the idea of ^{Pikuach} ~~Nefesh~~ doing the most loving thing to preserve life, and ~~by~~ preserving life means it's important even if you have to take others' life, so Jews should fight in order to preserve life on their side, who they think are correct and deserve to live. This is a strong argument because religion is a main cause in wars, so ~~to~~ back their God, they need to fight. It's a weak argument because ~~only~~ ~~it~~ endangers innocent life and causes death and only God can ~~decide~~ decide when someone dies, so it can be seen as ~~blasphemy~~ blasphemy.

In conclusion the stronger point is that Jews should be pacifists as it seeks peace and gives God control, which shows him respect, so Jews can be his chosen people. The weaker point is to seek fights as it endangers life and only God can kill or ^(Total for Question 4 = 24 marks) give life. Overall Jews ^{should be} ~~pacifists~~ pacifists.



This candidate is awarded Level 3, 7 marks.

This is a response where the candidate has tried to appraise some of the arguments but they have not really explained them. The first point about justice is where it gets into Level 3, i.e. that Jews must always aim for justice but that sometimes that may require fighting for it. They also include Pikuach Nefesh but this is not fully explained as to how this answers the question about pacifism. The conclusion repeats their points.

Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- Do not attach extra sheets to your examination paper, write within the scannable pages using the blank spaces provided.
- When answering the (a) items use three separate, full sentences.
- The source of wisdom offered to support answers in (c) items must be relevant to the question and support the reason given.
- The (d) items ask for evaluation, after considering the evidence. Higher marks are achieved if the evidence/reasons given, is/are 'considered' or appraised for their value as an argument as part of deciding the evaluation.
- On (d) items the bullet points indicate the viewpoints that will be credited in the answer.
- Candidates should read the questions carefully, and answer the question asked fully.

Grade Boundaries

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