



Coimisiún na Scrúduithe Stáit
State Examinations Commission

Junior Certificate 2014

Marking Scheme

Jewish Studies

Ordinary Level

Note to teachers and students on the use of published marking schemes

Marking schemes published by the State Examinations Commission are not intended to be standalone documents. They are an essential resource for examiners who receive training in the correct interpretation and application of the scheme. This training involves, among other things, marking samples of student work and discussing the marks awarded, so as to clarify the correct application of the scheme. The work of examiners is subsequently monitored by Advising Examiners to ensure consistent and accurate application of the marking scheme. This process is overseen by the Chief Examiner, usually assisted by a Chief Advising Examiner. The Chief Examiner is the final authority regarding whether or not the marking scheme has been correctly applied to any piece of candidate work.

Marking schemes are working documents. While a draft marking scheme is prepared in advance of the examination, the scheme is not finalised until examiners have applied it to candidates' work and the feedback from all examiners has been collated and considered in light of the full range of responses of candidates, the overall level of difficulty of the examination and the need to maintain consistency in standards from year to year. This published document contains the finalised scheme, as it was applied to all candidates' work.

In the case of marking schemes that include model solutions or answers, it should be noted that these are not intended to be exhaustive. Variations and alternatives may also be acceptable. Examiners must consider all answers on their merits, and will have consulted with their Advising Examiners when in doubt.

Future Marking Schemes

Assumptions about future marking schemes on the basis of past schemes should be avoided. While the underlying assessment principles remain the same, the details of the marking of a particular type of question may change in the context of the contribution of that question to the overall examination in a given year. The Chief Examiner in any given year has the responsibility to determine how best to ensure the fair and accurate assessment of candidates' work and to ensure consistency in the standard of the assessment from year to year. Accordingly, aspects of the structure, detail and application of the marking scheme for a particular examination are subject to change from one year to the next without notice.

Introduction

The assessment of Jewish Studies at Junior Certificate Ordinary Level is based on the aims, objectives and learning outcomes within each section of the Junior Certificate Jewish Studies syllabus published by the Department of Education and Skills in 2010.

The detail required in any answer is determined by the context and the manner in which the question is asked, as well as by the number of marks assigned to the question in the examination. Requirements may therefore vary from year to year. Words, expressions or phrases must be correctly used in context and not contradicted and where there is evidence of incorrect use or contradiction, the marks may not be awarded. Where a mark is graded the mark for the answer to the question is awarded within a range from excellent to very good, good, fair, weak, very weak or no grade.

The support notes presented in this marking scheme are neither exhaustive nor complete. Further relevant points presented by candidates will be marked and rewarded on their merits. In many cases only key phrases are given which contain the information and ideas that must appear in the candidate's answer in order to merit the assigned marks. The descriptions and definitions in the scheme are not exhaustive and alternative valid answers are acceptable. If you are unsure of the validity of an alternative answer, contact your advising examiner.

PART 1 Candidates must answer all the questions on *either* Title A or Title B:

TITLE A An investigation into the influence of the Second Temple in Jerusalem on the life of Jewish people in ancient Judaea/Judah.

Questions:

Marks:

- P1 A 1 a.** During the reign of which of the following Persian kings was the Second Temple in Jerusalem built? (Tick ✓ the correct box) **5M**
ARTAXERXES III CYRUS THE GREAT DARIUS II

Marking Criteria

An excellent answer will show knowledge of the Biblical accounts of the Second Temple by identifying ‘Darius II’ as the answer relevant for the question.

- P1 A 1 b.** The Second Temple in Jerusalem was rebuilt in Roman times by which one of the following kings? (Tick ✓ the correct box) **5M**
david herod solomon

Marking Criteria

An excellent answer will show knowledge of historical accounts of the Second Temple by identifying ‘Herod’ as the answer relevant for the question.

- P1 A 1 c.** Explain one reason why the king you have ticked in *part b*) above rebuilt the Second Temple in Jerusalem. **10M**

Marking Criteria

An excellent answer will show knowledge of the Second Temple by giving an accurate account of one reason why King Herod rebuilt the Temple in Jerusalem.

Possible Points

- Herod wished to emphasize that he was a Jew, despite his family being descended from converts, etc.
- Kings in the ancient world increased their prestige by rebuilding important temples; Herod modelled himself on Solomon, and sought to outdo him in his Temple-building, etc.
- Etc.

- P1 A 2 a.** *This picture is based on a Biblical description of the inner sanctuary of the Temple in Jerusalem.* **5M**
What Biblical name was given to the inner sanctuary of the Temple in Jerusalem?

Marking Criteria

An excellent answer will show knowledge of the Biblical account of the building of the Temple by accurately stating the Biblical name given to the inner sanctuary of the Jerusalem Temple.

Possible Points

- The Holy of Holies
- Etc.

- P1 A 2 b.** *The inner sanctuary of the Second Temple in Jerusalem could only be entered by the Jewish High Priest on one day each year.* **5M**
On which one of the following Jewish holy days was the High Priest allowed to enter the inner sanctuary of the Temple?
(Tick ✓ the correct box) PASSOVER ROSH HASHANAH YOM KIPPUR

Marking Criteria

An excellent answer will show knowledge of Biblical account of the Temple by identifying ‘Yom Kippur’ as the answer relevant to the question.

P1 A 2 c. Explain one reason why only the High Priest could enter the inner sanctuary of the Temple in Jerusalem. 10M

Marking Criteria

An excellent answer will show an understanding of the significance of the Temple in ancient Judaism by giving one accurate reason why the inner sanctuary of the Temple could only be entered by the High Priest.

Possible Points

- It was the earthly dwelling place of YHWH and had to be protected as much as possible from sources of religious impurity; the High Priest had to obey more stringent purity laws than other Jewish people and so was a less likely source of impurity etc.
- The High Priest represented the entire Jewish people when he carried out the rituals of atonement in the Holy of Holies on Yom Kippur; by restricting entrance to one day a year, accidental contact with religious impurity was lessened even further etc.
- Etc.

P1 A 3 a. The Second Temple in Jerusalem was destroyed by Roman Legions under the command of which one of the following people? (Tick ✓ the correct box.) 5M
TITUS CAESAR SEPTIMUS

Marking Criteria

An excellent answer will show knowledge of the destruction of the Second Temple by the Romans by identifying Titus as the answer relevant to the question.

P1 A 3 b. Outline one major change in the religious practice of Jewish people that resulted from the destruction of the Second Temple in 70 CE. 15M

Marking Criteria

An excellent answer will show understanding of the consequences of the destruction of the Second Temple by setting out accurate information on one major change in Jewish religious practice that resulted from the destruction of the Second Temple in 70 CE.

Possible Points

- Without the temple there was no central religious place for pilgrimage; the synagogue assumed greater importance;
- Tisha B'Av (the 9th of Av) became a fast day commemorating the fall of the First and the Second Temple, as well as other tragedies in Jewish history etc.
- Etc.

P1 A 4. ● COMMUNICATION ● ENQUIRY/RESEARCH ● EVALUATION 20M
● ORGANISATION ● REFLECTION ● WORKING INDEPENDENTLY
Choose two of the above skills that you used in your project work and outline how you used each skill investigating the influence of the Second Temple in Jerusalem on the life of Jewish people in ancient Judaea/Judah.

Marking Criteria

An excellent answer will show knowledge of the Second Temple by setting out accurate information on how two skills were used in looking closely at and drawing accurate conclusions about the impact of the Second Temple in Jerusalem on the life of Jewish people in ancient Judaea/Judah.

Possible Points

- Enquiry/Research: looking up information in books on the Hellenistic and Roman eras etc
- Evaluation: deciding what bias, if any, a writer had in their presentation of a historical event etc
- Organisation: constructing a coherent account for the candidate's project work from the research undertaken etc
- Etc.

OR

TITLE B A study of the history of the synagogue and the role it plays in the life of Jewish people today.

Questions:

Marks:

P1 B 1 a. In Roman times which one of the following rabbis suggested that synagogues should be specially built for worship? (Tick ✓ the correct box) **5M**

Akiva ben Joseph Meir Baal haNes Yohanan ben Zakkai

Marking Criteria

An excellent answer will show knowledge of the origins of the synagogue by identifying 'Yohanan ben Zakkai' as the answer relevant to the question.

P1 B 1 b. This is a picture of a religious object found in a synagogue. Tick ✓ the Jewish name below that is given to this religious object in a synagogue. **5M**

MAGEN DAVID MENORAH PAROCHET/PAROKHET

Marking Criteria

An excellent answer will show knowledge of the physical structure of the synagogue by accurately identifying 'magen david' as the answer relevant to the question.

P1 B 1 c. Explain one reason why of the Jewish religious object pictured above is found in a synagogue. **10M**

Marking Criteria

An excellent answer will show an understanding of symbols found in synagogues by giving an accurate account of one reason why 'MAGEN DAVID' is found in a synagogue.

Possible Points:

- MAGEN DAVID – the Star of David associated with King David and the royal family of Judah etc.
- Etc.

P1 B 2.a *Imagine that you are attending an ordinary Sabbath synagogue service where you see a man leading the congregation in singing prayers.* **5M**

Name the title that is given to the person who leads the congregation in singing prayers during a synagogue service.

Marking Criteria

An excellent answer will show knowledge of leadership in a Synagogue by accurately identifying the name given to the person who leads the congregation in singing prayers during a synagogue service.

Possible Points

- Cantor; chazzan; shaliach tzibur etc.

P1 B 2 b. Name another leadership role that a person can have within a synagogue service. **5M**

Marking Criteria

An excellent answer will show knowledge of the leadership of a Synagogue by accurately giving the name of a leadership role in a synagogue service other than cantor or chazzan.

Possible Points

- Rabbi, Gabbai/Shamash, etc.
- Etc.

P1 B 2 c. Outline what is involved in the leadership role within a synagogue service that you have named in part b) above. 10M

Marking Criteria

An excellent answer will show an understanding of leadership in a Synagogue by setting out accurate information on the functions involved in the leadership role given in answer to part b).

Possible Points

- *Rabbi* – teacher highly educated in Jewish sacred texts and able to offer advice based on them; in a synagogue will lead services, give sermons etc.
- *Gabbai/Shamash* – a gabbai (treasurer) / shamash (servant) acts as a helper to the rabbi, ensuring that synagogue services proceed without disruption; responsible for calling people up from the congregation to read from the Torah etc.
- Etc.

P1 B 3 a. A synagogue service has a number of different parts such as — 10M

AMIDAH KIDDUSH SHEMA

Tick ✓ one of the above and describe what happens during the part of the synagogue service that you have ticked.

Marking Criteria

An excellent answer will show an understanding of the structure of a synagogue service by give an accurate account of what happens during *either* amidah or kiddush or shema.

Possible Points:

- AMIDAH meaning 'standing' refers to the silent standing prayer also known as the 'Eighteen Blessings'; petitions by the Jewish people in the form of paragraphs ending with blessings; after being recited by each member of the congregation, the Amidah is repeated as a chant by the reader and the congregation with various additions etc.
- KIDDUSH — Blessing over wine; after the Sabbath service a party is held in the synagogue hall in order to make the Sabbath Blessing over wine etc.
- SHEMA — Deuteronomy 6:4 is regarded as the central statement of Jewish belief: “Hear O Israel, the Lord our God, the Lord is One”; the Shema and the commandments for teaching and remembering it are assembled in a recitation comprising Deut. 6:4 — 9; 11:13 — 21 and Num. 15:37 — 41 etc.

P1 B 3 b. Outline one example of how Jewish religious belief is expressed in a synagogue service. 10M

Marking Criteria

An excellent answer will show knowledge of Jewish belief and of sacred places in Judaism by setting out accurate information on one example of how Jewish religious belief is expressed in a synagogue service.

Possible Points

- Religious belief is seen through faith statements e.g. Shema makes the statement that there is only one God etc.
- Religious belief is seen through prayers e.g. Amidah: Contains blessings on God, personal prayers and affirmations of God’s glory etc. The Kiddush: Allows the congregation to make the Sabbath blessing over wine as a communal celebration, strengthening community bonds etc
- Etc.

P1 B 4.

- COMMUNICATION
- ENQUIRY/RESEARCH
- EVALUATION
- ORGANISATION
- REFLECTION
- WORKING INDEPENDENTLY

20M

Choose two of the above skills that you used in your project work and outline how you used each skill in studying the history of the synagogue and the role it plays in the life of Jewish people today.

Marking Criteria

An excellent answer will show knowledge of the Synagogue by setting out accurate information on how two skills were used in studying the history of the synagogue and the role it plays in the life of Jewish people today.

Possible Points:

- Enquiry/Research: looking up information in books on synagogue layouts and symbols etc
- Evaluation: deciding what bias, if any, a writer had in their presentation of a historical event etc
- Organisation: constructing a coherent account for the candidate's project work from the research undertaken etc
- Etc.

PART 2 SECTION A Candidates must answer all questions in this section.

<i>Questions:</i>	THE IRISH JEWISH COMMUNITIES AND THE JEWISH HOME	<i>Marks</i>
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Answer A and B.

- P2 SA A a i. *In past centuries large groups of Jewish people immigrated to Ireland. From which one of the following countries in past centuries did a large number of Jewish people immigrate to Ireland. Ghana Iceland Lithuania*** **10M**

Marking Criteria

An excellent answer will show knowledge of the history of the Irish Jewish communities by accurately identifying 'Lithuania' as the answer relevant to the question.

- P2 SA a ii. *Explain one reason why large groups of Jewish people immigrated to Ireland in past centuries.*** **12M**

Marking Criteria

An excellent answer will show an understanding of the development of Jewish community in Ireland by giving an accurate account of one reason why in past centuries, Jewish people left their countries and came to live in Ireland.

Possible Points

- Jewish people fled anti-semitic oppression in European countries to come to Ireland, which did not have anti-semitic government policies e.g., Ashkenazic Jewish people from Poland and Lithuania fled oppression from Russian policies, as Russia had taken over much of the territories of their countries, and replaced the previously tolerant government etc.
- Etc.

- P2 SA b i. *This is a photograph of a special candle that is lit on a particular occasion in a Jewish home. Name the occasion on which this type of candle is lit in a Jewish home.*** **10M**

Marking Criteria

An excellent answer will show knowledge of the Jewish home by accurately stating that the type of candle pictured in the question is lit during the Havdalah/End of the Sabbath ceremony.

- P2 SA b ii. *Imagine you have been invited for a meal to the home of a Jewish friend. As you are tidying up after the meal you notice that there are two separate cupboards with different sets of dishes, cutlery, pots and pans. Your friend explains to you the religious reason why they have two separate sets of kitchen and dining utensils.*** **12M**

Outline one religious reason why different sets of kitchen and dining utensils could be used in a Jewish home.

Marking Criteria

An excellent answer will show an understanding of the Jewish home by setting out accurate information on one reason how the biblical prohibition on eating milk and meat together leads some Jewish people to separate dishes for milk and meat.

P2 SA B a. Name one type of food or drink that is blessed during the Sabbath meal in a Jewish home. 10M

Marking Criteria

An excellent answer will show knowledge the Jewish home by accurately naming a food or drink over which a blessing is said during the Sabbath meal in a Jewish home.

Possible Points

- Bread, etc.
- Wine, etc.
- Etc.

P2 SA B b. Describe what happens in two religious customs that take place during a Passover Seder in a Jewish home. 14M

Marking Criteria

An excellent answer will show knowledge of the Jewish home by giving an accurate account of what happens in two religious customs that take place during a Passover Seder in a Jewish home.

Possible Points

- Recounting of the Passover story; use of a Seder Plate with symbolically important food etc.
- The youngest boy/person present asking ritual questions about the nature of the night, etc.
- Etc.

P2 SA B c. Explain why each of the religious customs that you have described in part b) above is associated with the biblical account of the first Passover. 12M

Marking Criteria

An excellent answer will show knowledge of the Jewish home by giving an accurate account of the reasons why each of the customs described in part b) is associated with the biblical account of the first Passover.

Possible points

- Recounting of the Passover story — Biblical command that the story of the first Passover and the flight from Egypt should always be remembered by a re-enactment; the food symbolises elements of the Passover story e.g. first Passover participants ate bitter herbs etc.
- The asking of questions — Biblical command that the story should be taught and that it should be prompted by a son asking questions etc.
- Etc.

SECTION B Candidates must answer all parts of three of the following five questions.

Question 1: BELIEFS AND MORAL TEACHINGS

Marks:

Answer A and B.

P2 SB 1 A a. Outline what is meant by the term ‘Covenant’ in the Hebrew Bible. 10M

Marking Criteria

An excellent answer will show understanding of the Biblical basis of covenant by setting out accurate information on how in the Hebrew Bible the term ‘covenant’ refers to an agreement or treaty between people or between God and people.

P2 SB 1 A b. Describe two examples from the Hebrew Bible of what is involved in the Covenant made between God and the Jewish people. 30M

Marking Criteria

An excellent answer will show understanding of the Biblical basis of covenant by giving an accurate account of two examples from Biblical texts of the agreement made between God and the people of Israel.

Possible Points

- God chooses Abram, telling him he will make him the father of a great nation; this covenant is unconditional, there are no laws or commandments for Abram to keep; the sign of this agreement is for the men of Abram’s household to be circumcised and for Abram and Sarai to change their names to Abraham and Sarah etc.
- At Mt Sinai, God makes a covenant with Moses; He will be Israel’s sole God, and they will be his people; this covenant is conditional – the people are now required to keep the various commandments of the Torah; the people agree to do so and the covenant is made binding etc.
- Etc.

P2 SB 1 B a. Explain one reason why the term ‘Oral Law’ is used to describe ancient commentaries on the Torah. 15M

Marking Criteria

An excellent answer will show understanding of Torah observance by giving an accurate account of one reason why the term ‘Oral Law’ is used to describe the ancient commentaries on the Torah.

Possible Points

- In Jewish belief both the Written Law (the Torah) and the Oral Law (the commentaries/interpretation) were handed down from God to Moses on Mt Sinai etc.
- In Jewish tradition Moses is believed to have written down the Torah (the laws contained in the Biblical text), but the other laws, the interpretations of the Torah, were maintained orally for centuries before finally being written down etc.
- Etc.

P2 SB 1 B b. Which one of the following Jewish people is most associated with writing ‘The Thirteen Principles of Faith’. (Tick ✓ the correct box) 10M

MAIMONIDES NACHMANIDES RASHI

Marking Criteria

An excellent answer will show knowledge of The Thirteen Principles of Faith by accurately identifying ‘Maimonides’ as the answer relevant to the question.

P2 SB 1 B c. Outline how Jewish religious belief is expressed in any one of 'The Thirteen Principles of Faith'.

15M

Marking Criteria

An excellent answer will show understanding of The Thirteen Principles of Faith by setting out accurate information on how any Jewish religious belief is expressed in one of Maimonides' 'Thirteen Principles of Faith'.

Possible Points

The Thirteen Principles —

1. *God is the Creator of all things* — belief that the world was created by God.
2. *The Creator is a Unity, and he alone is our God, who was, and is, and will be* — belief that there is only one God etc.
3. *The Creator is not a body; he is free from all accidents of matter; and he has not any form whatsoever* — belief that God is incorporeal – he is not to be thought of as being like a human etc.
4. *The Creator is the first and the last* — belief that God is eternal etc.
5. *To the Creator, and to him alone, it is right to pray; it is not right to pray to any being besides him* — belief that Jews are forbidden to follow other religions or other gods etc.
6. *All the words of the prophets are true* — belief in the communication of God to the prophets etc.
7. *The prophecy of Moses our teacher was true; he was the chief of the prophets, both of those that preceded and of those that followed him* — belief that Moses was the prophet par excellence etc.
8. *The whole Law, now in our possession, is the same that was given to Moses* — belief that both the Written and the Oral Law were handed down at Mt Sinai to Moses by God etc.
9. *This Law will not be changed, and that there will never be any other law from the Creator* — belief in the eternal value of the Torah etc.
10. *The Creator knows every deed of the children of men, and all their thoughts, as it is said, 'It is he that fashions the heart of them all, and gives heed to all their deeds.'* — belief in the omniscience of God etc.
11. *The Creator rewards those that keep his commandments, and punishes those that transgress them* — belief in divine justice etc.
12. *The Messiah will come and we will wait for him* — belief in the coming of the Messiah and the messianic age etc.
13. *There will be a resurrection of the dead at the time when it shall please the Creator* — belief in the raising of the dead etc.

Answer A and B.

P2 SB 2 A a. Explain two ways that the Jewish lunar calendar is different to a solar calendar. 10M

Marking Criteria

An excellent answer will show understanding of the Jewish calendar by giving an accurate account on two ways in which the Jewish lunar calendar is different to a solar calendar.

Possible Points

- The lunar calendar is thirteen months long, the solar calendar is twelve months long etc.
- The lunar calendar is based on the moon, the solar calendar on the sun, etc.
- Etc.

P2 SB 2 A b. Describe two example of how the Torah promotes care and compassion for animals. 20M

Marking Criteria

An excellent example will show understanding of the sacredness of the earth and its creatures by giving an accurate account of two examples of how care for animals is encourage in the Torah.

Possible Points

- It is seen as a righteous act to care for animals (Proverbs 12:10); it was considered unfair to make an animal to work on things it found delicious without giving it a chance to eat some of them (Deuteronomy 25:4) etc.
- Even after death, an animal was to be respected e.g. the animal's life force was believed to be in the blood and should not be eaten (Deuteronomy 12:23-24) etc.
- Etc.

P2 SB 2 B a. The Jewish festival of Sukkot/Succot is linked to agriculture. 10M
Name another Jewish festival that is associated with agriculture.

Marking Criteria

An excellent answer will show knowledge of the Jewish Pilgrimage holidays by accurately stating the name of a Jewish festival linked to agriculture other than *Sukkoth/Succot*.

Possible Points

- Shavuot etc.
- Etc.

P2 SB 2 B b. Explain why the Jewish festival that you have named in part a) above is associated with agriculture. 14M

Marking Criteria

An excellent answer will show understanding of Jewish Pilgrimage holidays by giving an accurate account of one or more reasons why the Jewish festival named in part a) of the question is associated with agriculture.

Possible Points

- *Shavuot* — the Festival of First Fruits; a harvest festival of the ancient agricultural calendar associated with times of agricultural plenty and giving representative produce back to God by offering the crop back to him in the symbolic form of the first sheaf of wheat/fruit to ripen; the new crop of the seven species of produce for which the land of Israel was know were offered in the Temple (Deuteronomy 8:8 – wheat, barley, grapes, figs, pomegranates, olives, dates) etc.
- Etc.

- P2 SB 2 B c. *The Hebrew Bible states that Jewish people are required to take care of the needs of widows and orphans during Jewish holidays.* 16M**
Outline another example of what the Hebrew Bible states about the care that should be given to widows and orphans.

Marking Criteria

An excellent answer will show understanding of the sacredness of life in the Jewish faith by setting out accurate information on an example from the Hebrew Bible of the care that should be extended to widows and orphans other than taking care of their needs during Jewish holidays.

Possible Points

- 'You shall not ill-treat any widow or orphan...' (Exodus 22:21-3); many Jewish communities had an orphanage; orphans' legal rights were to be protected in court cases e.g. Isaiah 1:17; Jeremiah 7:5-6 etc.
- Deuteronomy forbids people from taking all movable property belonging to a widow; legislates that the edges of fields were to be left not harvested for consumption by widows; widows and orphans were to be treated as guests at Shavuot and Sukkot etc.
- Etc.

Answer A and B.

P2 SB 3 A a. ● RACISM ● GENOCIDE ● PERPETRATOR 20M
Explain why two of the above terms are associated with the Holocaust (Shoah).

Marking Criteria

An excellent answer will show understanding of terminology associated with the Holocaust (Shoah) by giving an accurate account of the reasons why racism and/or genocide and/or perpetrator are associated with the Holocaust (Shoah).

Possible Points

- Racism — prejudice or discrimination on the basis of ethnicity or racial origins or identity as was experienced by Jewish people who were persecuted during the Holocaust etc.
- Genocide — the attempt to exterminate a particular ethnic group as was experienced by Jewish people with Hitler's 'Final Solution' etc.
- Perpetrator — one who carries out an action – a person who carried out an atrocity during the Holocaust etc.

P2 SB 3 A b. Describe one example from the Nuremberg Laws of a Nazi anti-Jewish policy 20M
that existed in Germany before the Second World War.

Marking Criteria

An excellent answer will show knowledge of Anti-Jewish policies and propaganda by giving an accurate account of one Nazi anti-Jewish policy, found in the Nuremberg Laws of 1935.

Possible Points

- The Nuremberg Laws classified all non-Jewish white Europeans as Aryans; these laws deprived Jews and other non-Aryans of German citizenship and prohibited racially mixed sexual relations and marriages between Germans and Jews etc.

P2 SB 3 B a. Which one of the following is an official titles that has been awarded to non-Jewish 10M
people who risked their lives to save Jews during the Holocaust (Shoah)?
(Tick the right box) The heroes The Righteous

Marking Criteria

An excellent answer will show knowledge of terminology associated with the Holocaust (Shoah) by identifying 'The Righteous' as the answer relevant to the question.

P2 SB 3 B b. The vast majority of those murdered in the Holocaust (Shoah) were Jewish people, 10M
but other groups were also targeted for persecution.
Name another group that was targeted for persecution during the Holocaust (Shoah).

Marking Criteria

An excellent answer will show knowledge of persecution during the Holocaust (Shoah) by accurately naming a group targeted for persecution in the Holocaust (Shoah) other than Jewish people.

Possible Points

- Roma/Romani people etc.
- People with intellectual special needs etc.
- Etc.

P2 SB 3 B c. Describe one example of how the group that you have named in part b) above was targeted for persecution during the Holocaust (Shoah). 20M

Marking Criteria

An excellent answer will show knowledge of persecution during the Holocaust (Shoah) by giving an accurate account of one example of how the group named in part b) were targeted for persecution during the Holocaust (Shoah).

Possible Points

- In areas under direct control of Nazi Germany or its allies the traditional nomadic lifestyle of the Roma and Romani people was outlawed and their wagon wheels stolen or destroyed; Roma and Romani girls and women were subjected to forced sterilisation programmes; as the war progressed Nazi forces made efforts to force Roma and Romani people into the extermination camps; approximately 250,000 Roma and Romani people died during the Holocaust etc.
- People with intellectual special needs were removed from mainstream society to special hospitals and were subjected to unethical and inhumane experimental programmes by Nazi scientists; as the Nazi programme of the 'purification' of German society progressed over 50,000 people with such needs were killed etc.
- Etc.

Answer A and B.

- P2 SB 4 A a.** *The books in the Hebrew Bible are divided into three parts, one of which is called 'The Law'. The books in another part of the Hebrew Bible are called —* **10M**
 (Tick ✓ the correct box) the leaders the prophets the teachers

Marking Criteria

An excellent answer will show knowledge of Jewish sacred texts by identifying 'The Prophets' as the answer relevant to the question.

- P2 SB 4 A b.** **Explain how the 'Shulchan Aruch' came to be a popular guide for Jewish people to the Jewish Law.** **20M**

Marking Criteria

An excellent answer will show understanding of Jewish sacred writings and commentaries by giving an accurate account of the process by which the Shulchan Aruch came to be a popular guide to Jewish Law for Jewish people.

Possible Points:

- It contains both Rabbi Joseph Caro listing of the differing customs and laws of both Sephardic and Ashkenazic Judaism compiled by in the 1560s and the dissents and additions of Rabbi Moses Isserles of Poland. This combined simplified handbook of Jewish law became immensely popular as a guide for ordinary people to the various laws etc.
- Etc.

- P2 SB 4 B a.** **State what the term 'Midrash' means.** **10M**

Marking Criteria

An excellent answer will show knowledge of the significance of the Talmud by accurately stating the meaning of the term 'Midrash'.

Possible Points

- In Hebrew, the verb root D-R-SH means 'to inquire', 'to seek out' etc.
- A 'midrash' is an interpretive act, seeking the answers to religious questions (both practical and theological) by seeking out the sometimes hidden meaning of the words of the Torah etc.
- Etc.

- P2 SB 4 B b.** **Describe one example of a 'Midrash'.** **20M**

Marking Criteria

An excellent answer will show knowledge of the significance of the Talmud by giving an accurate account of one example of a midrash.

Possible Points

- The story of Abraham smashing the idols in Ur (Midrash Bereishit 38:13) etc.
- The explanation for why Cain killed Abel (Genesis 4:8 & Bereishit Rabbah 22:7) etc.
- Etc.

P2 SB 4 B c. Explain the role that a ‘Midrash’ plays within the Jewish tradition.

20M

Marking Criteria

An excellent answer will show understanding of the significance of the Talmud by giving an accurate account of the part played by a Midrash within Judaism.

Possible Points

- Midrash halakhah — deals with legal matters and seeks to explain the legal material of the Torah & Midrash aggadah — deals with ethical and folklore matters; the narrative material, expanding the narrative and giving new stories from which to draw ethical conclusions etc.
- The story of Abraham smashing the idols in Ur (Midrash Bereishit 38:13) illustrates his Jewish piety and belief that God cannot be represented by human efforts etc.
- The explanation for why Cain killed Abel (Bereishit Rabbah 22:7) — the rabbis interpret the gap in the biblical text i.e. the reason for the disagreement representing the tendency for humans to become greedy about family property etc.
- Etc.

Answer A and B.

- P2 SB 5 A a. Which of the following types of words normally comes at the start of a sentence in Biblical Hebrew? (Tick ✓ the correct box)** **10M**
 Adjectives Nouns Verbs

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately selecting ‘Verbs’ as the answer relevant to the question.

- P2 SB 5 A b. Some Hebrew letters change their form if they occur at the end of a word.** **16M**
Read the list of Hebrew letters given below.
Tick ✓ the boxes below that match each Hebrew letter with the form used within a word and the form used at the end of a word. One Hebrew letter has been matched to its correct forms as an example for you.

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately matching the form of a letter used within a word and the form of a letter used at the end of a word as follows:

Hebrew Letters:	Form of letter used within a word	Form of letter used at the end of a word
ו	✓	
י		✓
ם		✓
וּ	✓	
א	✓	
י׃		✓

- P2 SB 5 A c. Listed below are are two forms of the Hebrew verb ‘to give’.** **16M**
Tick ✓ the correct box below which match each form of this Hebrew verb to its correct gender:
Hebrew Verb *Feminine* *Masculine*
 ‘to give’: *Gender:* *Gender:*

נתן

נתנה

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately matching the forms of the Hebrew verb 'to give' with the correct grammatical gender as follows:

Hebrew Verb	Feminine	Masculine
'to give':	Gender:	Gender:
נתן		✓
נתנה	✓	

P2 SB 5 B a. Modern Hebrew is written with vowels. (Tick ✓ the correct box)

10M

True False

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by identifying 'False' as the answer relevant to the question.

P2 SB 5 B b. Imagine that you are attending a synagogue service with a Jewish friend.
When you arrive, your friend greets you by saying: שְׁבֶת שְׁלוֹם
Translate this greeting into English:

10M

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately translating the greeting שְׁבֶת שְׁלוֹם into English as a peaceful Sabbath.

P2 SB 5 B c. State the English version of each of the Hebrew names listed below:

18M

i. Hebrew: שָׂרָה English: _____

ii. Hebrew: מֹשֶׁה English: _____

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately stating that Sarah is the English version of the name for שָׂרָה and Moses is the English version of the name מֹשֶׁה.

