

Examiners' Report

June 2019

GCSE Religious Studies 1RB0 1F

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Introduction

GCSE (9-1) Religious Studies

Religious Studies B: Area of Study 1, Religion and Ethics – Option 1F Judaism

This paper consists of four questions: students 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 knowledge on this paper is good.

Where candidates did less well overall was in the extended writing. There was a clear attempt from some candidates this year to really appraise the arguments and this was encouraging. Other candidates had excellent levels of knowledge but did not answer the question, rather they gave a more formal for and against of Jewish teachings with a conclusion.

In some questions, marks are given for correct spelling and grammar, indicated by SPaG.

Question 1 (a)

1(a) asks candidates to outline three characteristics of the Almighty. They did not need to explain what the characteristics meant, or where they are in the Torah. The majority of candidates were awarded the marks for this question.

1 (a) Outline **three** characteristics of the Almighty.

(3)

- God as One is that there is only one God and no other gods
- God as Creator is that God created the universe and ~~everything~~ ^{everything} in it
- God as Law-Giver is that God gave the 613 mitzvot to Moses on Mount Sinai containing laws on all aspects of Jewish life



ResultsPlus
Examiner Comments

This candidate wrote more than is necessary and was awarded all 3 marks.

God is One (1)

God is Creator (1)

God is Law-Giver (1)



ResultsPlus
Examiner Tip

The specification uses the word Almighty, however candidates may use God

- The almighty is omnipotent meaning has power over everything and everyone
- The almighty is omnibenevolent meaning he is all loving.
- The almighty is ~~all knowing~~ ^{a judge one} ~~all seeing~~ and we should ~~follow only him~~ ^{follow only him} ~~do good deeds and follow~~



ResultsPlus
Examiner Comments

This candidate is awarded 3 marks

The Almighty is omnipotent (1)

The Almighty is omnibenevolent (1)

The Almighty is One (1)

Question 1 (b)

1(b) asks candidates to explain two ways that belief in life after death may be important for Jews today.

Most candidates knew about life after death in Judaism and there were very few who did not get any marks. Some candidates, however, wrote everything they know about life after death in Judaism without answering the question. There were a variety of different ways this was answered by other candidates and these were awarded marks as appropriate.

(b) Explain **two** ways that belief in life after death may be important for Jews today.

(4)

Belief in life after death reassures Jews that God is omnibenevolent. As he is all-loving, he rewards good following his commandments and is fair - does not just punish.

It also provides Jews with a reason to act good in life. Although they do not use it as an important ^{motivation,} ~~decision~~, a choice of Gan Eden against ^{hell} ~~hell~~ for example reminds them there are consequences for their actions.



ResultsPlus
Examiner Comments

This candidate is awarded 4 marks.

It reassures Jews that God is omnibenevolent (1) as he rewards following his commandments (1)

It gives them a reason to behave (1) it reminds them that there are consequences for their actions (1)



ResultsPlus
Examiner Tip

Candidates should read the question carefully.

One reason why life after death may be important for Jews is because it may be a reward for the life that Jews may have dedicated to God through following the mitzvot and 10 commandments. 'Gan Eden' or the garden of Eden is what Jews believe to be their heaven, they also may follow Jewish rules to make sure they don't go to Gehenna - Jewish hell. Another reason it may be important to Jews is it shows the promise of the Messiah. Orthodox Jews believe that they will be ~~resurrected~~ resurrected when the world ends to live in the 'Messianic land' of peace. ~~So~~ This proves to Jews that they should believe everything the Torah teaches/ the words of God.



ResultsPlus
Examiner Comments

This candidate has been awarded 4 marks

It is a reward for a life dedicated to God (1) through following the mitzvot (1)

It shows the promise of the Messiah (1) Orthodox Jews believe they will be resurrected when the world ends (1)



ResultsPlus
Examiner Tip

It is not necessary to write a lot for b) and c) questions. Both these examples got the same marks.

Question 1 (c)

1c) asks candidates to explain two ways the Covenant with Abraham is important for Jews today. Where candidates did well here, they wrote about tradition and Brit Milah, about the Promised Land and about monotheism. A few candidates got the covenants mixed up.

Few candidates managed to get all 5 marks here.

(c) Explain **two** ways the Covenant with Abraham is important for Jews today.

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

(5)

One way that the covenant with Abraham is important for Jews today is because it is the start of the monotheistic views of the religion showing that there is One god which is still believed today.

Another way its important is because its where God promised Abraham and the Jews the promised land of Israel. 'you will reach the promised land' is stated in Jewish scriptures showing that agreement between God and ~~Abraham~~ Abraham. This was marked (and still is marked today) by the act of circumcision of Jewish boys.



This candidate is awarded 4 marks

It is the start of monotheism (1) showing that there is one God (1)

God promised Abraham the Promised Land (1) showing an agreement between God and the Jews marked by circumcision (1)



A source of wisdom and authority does not have to be a quotation. Candidates can refer to a story from the Tenakh, or a teaching by Maimonides, for example, without quoting it word for word.

In the covenant with Abraham he promised to circumcise every Jewish born male on the eighth day after birth as a sign of the covenant because ~~God~~ God said it was an "everlasting covenant" Genesis, with him, Abraham and all his descendants for generations to come.

It marks the beginning of Judaism as a monotheistic religion which set them apart from other tribes at the time.



This candidate has been awarded 5 marks

Abraham promised to circumcise every Jewish born male (1) God said it was an everlasting covenant (1) all his descendants for generations to come (1) (This is a developed reason and is based on the account in Genesis. Any of these can be the source of wisdom.)

It marks the beginning of Judaism (1) which set them apart from other tribes (1)

Question 1 (d)

1d) asked candidates to consider two Jewish views on whether belief in the sanctity of life was more difficult in the modern world. There were some great answers where candidates considered advances in medical care and keeping people alive longer, transplant surgery and what that means for the sanctity of life, abortion and whose life in that case is considered sacred. Many wrote about Pikuach Nefesh.

The majority of candidates made a good attempt at this question.

*(d) "Believing in the sanctity of life is difficult in the modern world."

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)

The belief in the sanctity of life is the belief that human life is a precious and sacred gift from God and only God has the right to give and take life. For Jews human life is even more precious as they were created in 'the image of God' showing how important they are.

For many Jews this belief is quite easy to follow as it shows how much God loves his creation. ~~Jews have~~ Through believing in the sanctity of life it may affect their beliefs on abortion, as removing a life would ultimately be playing God, and so for most Jews they would try to avoid abortion unless there is an extreme circumstance. For example in Judaism, abortion is accepted if the mother's life is in serious danger as the mother's life takes precedence over the foetus'.

Also, due to Euthanasia, many Jews oppose it as again it is against the core of this belief. With many aspects to modern day life such as using contraception also, as this prevents life which only God has the right to give and take.

However, for Liberal and Reform Jews, many situations in which this belief comes in, they prefer to use the more compassionate option and believe that being created in the 'image of God,' gives humans the autonomy to make their own decisions.

In conclusion, I ~~disagree~~^{disagree} agree with the statement as in many instances when believing in the sanctity of life comes to play, there are other Jewish laws which supercede or give alternate ideas to what people can do, and so if it really affects a person believing in it modern day life ~~is not~~^{can sometimes be quite} very difficult.

* For some Jews this belief may be difficult when they see millions of people killed in war or due to natural disaster or when they remember events in history such as the Holocaust in which millions of innocents were killed it may make them question how 'precious' human life is if God takes it in such a horrible manner.

~~Another~~^A reason it may be ~~difficult~~^{not} is that God says, 'before I put you in the womb I knew you, before you were born I set you apart,' (Jeremiah) and this indicates that God made all humans unique and special and Jews can clearly see there are so many different people on earth with different talents all precious in their own way.



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

They have given a good explanation of what the sanctity of life is, and explained where the issues lie with abortion and euthanasia. They have appraised the view that God made man in his image with the point that he also gave them free will to make their own decisions. They also make the point that sometimes other Jewish laws take prominence. This is a good attempt at connections being made but it does not quite explain, for example, Pikuach Nefesh superseding the mitzvot.



A plan would have helped this candidate

Some Jews may agree with this statement because in the modern world, there are many ^{situations} ~~situations~~ where people, who are not God, give and take life. The sanctity of life states that only God has the right to give or take life. For example, some Jews may see IVF as going against His teaching, as life is being created in an unnatural way by science and humans. However, IVF is often used for couples who cannot have children naturally. God's first instruction to Adam and Eve was "be fruitful and multiply" in Genesis, so having children is regarded as a mitzvah. Therefore some Jews may find it difficult to believe in the sanctity of life, as it prevents them from fulfilling a mitzvah.

Some

Orthodox Jews, however, may strongly disagree with this statement. The ~~sacred~~ sanctity of life is a key teaching in Judaism, and some Jews believe it ~~is~~ should always be obeyed. For example, many Orthodox Jews strongly oppose abortion, as it goes against the sanctity of life. Even in the modern world, many Orthodox Jews think

That abortion is wrong, because of the quote in the Torah "before I ^{formed} you in the womb I knew you". Therefore ~~due to the sanctity of~~ the foetus is a ~~so~~ living being, and due to the sanctity of life, humans do not have the right to kill the foetus.

However, many Jews ~~may~~ ^{may} agree with the statement because of pikuach nefesh, which is another important teaching of Judaism. For example, pikuach nefesh could be used during self defence. If a person were to kill another person during self defence, according to the law of pikuach nefesh, which states that the preservation of human life takes priority over everything, this would be morally acceptable. However this contradicts the sanctity of life, as a human has ~~been~~ taken another life.

In conclusion, I ~~may~~ ^{may} agree with the statement, because in the modern world, there are many situations where giving and taking of life is seen as morally acceptable. For example, many people take others life during war, and it is seen as morally acceptable to non-Jewish people. Therefore it must be difficult to believe in the sanctity of life when ~~the majority of~~ ^{many} people go against it.



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

This candidate has written a fantastic piece of extended writing about the sanctity of life and it has all the stuff in it to be a Level 4 answer but they have not actually answered the question until the conclusion. The first and last parts of this are really good, but they have lost the direction in the middle and that is why it is in Level 3.



Make sure you answer the question

Question 2 (a)

2(b) is a question about Jewish beliefs about divorce.

There are many different Jewish beliefs about divorce and all were accepted.

2 (a) Outline **three Jewish beliefs about divorce.**

(3)

-divorce is permitted in the talmud

-divorce can break up families

-divorce ~~is~~ should be a last resort
~~last~~ resort.



ResultsPlus
Examiner Comments

This candidate was awarded 3 marks

Divorce is permitted (1)

Divorce can break up families (1)

Divorce should be a last resort (1)



ResultsPlus
Examiner Tip

Write on separate lines

It is a last resort ("when a man divorces his first wife, even the ~~Temple~~^{Temple} cries" - Talmud)

It is acceptable to do if the children are suffering due to their parents living in bitterness.

It destroys families which are very important in Judaism so should be avoided if possible.



This candidate is also awarded 3 marks

It is a last resort (1)

It is acceptable (1)

It destroys families (1)

Question 2 (b)

2(b) asked candidates to explain two Jewish teachings about sexual relationships.

Most candidates wrote that sex was not allowed outside marriage. The best answers wrote either about sex before marriage and adultery, or they wrote about homosexuality. Some candidates wrote lots about contraception rather than sexual relationships and these were not credited. Candidates were given marks for saying that sex is for having children, but not given marks if they said that Jewish people only have sex to have children as this is not accurate.

(b) Explain **two** Jewish teachings about sexual relationships.

(4)

For Jews, within marriage sex is regarded as a way of strengthening the bond between husband and wife and that it is a vital part to a healthy happy marriage. They believe that 'through the sanctification of marriage, husband and wife are the closest of relatives.'

Also they believe that sexual relationships should be for having children as God's first instructions to Adam and Eve were 'to be fruitful and multiply' making it a mitzvah and something Jews should try to fulfill.



ResultsPlus
Examiner Comments

This candidate has been awarded 4 marks

It is regarded as a way of strengthening the bond between husband and wife (1) and that is a vital part to a healthy, happy marriage (1)

Sexual relationships are for having children (1) as God told Adam and Eve to be fruitful and multiply (1)

~~Orthodox~~ orthodox and Haredi Jews believe that sex should be between a man and a woman, because homosexuality is a sin. "A man can not lie with a man as he would lie with a woman, it's an abomination" (Torah).

Orthodox and Haredi Jews also think that ideally sex should only be between married couples, ~~with~~ with the intention of making children.

Sex is a gift from God and Jews should use it to 'be fruitful' as he gifted them to be in the Abrahamic covenant.



This is awarded 4 marks

This candidate has written that sex should be between a man and a woman (1) because homosexuality is a sin (1)

Ideally it should be for the intention of making children (1) Jews should use it to be fruitful (1)

Question 2 (c)

2(c) asked the candidates about the purpose of the family in Judaism. Most wrote about passing on the religious traditions and some wrote about keeping the festivals as a family. Some wrote about the roles of the husband and wife rather than the family and this was more difficult to give marks to.

(c) Explain **two** Jewish beliefs about the purpose of the family.

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

(5)

Firstly, family is important in Judaism, as the parents are able to pass on the Jewish beliefs and teachings to their children, so that Jewish traditions will continue in the future. Children are educated by their parents on areas such as following the ~~ten~~ Ten commandments such as "Thou shall not steal".

Secondly, ~~then~~ many Jewish festivals like the weekly Shabbat are celebrated as families, symbolising the importance of family to follow Jewish traditions.



ResultsPlus
Examiner Comments

This candidate has been awarded 5 marks.

Parents are able to pass on the beliefs and teachings (1) Children are educated by their parents (1) such as the 10 Commandments (1)

Jewish traditions will continue (this is in the first paragraph) (1) like weekly Shabbat (1)



Build in some thinking time before writing the answer. It might avoid mixing up the points.

one Jewish belief about the purpose of family is that God told Jews to 'be fruitful' meaning that God wanted a lot of people on earth, therefore the purpose of family to Jews is to have children. Another Jewish belief about the purpose of a family is to continue the Jewish faith, Jews are expected to tell their children and teach them about Judaism, this means having a family to Jew's, helps continue their faith, and beliefs.



ResultsPlus
Examiner Comments

This candidate has also been given 5 marks

God told Jews to be fruitful (1) God wanted a lot of people on the earth (1)
therefore the purpose of the family is to have children (1)

To continue the Jewish faith (1) Jews are expected to teach their children
about Judaism (1)



ResultsPlus
Examiner Tip

Separate the points.

Question 2 (d)

2(d) was a question asking whether men and women should have the same rights since the Almighty created them.

This was attempted by the majority of candidates who compared the creation accounts of Adam and Eve, the Almighty creating both genders, with Eve having been created as a mate for Adam, and what that implied. This question did not lend itself to the higher marks, however, as most candidates wrote an answer based on some Jews believe this, while other Jews believe that. There was little attempt at appraisal in this question.

(d) "The Almighty created men and women, they should have the same rights."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(12)

Many Jews would agree with this as men and women were both created in the 'image of God' and therefore are equal. When Eve was created in Genesis it says, 'it is not good for a man to be alone, I will make a suitable helper for him.' Many have interpreted this to mean that Eve was inferior. However for Jews it shows how males and females complete each other and how marriage is an ideal state to be in.

Also, for Orthodox Jews, to be a Jew, the mother has to be Jewish making women an essential role in the home. Also, Orthodox ^{Jews} women can have careers and are even praised for being able to look after their family, make successful business transactions and be financially stable. In Psalms it says, 'A woman of noble character who can find, she is worth far more than rubies,' showing just how valuable a woman is.

Also another thing is that women do not have to follow all the mitzvot, just all the negative mitzvot and the positive mitzvot which apply to them. For example they don't have to follow mitzvot that take place at a specific time like the three prayers because it may be difficult with young children. Also women are seen to be more spiritual than men, and

the word 'mitzvah' comes from the word ~~mevash~~ meaning 'connection', meaning that women don't need as many mitzvot as they do not require a constant reminder of their connection with God unlike men. Just because it is not obligatory doesn't mean they can't do it though.

For liberal and reform Jews, they believe that men and women should be able to do the same things like being rabbis and forming the minyan as gender roles need to be re-evaluated for modern day. Also, they removed the prayer in which orthodox men thank God for not being born a woman. Whilst orthodox say this prayer doesn't mean they are better but a thanks to God for having the privilege of more mitzvot and they don't have to go through difficulties female have such as labour, liberal and reform Jews are very uncomfortable with it.

In conclusion, I agree with this statement and many Jews do as everyone was created in God's image and even in ancient Israel which was quite patriarchal there were many important women such as Miriam, Moses' sister who hid him to protect him from the Pharaoh and helped him and Aaron (his brother) to lead the Israelites out of slavery in Egypt, showing that women played just as important a part in the history of Judaism as men did.



This candidate is awarded Level 2, 6 marks. This candidate has a lot of knowledge and is making some excellent points but has not deconstructed the religious teachings or beliefs, and there are no chains of reasoning here, just lots of different opinions.



Make sure the question is answered. Teach candidates to refer back to it.

of women in the ~~xxx~~ Jewish religion.

liberal and reform Jews would also agree with the statement that "The Almighty created men and ~~women~~ women, they should ~~be treated~~ have the same rights." This is because in synagogue services to form a minyan it says that it must be men but in liberal and reform synagogues women can take part in forming it. Women also aren't allowed to be the ones in control of a divorce, if a man does not want a divorce he does not have to give the woman the religious contract, which goes against the idea of having the same rights.

In conclusion I still agree with the statement that "The Almighty created men and ~~women~~ women, they should have the same rights" because to pass on the Jewish religion the woman/mother is the one who has to be Jewish even if the man isn't which shows the importance of women in the Jewish religion.



This candidate is awarded Level 2, 6 marks.

This answer is what lots of Jews think but it makes no attempt to appraise the arguments being given. They have all the right knowledge, but have not evaluated the arguments for and against.

Question 3 (a)

3(a) asked candidates to outline three ways that Shabbat is celebrated in the home. The majority of candidates did this well, using the lighting of the candles, the blessings over the wine, the family meal and so on. A few candidates got confused between Shabbat and Pesach.

3 (a) Outline three ways Shabbat is celebrated in the home.

(3)

Jews rest (don't do work) from Friday night to Saturday night

Candles are lit to welcome in Shabbat

The woman of the house welcomes Shabbat



ResultsPlus
Examiner Comments

This candidate was awarded all 3 marks

Jews rest from Friday night to Saturday night (1)

Candles are lit (1)

The woman of the house welcomes Shabbat (1)



ResultsPlus
Examiner Tip

Leaving a line in between answers makes them easier to read.

the shabbat is celebrated on Fridays at ^{(3) home} ~~the~~
with all the family round the table.
when they celebrate the shabbat they
light candles. For the meal they have
lots of foods including bread and
wine.



ResultsPlus
Examiner Comments

This candidate was awarded 3 marks

Shabbat is celebrated on Fridays at home (1)

They light candles (1)

They have lots of foods including bread and wine (1)

This answer is not very specific, however it is clear enough to get all the marks available

Question 3 (b)

This question required candidates to explain two features of a synagogue. The majority of candidates knew the features of the synagogue and most wrote two developed features.

(b) Explain **two** features of a synagogue.

(4)

One feature of a synagogue is the Torah scrolls ~~which~~ which are kept safe and can only be touched by certain members of the synagogue such as a Rabbi, they cannot be ruined and have decorative covers on them to make sure people know that they are special.

~~Another~~

Another ~~feature~~ feature of a synagogue is the Yad which is a ~~stick~~ miniature hand on a pointer which is used when reading out of the ~~for~~ Torah scrolls when talking in a service.



ResultsPlus
Examiner Comments

This candidate is awarded all 4 marks

The Torah scrolls are named and explained for 2 marks

The yad is named and explained for a further 2 marks



ResultsPlus
Examiner Tip

A candidate can develop an answer by giving extra information, an example, a quote or a paraphrase

One feature of a synagogue is the Ark. This is where the Torah is kept and it represents the box God gave to Moses which contained the ten commandments.

Another feature of a synagogue is the Ner Tamid, which is a light above the ^{Ark} Ark which ~~never~~ is ~~goes~~ never turned off. It represents the Menorah which was always alight in the Temple.



ResultsPlus
Examiner Comments

This candidate is awarded 4 marks

The Ark (1) where the Torah is kept (1)

The Ner Tamid (1) which is the light above the Ark (1)

Question 3 (c)

3(c) asked the candidates to give two reasons why Pesach is important for many Jews. The best answers talked about the escape of their ancestors, the tradition and the carrying on of the traditions for the next generation. Some of the answers were very detailed about the meal and what each item represented but did not answer the question. Other candidates wrote of connecting with God, praying and other vague statements which were not specifically about the festival.

(c) Explain **two** reasons why celebrating Pesach is important for many Jews. *remembrance*

In your answer you must refer to a source of wisdom and authority. *protection*
(5)

One reason why celebrating Pesach is important for many Jews is because it is honouring their ancestors escape from Egypt and the suffering of the slaves through the symbolism in the meal for example the salty water for the slaves tears.

Another reason why Pesach is important for Jews is it shows God's all loving nature as he guided Moses in his escape and his protection of their children in the last plague of Egypt in which the first son of every family died, but the Jews were protected by using lamb's blood.
'You will be my chosen people'

This candidate has been awarded all 5 marks

It is honouring their ancestors escape from Egypt (1) (can also be sowa)
and the suffering of the slaves (1) through the symbolism of the meal (1)

It shows God's all loving nature (1) as he guided Moses in his escape (1)

This answer had a lot more than was necessary and the marks could have been given in a variety of places

One reason Pesach is important to Jews is because it remembers the time when the Jews escaped ^{from} Egypt. 'For seven days you must ~~eat~~ eat bread made without yeast'. This reminds the Jews of how there was no time for bread to rise as they fled from Egypt.

Another reason Pesach is important is because it brings Jewish families all over the world together for a seder meal. It allows all Jews to unite and rejoice together as well as spend time with one another.



This candidate is awarded 4 marks

The first sentence, although correct is not credited here as it would be a third point. It is not developed by the next part of the answer. The marks have been given for the quote, and the sentence after it.

The second developed point is about bringing the family together over the seder meal.



Make sure the quote develops the point being made

Question 3 (d)

3(d) asked candidates to evaluate whether every Jew should keep the food laws. There were some really good answers to this question, with reference to the authority of the mitzvot most commonly seen, but also some interesting responses which included sustainable food growth for the 21st century, animal rights and other ethical issues. At the lower end, candidates wrote a lot about the food laws themselves and their answers were mainly knowledge based, and typically did not really address the question.

*(d) "Every Jew should keep the food laws."

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 with this statement that 'every Jew should keep the food laws' as the mitzvot suggests that Jews should only eat foods that are kosher (allowed.) such as 'fish with scales' or making sure 'not to eat mix meat and dairy' products. This means that God expected the Jews to abide by some food laws in order to live in his image.

The strength of this argument would be that if it's God's ~~intention~~ intention for Jews to eat kosher then they should follow that. As disobeying God is a sin. And it begs the question of why be a Jew if you don't bother to follow the laws? However a disadvantage is that many reform Jews would agree that it may be harder to follow these food rules in the modern world as you would have to seek a kosher butchers etc to ensure the food is kosher. which may interfere and make it harder to abide by these rules closely.

Another ^{point} part of view would be ~~a disadvantage~~ disagreeing with this statement as reform Jews are much more

modernised and flexible on ~~the~~ following the mitzvot. In Jewish scriptures it says 'I will provide your fields with grass for your cattle... thus can you eat your fill' showing that God created food for us and wants us to eat it. Therefore not showing any signs of having to abide by food laws.

The strength of this argument is that most Jews use ^{this} ~~basis~~ and are flexible on the food laws as it's hard to keep them. Yet ~~are~~ strictly obey them when it comes to festivals like ~~of~~ Passover where the ~~eat~~ have the ~~boiled~~ boiled egg, salt water soaked parsley and horseradish.

This is the weakness of this argument as why should it be more important to follow these food laws during a festival only, rather than all the time? As God intended us to value all of life and 'live in his image' surely we should follow these rules all the time in order to please him.

Overall considering both arguments on the statement that 'every Jew should keep the food laws' the argument ^{for} ~~for~~ this statement outweighs as it questions dedication to the religion to pick and choose when and when not to abide by the food laws of Judaism.



This candidate has been awarded Level 3, 7 marks plus 3 marks for SPaG

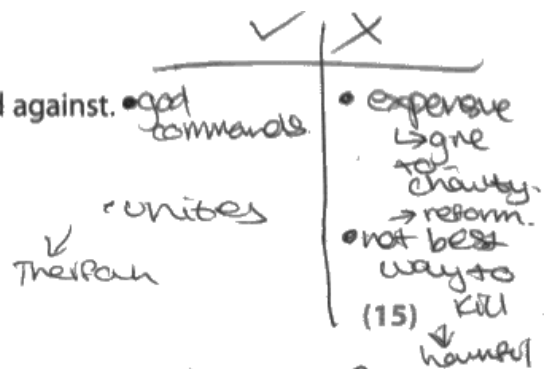
The candidate has given an answer based on what some Jews think compared to what other Jews think. There is some appraisal here, however, when they say that these are rules from God, disobeying them is a sin and why would someone want to be a Jew if they are not going to follow these rules. This is not a great answer but it is a step further than a 'for and against with a conclusion'

*(d) "Every Jew should keep the food laws."

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.



One reason all Jews should keep the laws of Kashrut is because ~~God~~ it says so in the Torah.

As the Torah is the direct word of God, everything in it must be followed or else you are going against God himself. The laws of Kashrut are given in Deuteronomy where God says "be holy ^{because} I am holy". As we were made in his image, we should follow completely what he does in order to fulfil all his commands. They should keep the laws because they are one of the Mitzvot ^{teaches Jews} ~~and you cannot~~ to live our lives like that to become holy.

On the other hand, Jews don't need to keep the food laws because they are expensive. It is more expensive to buy food that is kosher than food that is ^(non-kosher) treifah and this money could be given to charity. The money spent to ^{buy} ~~make~~ kosher food could be given to those who are needy and would benefit them more than a wealthy Jew. This would please God more as you are helping those less fortunate and "Whoever is kind to the needy honours God". The strongest of these

arguments is that you should keep kosher as it is what God commands.

Another reason Jews should keep the food laws is because it unites all Jews around the world. If a household is not kept kosher, another Jewish family would not go into the home. This means Jews cannot have their other Jewish friends over to their houses as ~~for~~ Therefore, Jews should keep a kosher household as it allows for a better community and hospitality which is a key aspect of Judaism. The community plays a large role in a Jew's life, and by not keeping kosher you are restricting this.

~~However,~~ ^{every Jew doesn't} ~~Jews don't~~ need to keep the food laws as it is harmful to the animal. ^{Jews believe} ~~Although Jews~~ believe that animals have rights as God commands to "feed your herd before yourself" and by killing them in an unethical way, you are ~~the~~ going against their human rights. Animals ^{themselves} ~~themselves~~ are sick and their blood is drained which is painful. Jews don't need to keep these laws as they are unethical towards animals. The strangest of these arguments is that Jews should keep the laws of kashrut as it unites a community.

In conclusion, every Jew should keep the food laws as they are commanded by God. Although they seem expensive, they unite a community which is a key part of Judaism.

(Total for Question 3 = 27 marks)



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

This candidate has written an interesting response. There is not a lot of appraisal of the arguments however, they are given and then uncommented on other than to give the opposing side. There are some elements however, when they write about why the laws need to be thought about (kosher food is expensive, perhaps the money could be better spent; the slaughter is unethical, and the Torah argues for animal rights and so on). The candidate is clearly considering the points they are making and this takes it into Level 3

Question 4 (a)

4(a) asked candidates for three Jewish teachings about stewardship. There were some good answers, although many candidates got two and struggled to get the third mark without repeating themselves.

4 (a) Outline three Jewish teachings about stewardship.

(3)

One belief is that it is human's job to care for and nurture the environment.

Another belief is that we have to keep the world in its ~~the~~ state it was when God created it or improve upon it.

Another belief is that God has given us the responsibility to look after the world for him and damaging it would be a betrayal.



ResultsPlus
Examiner Comments

This candidate was awarded 3 marks

It is a human's job to care for the environment (1)

We have to keep the world in the state it was when God gave it to us (1)

Damaging the world would be betraying God (1)

This is quite general but it is not incorrect. The last point could be development or stand alone and the benefit of the doubt has been given

4 (a) Outline **three** Jewish teachings about stewardship.

Take care of the environment
we are responsible for this
earth

One teaching is that humans are responsible for the environment. Another teaching is that humans should leave the earth in a better state than when we arrived. One more teaching is that we should take care of the animals.



ResultsPlus
Examiner Comments

This candidate is awarded 3 marks

Humans are responsible for the environment (1)

Humans should leave the earth in a better state than when we arrived (1)

We should take care of the animals (1)

Question 4 (b)

Question 4(b) asks candidates why Jews believe in life after death. This was mostly answered well, although a number of candidates attributed teachings to the Torah rather than the Tenakh and for this they lost marks. There were some superb answers using their knowledge of the Tenakh, and of the 13 Principles of Faith.

(b) Explain **two** reasons why Jews believe in life after death.

(4)

One reason why Jews believe in life after death is that it is mentioned in Holy Scriptures, for example the coming of the Messianic age when justice is restored on earth.

Another reason why Jews believe in life after death is that the 13th principle of faith is that the 'dead will be resurrected', so this gives Jews hope that there is life after death.



ResultsPlus
Examiner Comments

This candidate is awarded 4 marks

It is mentioned in Holy Scriptures (1) for example, the coming of the messianic age when justice is restored on earth (1)

It is in the 13 Principles of Faith (1) that the dead will be resurrected (1)

One reason Jews believe in life after death is for Comfort. This could be due to the positive thoughts of meeting loved ones that have passed away again.

Another reason why Jews believe in life after death is due to mitzvot. This is because it controls people's behaviour and it seems right to be awarded a nice eternal life in Paradise for keeping to the mitzvot.



ResultsPlus
Examiner Comments

This candidate is awarded 4 marks

For comfort (1) ...positive thoughts of meeting loved ones that have passed away (1)

Due to mitzvot (1) It rewards behaviour and it seems right to be awarded a nice eternal life in paradise (1)



ResultsPlus
Examiner Tip

It is useful for candidates to signpost their two reasons, using words such as first and second

Question 4 (c)

4(c) asked candidates for two Jewish responses to the scientific explanations of the origins of human life. Despite the wordy question, this did not put candidates off, and this was really well answered by the majority, who wrote about Orthodox and Reform, literal and metaphorical interpretations of Genesis, the cosmological argument and the Big Bang.

(c) Explain **two** Jewish responses to the scientific explanations of the origins of human life.

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

(5)

Reform jews are willing to accept theories like the big bang theory and evolution as there is scientific evidence to prove them. Therefore these jews take the creation story as a metaphor rather than literally.

Another Jewish response to scientific explanations of the origins of the earth would be dismissal and they'd disagree. If they believe that God created the universe. The Torah begins 'when God created heaven and earth' therefore showing to (orthodox especially) ^{some} Jews that God (as the creator) made all living things and the earth. And evidently they would disagree with scientific theory despite the proof that there may be.



ResultsPlus
Examiner Comments

This candidate is awarded 5 marks

Reform Jews are willing to accept theories like the Big Bang (1); they think the creation story is a metaphor (1)

Others dismiss the scientific arguments (1) as God created the universe (1)
The Torah begins with 'when God created the heavens and the earth' (1)

One Jewish response to the scientific explanations of the origins of human life is that ~~God created the world~~ they disagree with the Big Bang Theory. In Jewish scriptures, Jews are told that "in the beginning, God created the heavens and the earth". This shows Jews that God created the world, not the Big Bang theory.

Another Jewish response is that the Big Bang theory could have happened. Jews believe that even though the Big Bang Theory could have happened, God would have caused it to happen.



This candidate is awarded 5 marks

They disagree with the Big Bang (1) 'In the beginning God created the heavens and the earth' (1) thus God created the world not the Big Bang (1)

The Big Bang happened (1) and God would have caused it (1)

Question 4 (d)

4(d) asked the candidates if there were any Jewish arguments for euthanasia. Where this was answered well, candidates compared the sanctity of life with free will, they wrote about situation ethics and utilitarianism and there were some very compelling arguments given for both sides

(d) "There are no acceptable Jewish arguments for euthanasia."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

- Orthodox Jewish perspective } in Torah
- Reform

- Humanist
- ~~halachic~~ situation child (12) } ^{we have to} organs

~~There may be~~ Euthanasia involves the deliberate taking of
Active euthanasia
a life in distress due to illness or age. ~~It~~ is not permitted in the UK.

Orthodox Jews would argue that euthanasia is not acceptable as it
goes against the Jewish belief of ^{unless a life is being preserved unnaturally} pikuach nefesh. In the Torah it is commanded
in Exodus that 'thou shalt not murder', and it states in the Talmud that
'anyone who destroys a human life is considered as if he has destroyed an
entire world'. They argue that all life is holy, regardless of ^{as we were all made in God's image} quality or duration.
Therefore it is wrong to have euthanasia regardless of the circumstances. ^{as it goes against God}
However, Reform Jews may argue that euthanasia can be the ~~best~~ kinder
thing in some circumstances as it is unnecessary to prolong human life if
it is lacking in quality. For example, if someone is in great pain, ^{& will die regardless} it would
be seen as a ~~kind~~ ^{act} to give them euthanasia. Overall the message here
is the Reform one as euthanasia is mentioned in the Torah so cannot be ruled
against God. In the Book of Job it states 'take my word and kill me' which
refers to euthanasia. This suggests that it is OK in some circumstances in
God's eyes.

Orthodox Jews ^{because it is}
~~may argue~~ may argue that euthanasia is wrong ~~regardless of~~ ^{not possible to}
know everyone's situation. For example, a person could be pressured into it by
family in order to get ^{their} inheritance ~~or~~, or a cure could be found for the

condition shortly after someone decides to have euthanasia. This means
that it is safe to not allow anyone to have it. However, situation ethics
would argue that it can be the more loving option in many scenarios
as people could be in pain and suffering a truly terrible quality of life.
Therefore it would be more moral & loving to permit euthanasia. Overall,
the second response is stronger as euthanasia can be beneficial for
society as a whole. This is because it can free beds for people who have a
chance to recover in the NHS and provide organs for transplants to give
more people a chance to survive, following the Jewish belief of pikuach nefesh as
lives are being saved.

Overall, euthanasia can be accepted in Judaism as it does not
go against the Torah's teachings and can sometimes fulfil beliefs of
pikuach nefesh by providing more people with organs. It is often the
kinder, more loving option which concludes with many of Judaism's
teachings to be loving and provide comfort for others.



This candidate is awarded Level 3, 7 marks

This is a candidate who knows a lot and is trying to argue the case using every bit of knowledge at their disposal. It gets into Level 3 because there are elements of appraisal, where they are looking at the relative strengths of each argument but the evaluation is not really done, rather they have written lots of different teachings and beliefs and said why they agree or disagree. The conclusion is weak and inaccurate so this cannot go higher than 7 marks

(d) "There are no acceptable Jewish arguments for euthanasia."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

| ✓ | X |
|--|--|
| <ul style="list-style-type: none"> • snipp made in God's image + life is holy • commandment | <ul style="list-style-type: none"> • snipp right to choice ^{choice} • expensive ^{live} more ^{reform.} |
| | (12) |

A reason there are no acceptable arguments for euthanasia is because everyone is made in God's image. ^{Because} ~~every~~

of this life is holy and is a gift from God so

should never be destroyed. As "God created mankind

in His own image"; Only God has the power to

decide when and how people die as He began human

life and so should end it as well. Jews believe euthanasia is

wrong as destroying life is going against God's plan for you.

On the other hand, ^{Reform} Jews might agree with

Euthanasia if it only extends human life or ^{continuing} ~~improves~~

to live is very painful. This shows that quality of life is

important as the Jewish organisation "Die with Dignity"

supports this. By keeping someone alive you take away

the resources of someone who has more hope to live as the

money spent could be used to find cures to save millions

more people. Euthanasia is not always unacceptable as it

may ~~be~~ be better for the greater good. The strongest of these

arguments is that ~~the~~ euthanasia is unacceptable as life is holy

and is a gift from God.

Another reason why there are no Jewish arguments

for euthanasia is because the importance of human

life is shown in one of the 10 commandments. It says that "thou shalt ^{kill} ~~not murder~~" which shows the importance as these are seen as the 10 most important values in Judaism. Euthanasia is seen as purposely ending someone's life and therefore ^{kills them} ~~is a murder~~. These 10 commandments were the direct word of God and therefore should be followed.

However, Euthanasia is acceptable as a person should have the right to decide when they die. ^{By extending} ~~lengthen~~ someone's life, they are only putting off more pain and lose hope as they know death is near. This will make their lives miserable as they count down the days till they die. The person should be able to die when and how they die as God has given them free will and they have been able to control all prior actions so should have control over this. As God is omnibenevolent, then he would want others to feel as less pain as possible, and would therefore support someone's decision to kill themselves. The strongest of these arguments is that ^{Euthanasia is} ~~Euthanasia is~~ not acceptable as God commanded to not kill.

In conclusion, there are no acceptable Jewish arguments for Euthanasia as life is holy and made in God's image. Although, it is expensive to keep people alive, human life should have no price as it is very valuable.



This candidate is awarded 6 marks

This is well written for and against with a conclusion. The knowledge is good, and they have used both biblical and modern arguments to back up the points made. There is a reference to ethical arguments. The reason this stays at 6 marks and cannot go to Level 3, however, is that they have said what different groups think and why, but they have not then challenged those, explained why some arguments are worth more than others, evaluated.



Say why your argument is strong. Why is their argument weak? This is the start of appraisal.

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
- 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 asks 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 questions asked fully.

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

