



Coimisiún na Scrúduithe Stáit
State Examinations Commission

Junior Certificate 2014

Marking Scheme

Jewish Studies

Higher 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 Higher 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. Name the mountain on which the Second Temple in Jerusalem was built? 5M

Marking Criteria

An excellent answer will show knowledge of the Biblical account of the building of the Second Temple by accurately identifying Mount Zion as the mountain on which the Jerusalem temple was built.

P1 A 1 b. Name one religious object that was a feature of the Second Temple in Jerusalem. 5M

Marking Criteria

An excellent answer will show knowledge of the Biblical account of the decoration of the Second Temple by stating accurately the name of one feature of the Second Temple in Jerusalem.

Possible Points

- The Altar for Burnt Offerings.
- The Table for Shewbread
- Etc.

P1 A 1 c. Explain why the object that you named in part b) above was a feature of the Second Temple in Jerusalem. 9M

Marking Criteria

An excellent answer will show knowledge of the Biblical account of the decoration of the Second Temple in Jerusalem by giving an accurate account of one or more reasons why the object named in answer to question 1b) was a feature of the Second Temple in Jerusalem.

Possible Points

- The Altar for Burnt Offerings – for burnt sacrifices and peace offerings etc.
- The Table for Shewbread – for displaying offerings of bread etc.
- Etc.

P1 A 2 a. From your project work, explain one reason why the Second Temple was built in 515 BCE. 6M

Marking Criteria

An excellent answer will show knowledge of the Biblical account of the rebuilding of the Temple in Jerusalem by giving an accurate account of one or more reasons why the Second Temple was built in 515 BCE.

Possible Points

- After conquering Babylon in 539 BCE, King Cyrus of Persia had given permission for the exiles from Judah to return home, and had offered Persian money to rebuild the Temple in Jerusalem. When people did return to Judah, they were more interested in rebuilding their own houses and regaining their own family lands than in rebuilding the Temple etc.
- Finally, in the reign of a new Persian king, Darius II, a Judean embassy discovers in the Persian state archives that King Cyrus promised money for the building project several years before. King Darius honoured King Cyrus' promise, and the Temple was finished and rededicated in the year 515 BCE etc
- Etc.

P1 A 2 b. Discuss two reasons why the Second Temple in Jerusalem was destroyed 14M

in 70 CE making reference to its religious and political roles.

Marking Criteria

An excellent answer will show historical, cultural and religious knowledge by setting out accurate information showing why the Second Temple in Jerusalem was politically as well as religiously important to the Jewish people of ancient Judaea/Judah, a fact leading to its destruction by the Romans.

Possible Points

- For several generations, the High Priesthood had been restricted to a small number of elite families living in Jerusalem and able to use their status as both nobility and high ranking Temple priests to influence local politics etc.
- As the dwelling place of God on earth, the Temple attracted the devotion of worshippers of all sorts of Judaism of the time, including political conservatives and political radicals. Religious festivals focusing on the Temple, particularly the Passover, were a flashpoint of potential political trouble and violence etc.
- Etc.

P1 A 3 *The destruction of the Second Temple in 70CE had an effect on the religious practice of Jewish people.* 20M

Outline two major changes in the religious practice of Jewish people that came about because of the destruction of the Second Temple.

Marking Criteria

An excellent answer will show knowledge of ancient Judaism and the consequences of the destruction of the Second Temple by setting out accurate information on two major changes in Jewish religious practice that were caused by the destruction of the Second Temple in 70 CE.

Possible Points

- Without the temple, there was no central religious place for pilgrimage and the synagogue assumed greater importance; without the temple and the temple-approved herds, sacrifice could not be offered, and prayer services became more important; religious officials who offered sacrifice (priests) were gradually supplanted as religious leaders by scholars and teachers etc.
- Tisha B'Av (the 9th of Av) became a fast day commemorating the fall of both the First and the Second Temple as well as other tragedies in Jewish history etc.
- Etc.

P1 A 4 ● COMMUNICATION ● ENQUIRY/RESEARCH ● EVALUATION 21M
● ORGANISATION ● REFLECTION ● WORKING INDEPENDENTLY

Choose three of the above skills that you have 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 three 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 ancient world and the Jerusalem temple etc.
- Evaluation: deciding what bias, if any, a writer had in their presentation of a historical event etc.
- Organisation: constructing a coherent account from 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. *The origins of the synagogue can be traced back to the Babylonian Exile.* **5M**

Which of the following are believed to have first arranged formal prayers and blessings for use in the synagogue? (Tick ✓ the correct box.)

THE MEN OF THE GREAT ASSEMBLY THE PEOPLE OF THE LAND
THE SERVANTS OF THE KING

Marking Criteria

An excellent answer will show knowledge of the origins of the synagogue by identifying ‘The Men of the Great Assembly’ as the answer relevant to the question.

P1 B 1 b. **This is a picture of a religious object found in a synagogue.** **5M**

Tick ✓ the Jewish name below that is given to this religious object in a synagogue.

MAGEN DAVID NER TAMID PAROCHET/ PAROKHET

Marking Criteria

An excellent answer will show knowledge of Jewish symbols in a synagogue by identifying the ‘Parochet’ as the answer relevant to the question.

P1 B 1 c. **Describe another religious object that would be found in a synagogue and explain why it would be located there.** **9M**

Marking Criteria

An excellent answer will show knowledge of Jewish symbols in a synagogue by giving an accurate account of religious symbol that would be found in a synagogue and giving an accurate account of one or more reasons why it is located in a synagogue.

Possible Points

- Candlestick — Menorah – symbolizes the seven-branched candlestick found in the Jerusalem Temple etc
- Star of David/Magen David — a mediaeval six-pointed star symbolizing Judaism etc.
- Etc.

P1 B 2 a. *Being a rabbi is a leadership role a Jewish person can have within a synagogue.* **5M**
Name another religious leadership role that a Jewish person can have within a synagogue.

Marking Criteria

An excellent answer will show knowledge of the leadership roles in a synagogue by stating accurately the name of a religious leadership role within a synagogue other than that of rabbi.

Possible Points

- Cantor/Chazzan, Gabbai/Shamash
- Etc.

P1 B 2 b Outline what is involved in one religious role a leader can have within a synagogue service.

15M

Marking Criteria

An excellent answer will show an understanding of the leadership of the Synagogue by setting out accurate information on what is involved in a leadership role within a synagogue service.

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.
- Cantor/Chazzan – a person with musical ability and good knowledge of prayers who leads a synagogue congregation in singing the prayers during the service etc.
- Etc.

P1 B 3 From Roman times synagogues have played a vital role in the life of Jewish communities. 20M
Assess the evidence for this statement making reference to two functions that a synagogue has within a Jewish community.

Marking Criteria

An excellent answer will show understanding of a synagogue by accurately judging the importance of the role a synagogue plays in the life of a Jewish community.

Possible Points

- While it was an aspiration to travel to Jerusalem for festivals, it was often impractical or impossible for people who lived far away. Such local communities depended on a local synagogue to promote the development of festival-celebration in local areas, provide education and acted as charitable institutions for poor and indigent members of the Jewish community etc..
- After the Second Jewish War (Bar Kokhba Revolt, 132-136 CE) Emperor Hadrian banned Jews from entering Jerusalem, and it became clear that the synagogue service was the form of worship that would continue, rather than any Temple or sacrificial worship etc.
- Etc.

P1 B 4 ● COMMUNICATION ENQUIRY ● RESEARCH/ EVALUATION ● ORGANISATION 21M
● REFLECTION ● WORKING INDEPENDENTLY
Choose three 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 three 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 the decoration of the synagogue and the conduct of a synagogue service 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.

Questions: **THE IRISH JEWISH COMMUNITIES AND THE JEWISH HOME**

Marks:

Answer A and B.

P2 SA A a. Name the religious occasion during which the candlestick shown opposite is used in a Jewish home. 5M

Marking Criteria

An excellent answer will show knowledge of religious activities that take place in the Jewish home by stating the accurate name of the religious occasion during which the candlestick in the question is used in a Jewish home.

Possible Points

- Chanukah/Hanukkah, etc.
- The Jewish Festival of Lights etc
- Etc.

P2 SA A b. Explain why the candlestick shown opposite is used during the occasion that you have named in part a) above. 10M

Marking Criteria

An excellent answer will show an understanding of religious activities that take place in the Jewish home by giving an accurate account of one or more reasons why the candlestick in the question is used during the occasion the candidate has named in part a) above.

Possible Points:

- The festival of Hanukkah — for each of the eight days of the holiday, another of the candles on the candlestick (the chanukiah) is lit, until on day eight, all are alight; recalls the rededication of the Second Temple in Jerusalem after the Jewish armies defeated the pagan Greeks who ruled Judaea. The small amount of oil was found in a Temple storeroom lasted the eight days it took to prepare oil needed for the rest of the Temple.
- Etc.

P2 SA A c. Describe the role that women play in the Sabbath celebrations within a Jewish home. 20M

Marking Criteria

An excellent answer will show an understanding of the role of family members in a Jewish home by giving an accurate account of the role of women in the Sabbath celebrations in a Jewish home.

Possible Points

- Preparation for the Sabbath — cleaning the house; making Challah – sweet bread eaten on the Sabbath that is baked in the shaped of a plait etc.
- During Sabbath celebrations in the home — lighting two candles and blessing the family etc.
- Etc.

P2 SA B a. Name one Irish Jewish person who has contributed to the religious or secular life of Israel.

10M

Marking Criteria

An excellent answer will show knowledge of Irish Jewish communities by stating accurately the name of one Irish Jewish person who contributed to the religious or secular life of Israel.

Possible Points

- Rabbi Isaac/Yitzak Herzog, etc.
- General/President Chaim Herzog, etc.
- Etc.

P2 SA B b. Outline the way in which the person that you named in part a) above contributed to the religious or secular life of Israel.

15M

Marking Criteria

An excellent answer will show an understanding of Irish Jewish communities by setting out accurate information on the way in which the person named in part a) contributed to either the religious or secular life of Israel.

Possible Points

- E.g. Rabbi Isaac/Yitzak Herzog — first chief rabbi of Dublin (1919) and then became Chief Rabbi of Ireland until 1936 when he emigrated to Palestine (still ruled by Britain) and became the Ashkenazi Chief Rabbi there; in 1939 when the British officially restricted Jewish emigration to Palestine Rabbi Herzog led a mass peaceful protest; during the war, he travelled at the risk to his own life to America to plead for official intervention to aid European Jews etc.
- E.g. Chaim Herzog — emigrated to Palestine in 1935, serving in a Jewish paramilitary group before joining the British Army during the Second World War and fighting in Germany; After the war he returned to Palestine and fought in the 1948 Arab-Israeli War, becoming head of the IDF Military Intelligence Branch due to his wartime experiences and training; 1950 — 54 he was Defence Attaché at the Israeli Embassy in America, and retired from the Israeli army as a major-general; 1967, after the Six Day War, he was made Military Governor of East Jerusalem, Judea and Samaria; 1975 — 1978 Herzog became Israel's ambassador to the UN; 1981 he entered Israeli politics, as a member of the Alignment (predecessor to the Labour party); 1983, he became the sixth president of Israel, and served two five year terms, etc.
- Etc.

P2 SA B c. Outline two ways that an Irish Jewish person contributed to the foundation of the Irish State.

20M

Marking Criteria

An excellent answer will show an understanding of Irish Jewish communities by setting out accurate information on two ways that an Irish Jewish person contributed to the foundation of the Irish State.

Possible Points

- e.g. Robert Briscoe — a member of both Sinn Fein and the IRA; sent to Germany in 1919 by Michael Collins as the chief agent to acquire arms for the IRA; active in the War of Independence, after which he went to America to show support for De Valera and made several speeches underlining his views that his Judaism and his Irish nationalism were not in competition; he opposed the treaty during the Civil War; after the Civil War he was elected to Dail Eireann etc.
- e.g. Ellen Cuffe — a member of the upper class and interested in the Gaelic Revival of the late 19th and early 20th centuries, first a member and then president of the Gaelic League; drew explicit political parallels between Irish and Hebrew as languages that could form new national identities in Ireland and Israel; appointed to Seanad Eireann in 1922, one of only four women senators, and the first Irish Jewish senator 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. Describe one example of what is involved in Torah observance for a Jewish person. 20M

Marking Criteria

An excellent answer will show knowledge of Jewish belief and practice by giving accurate information on one example of what is involved in Torah observance for a Jewish person.

Possible Points:

- The Torah's 613 commandments e.g. the prohibition against the worship of other gods etc.
- Etc

P2 SB 1 A b. Explain why the Torah is described as ‘a living document’. 20M

Marking Criteria

An excellent answer will show knowledge of Jewish practice and belief by giving accurate information on why the torah is described as a ‘living document’.

Possible Points

- The Torah (Written and Oral) is the result of human insight applied to the ancient texts, each and every interpreter making their own connection to the ongoing discussion and addition to the layers of meaning stretching back over the centuries etc.
- Etc.

P2 SB 1 B a. In what country was Maimonides born in the 12th Century? 10M

Marking Criteria

An excellent answer will show knowledge of the Thirteen Principles by stating accurately that Maimonides was born in the country of Spain/Grenada.

P2 SB 1 B b. Describe what Maimonides stated in two of ‘The Thirteen Principles of Faith’ and outline how each reflects Jewish faith. 30M

Marking Criteria

An excellent answer will show an understanding of the Thirteen Principles by giving an accurate account of two of Maimonides’ Thirteen Principles, and by setting out accurate information on how they reflect Jewish faith.

Possible Points

1. God is the Creator of all things — the Jewish belief that the world was created by God etc.
2. The Creator is a Unity, and he alone is our God, who was, and is, and will be — the Jewish belief that there is only one God, who cannot be divided (Judaism is a strictly monotheistic religion, and does not hold that God can be seen in terms such as in Christianity), etc.
3. The Creator is not a body; he is free from all accidents of matter; and he has not any form whatsoever — the 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 — the 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 — the belief that Jews are forbidden to follow other religions or other gods etc.
6. All the words of the prophets are true — the 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 — the 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 — the 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 — the 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 — the belief in the omniscience of God etc.
11. The Creator rewards those that keep his commandments, and punishes those that transgress them — the belief in divine justice etc.
12. The Messiah will come and we will wait for him — the 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 — the belief in the raising of the dead etc.

Answer A and B.

- P2 SB 2 A a. ● BIRTH ● BAR MITZVAH ● BAT MATZVAH/CHAYIL 20M**
Choose one of the above occasions in the life of a Jewish person and describe a religious custom that is associated with it.

Marking Criteria

An excellent answer will show an understanding of the Jewish life cycle by giving an accurate account of a religious custom associated with one of the events in the life of a Jewish person listed in the question.

Possible Points

- Birth — Male circumcision in Judaism is a religious requirement, based on (Genesis 17:10 - 11) carried out on the eighth day after birth; the operation takes place in the midst of family and friends, symbolising the community's welcome to the new-born child; prayers and benedictions are recited; a Hebrew name is bestowed on the child, and all present express the wish that he may progress from one sacred moment of his life to another etc.
- Bar Mitzvah — literally mean 'son of the mitzvot' (commandments); Jewish boy from the age of 13 is bound to live by the commandments of the Torah; marked in the synagogue by the boy being called to the reading of the Torah in the Hebrew language etc.
- Bat Mitzvah — takes place on or after a girl's 12th birthday; in Conservative and Progressive congregations, the girl's ceremony is identical with the boys' bar mitzvah ceremony; in Orthodox congregations the girl may perform the identical readings to a boy at an exclusively women's service on the Sabbath; Bat Chayil ceremony is usually held for a group of girls in their thirteenth year, after having completed a Bat Chayil course; the service takes place in the synagogue on a Sunday afternoon, or occasionally during havdalah at the end of Shabbat; consists of a few familiar tefillin (prayers), readings by the Bat Chayil graduates, a special prayer for their future success and a presentation etc.
- Etc.

- P2 SB 2 A b. ● PASSOVER ● SHAVUOT ● SUKKOT/SUCCOT 20M**
Profile the origins of one of the Jewish pilgrimage holidays listed in the question.

Marking Criteria

An excellent answer will show an understanding of the Jewish calendar by accurately tracing the origins of one of the Jewish Pilgrimage holidays listed in the question.

Possible Points

- Passover — Leviticus 23:5 gives the regulations for keeping the feast; it commemorates the death of the firstborn in Egypt from which Israel was spared when they were in slavery etc.
- Shavuot — connected to the season of the grain harvest in ancient Israel which lasted seven weeks (Jeremiah 5:24; Deuteronomy 16:9-11; Isaiah 9:2); began with the harvesting of the barley during Passover and ended with the harvesting of the wheat at Shavuot; traditionally seen as the day on which the Torah had been handed down at Sinai etc.
- Sukkot — originally one of the harvest festivals (Ex 23:16; Dt 16:13) 'festival of ingathering'; a commemoration of the forty years of wandering in the wilderness (Lev 23:43) etc.

- P2 SB 2 B a. Outline one example of how the Jewish celebration of a 'Jubilee Year' 20M**
has implications for the use of the land on which people live.

Marking Criteria

An excellent answer will show an understanding of Jewish respect for the land and all creatures by setting out accurate information on one example of the implications that the Jewish celebration of a Jubilee Year has on the use of the land on which people live.

Possible Points

- Sabbatical Year — every seventh year, when the land is left fallow; Jubilee Year — seven by seven years; in ancient times both the forty-ninth and the fiftieth years were celebrated and the land lay fallow for two years etc.
- Year of Jubilee (Lev 25) resulted in the land having a chance to recover some nutrients — wild plant life growing with no risk of ploughing and therefore top soil having nutrient etc.
- Etc.

P2 SB 2 B b. Describe what is involved in another Jewish festival that is associated with agriculture. 20M

Marking Criteria

An excellent answer will show an understanding of Jewish respect for the land and all creatures by giving an accurate account of what is involved in a Jewish festival associated with agriculture other than the Jewish celebration of a ‘Jubilee Year’.

Possible Points

- Shavuot – the festival of First Fruits reflects the belief that the land belongs to God and gives thanks to him 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 known were offered in the Temple (Deuteronomy 8:8 – wheat, barley, grapes, figs, pomegranates, olives, dates) etc.
- Etc.

Answer A and B.

P2 SB 3 A a. Outline what is meant by the term ‘pogrom’.

10M

Marking Criteria

An excellent answer will show an understanding of terminology associated with the Holocaust (Shoah) by setting out accurate information on what is meant by the term ‘pogrom’.

Possible Points

- Originally a Russian term used to indicate an official or semi-official use of violence against a minority group, often Jewish people. Became a term that denoted specifically violence against Jewish people. Now violence against Jewish people in other countries is also described as ‘pogroms’ etc.
- Etc.

P2 SB 3 A b. ● THE CRUSADES ● THE INQUISITION

30M

Explain how anti-semitism can be seen in each of the above.

Marking Criteria

An excellent answer will show an understanding of the evolution and spread of anti-Semitism by giving an accurate account of the process by which anti-Semitism can be seen in the crusades and the inquisition.

Possible Points

- The Crusades — designed to free Jerusalem and Palestine of an Islamic presence but saw no possibility for anything other than a Christian presence in the freed areas; Crusaders were exhorted to remove Jewish communities from their own towns as part of the crusading movement, which led to both the expulsion and the murder of many Jewish people etc.
- The Inquisition was set up to deal with heretics in the Catholic Church and investigating cases of people who were suspected of having kept up their Jewish religious practices in secret; such people were denounced and would face the penalty of being treated as unrepentant heretics by the inquisitors etc.

P2 SB 3 B a. Describe one example of a commitment made in ‘The Stockholm International Declaration’ about how the victims of the Holocaust (Shoah) would be remembered.

20M

Marking Criteria

An excellent answer will show knowledge of Holocaust remembrance by giving an accurate account of one example of a way of commemorating the victims of the Holocaust that is suggested in ‘The Stockholm International Declaration’.

Possible Points

- Article Six e.g. ‘we share a commitment to commemorate the victims of the Holocaust and to honour those who stood against it. We will encourage appropriate forms of Holocaust remembrance, including an annual Day of Holocaust Remembrance, in our countries’.
- A Holocaust Remembrance Day, etc
- Etc.

P2 SB 3 B b. Outline another commitment that was made in ‘The Stockholm International Declaration’ in relation to remembering the Holocaust (Shoah).

20M

Marking Criteria

An excellent answer will show knowledge of the Holocaust and Holocaust remembrance by setting out accurate information on one other commitment of 'The Stockholm International Declaration'.

Possible Points

Declaration of the Stockholm International Forum on the Holocaust: The members of the Task Force are committed to the Declaration of the Stockholm International Forum on the Holocaust, which reads as follows:

1. The Holocaust (Shoah) fundamentally challenged the foundations of civilization. The unprecedented character of the Holocaust will always hold universal meaning. After half a century, it remains an event close enough in time that survivors can still bear witness to the horrors that engulfed the Jewish people. The terrible suffering of the many millions of other victims of the Nazis has left an indelible scar across Europe as well.
 2. The magnitude of the Holocaust, planned and carried out by the Nazis, must be forever seared in our collective memory. The selfless sacrifices of those who defied the Nazis, and sometimes gave their own lives to protect or rescue the Holocaust's victims, must also be inscribed in our hearts. The depths of that horror, and the heights of their heroism, can be touchstones in our understanding of the human capacity for evil and for good.
 3. With humanity still scarred by genocide, ethnic cleansing, racism, anti-semitism and xenophobia, the international community shares a solemn responsibility to fight those evils. Together we must uphold the terrible truth of the Holocaust against those who deny it. We must strengthen the moral commitment of our peoples, and the political commitment of our governments, to ensure that future generations can understand the causes of the Holocaust and reflect upon its consequences.
 4. We pledge to strengthen our efforts to promote education, remembrance and research about the Holocaust, both in those of our countries that have already done much and those that choose to join this effort.
 5. We share a commitment to encourage the study of the Holocaust in all its dimensions. We will promote education about the Holocaust in our schools and universities, in our communities and encourage it in other institutions.
 6. We share a commitment to commemorate the victims of the Holocaust and to honour those who stood against it. We will encourage appropriate forms of Holocaust remembrance, including an annual Day of Holocaust Remembrance, in our countries.
 7. We share a commitment to throw light on the still obscured shadows of the Holocaust. We will take all necessary steps to facilitate the opening of archives in order to ensure that all documents bearing on the Holocaust are available to researchers.
 8. It is appropriate that this, the first major international conference of the new millenium, declares its commitment to plant the seeds of a better future amidst the soil of a bitter past. We empathize with the victims' suffering and draw inspiration from their struggle. Our commitment must be to remember the victims who perished, respect the survivors still with us, and reaffirm humanity's common aspiration for mutual understanding and justice.
- Etc.

Answer A and B.

P2 SB 4 A a. Jewish commentaries usually give a short form for the name of each of the following: 10M

- RABBI SHLOMO YITZCHAKI
- RABBI MOSES BEN NACHMAN

What is the short form of the name by which one of the rabbis listed above is usually known in Jewish commentaries

Marking Criteria

An excellent answer will show knowledge of the life of Rashi or Ramban by identifying Rabbi Shlomo Yitzchaki as 'Rashi' or Rabbi Moses ben Nachman as 'Ramban'.

P2 SB 4 A b. Explain the importance of the writings of one of the above rabbis on the Torah and the Talmud. 30M

Marking Criteria

An excellent answer will show an understanding of the life and work of Rashi or Ramban by giving an accurate account of the importance of the writings of either Rashi (Rabbi Shlomo Yitzchaki) or Ramban (Rabbi Moses ben Nachman) on the Torah and the Talmud.

Possible Points

- RASHI wrote commentaries on the Babylonian Talmud and the Bible; pulled together materials from a wide variety of sources, wrote them down in the order of the Talmud and the Bible for easy reference and wrote them in plain language; the Talmud was written in terse, unexplained language with no punctuation and Rashi brief explanations made the Talmud understandable to non-scholar etc.
- RAMBAN in his commentaries both the plain meaning of the text and the deepest meaning of its laws and narratives are explained e.g. he interpreted Leviticus 26:32 as promising that Israel's enemies will be unable to settle the Land of Israel etc.

P2 SB 4 B a. Name one matriarch that was associated with the history of the Jewish people as described in the Hebrew Bible. 10M

Marking Criteria

An excellent answer will show knowledge of the role of women in the Hebrew Bible by stating accurately the name of one of the matriarchs associated with the history of the Jewish people as described in the Hebrew Bible.

Possible Points

- Sarah, Rebekah, Rachel, Leah, etc

P2 SB 4 B b. Outline the role that a matriarch played in the history of the Jewish people as described in the Hebrew Bible. 30M

Marking Criteria

An excellent answer will show knowledge of the role of the matriarchs in the history of the Jewish people by setting out accurate information on the role one matriarch as described in the Hebrew Bible as playing in that history.

Possible Points

- E.g. Sarah – Abraham's wife, at first childless; travelled with him and helped him trick the King of Egypt by agreeing to say she was his sister rather than his wife; mother of Isaac, through whom the Jewish people trace their descent to Abraham etc.
- Etc.

Answer A and B.

- P2 SB 5Aa** *The Hebrew Bible is traditionally divided into three parts. State in English the names of the following three parts in the Hebrew Bible:* **5Mx3**
 i. תּוֹרָה ii. נְבִיאִים iii. כְּתוּבִים

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately stating the English names of the parts of the Hebrew Bible as i. Law ii. Prophets iii. Writings.

- P2 SB 5Ab** **Outline one difference between classical Hebrew and modern Hebrew.** **15M**

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by setting out accurate information on one difference between classical and modern Hebrew.

Possible Points

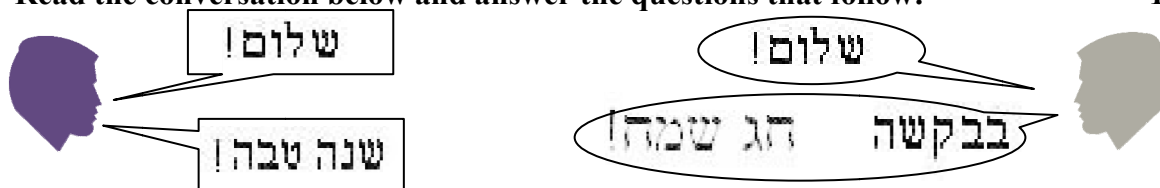
- Classical Hebrew is ‘pointed’ – written using the mediaeval vowel system; modern Hebrew is written without vowels etc.
- Classical Hebrew is always written in block form; modern Hebrew has both a block and a cursive form etc.
- Classical Hebrew is a written language, not used for everyday needs; modern Hebrew is both an everyday spoken and a written language etc.
- Etc.

- P2 SB Q5Ba** **Imagine you hear Jewish people using the greeting: שָׁבַת שְׁלוֹם** **10M**
Name the religious occasion when this greeting is used by Jewish people.

Marking Criteria

- An excellent answer will show knowledge of Hebrew phrases by accurately stating that the occasion on which the Hebrew greeting in the question is the Sabbath.

- P2 SB 5Bbi** **Read the conversation below and answer the questions that follow:** **15M**



What day of the Jewish calendar is referred to in the above conversation?

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately stating that Rosh haShanah /New Year's Day/ ראש השנה is the day referred to in the conversation in the question.

- P2 SB 5Bbii** **Translate into English the greetings exchanged between the people in the above conversation.** **15M**

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by giving an accurate translation of the greetings exchanged in the conversation.

Possible Points

- Person 1: Hello/Hi/Peace be with you etc.
- Person 2: Hello/Hi/Peace be with you etc.
- Person 1: Happy New Year/Good Year etc.
- Person 2: Thank you/thanks, please do have a good/merry/happy festival etc.
- Etc.

P2 SB 5Bc *Imagine you overhear Jewish people talking about decorating their homes for the Jewish holiday of **חנוכה** . State in English the name of this Jewish holiday.*

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately stating Hanukkah as the English name of the Jewish holiday given in the question.

