



Coimisiún na Scrúduithe Stáit
State Examinations Commission

Junior Certificate 2013

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 in the examination paper marking scheme, 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 A case study on Jewish resistance to the Holocaust as seen in the ‘Warsaw Ghetto Uprising’ of 1943.

Questions:

Marks:

P1 A1a Read the following extract from a poem about a child in the Warsaw Ghetto and answer the questions below. **5**

*Past Walls, past guards ... I slip by, I run like a cat ... Under my arm a sack-cloth bag
On my back a torn rag ... In my heart constant fear... But all must be endured,
All must be borne, So that you, ladies and gentlemen, May have your fill of bread tomorrow.*
(From *The Little Smuggler* by Henryka Lazawart)

What is the child in the poem smuggling into the Warsaw Ghetto?

Marking Criteria

An excellent answer will display knowledge of life in the Warsaw Ghetto by accurately identifying that the child in the poem is smuggling food into the Warsaw Ghetto.

Possible Points

- Bread
- Etc.

P1 A1b From your project work, outline one reason why children in the Warsaw Ghetto acted as smugglers. **7**

Graded

Marking Criteria

An excellent answer will display knowledge of life in the Warsaw Ghetto by setting out accurate information on one reason why children in the Warsaw Ghetto acted as smugglers.

Possible Points

- Jewish people in the Warsaw Ghetto were starving etc.
- Children often climbed through tunnels dug under the Ghetto walls to trade the items for food, or to collect food from sympathetic non-Jewish residents of Warsaw etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Marks</i>
7 > 6	5	4	3	2 > 1 > 0	7 M

P1 A1c Describe another way that Jewish people in the Warsaw Ghetto tried to make life as normal as possible for themselves, during World War II. **7**

Graded

Marking Criteria

An excellent answer will display knowledge of life in the Warsaw Ghetto by giving an accurate account of a way that the residents of the Warsaw Ghetto attempted to make life as normal as possible, other than through smuggling food into the Ghetto.

Possible Points

- Contact was established with people living outside the Ghetto — members of the Polish resistance & non-Jewish residents of Warsaw; People secretly made items in illegal workshops to sell or barter outside the Ghetto walls etc.
- As at first schools in the Ghetto were forbidden, secret school were established in defiance of the Nazi orders; Schools disguised themselves as other institutions e.g. medical centres, soup kitchens etc. until in 1941 the Nazi occupiers gave the Ghetto Judenrat (Jewish Council) permission to open schools etc.
- Jewish doctors and health workers resisted by not registering people who were ill (who would have immediately have been killed by the Nazis) and by running illegal medical facilities and

medical training centres. Their medical college considered itself to be part of the University of Warsaw etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Marks</i>
7 > 6	5	4	3	2 > 1 > 0	7 M

P1 A2 From your case study, outline two examples of how the persecution of Jewish people led to the 1943 Warsaw Ghetto Uprising. **20**
(10Mx2)
Graded

Marking Criteria

An excellent answer will display knowledge of the events of the Holocaust by setting out accurate information on two examples of how the persecution of Jewish people led to the Warsaw Ghetto Uprising in January 1943.

Possible Points

- As conditions within the Ghetto deteriorated i.e. in 1940 Warsaw Ghetto was sealed; restrictions on the amount of food allowed with only 180 calories per person; the intensification of forced labour; resistance grew particularly among the Jewish Youth Movements who played a crucial role in planning and organising the Uprising on April 19th, 1943 etc.
- By 1942, the leaders of the Uprising were aware that the alleged ‘resettlement’ programme carried out by the Nazis was in fact deportation to extermination camps and were resolved to resist militarily. This knowledge allowed them to begin preparations some months before January 1943, including liaising with the Polish resistance outside the Ghetto etc.
- The leaders of the Jewish resistance in the Ghetto discovered that a second round of deportations was planned by the Nazis for early 1943 and before the planned deportations the Uprising began and took control of the Ghetto for some months etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Marks</i>
10 > 9	8 > 7	6	5 > 4	3 > 2 > 1 > 0	10Mx2

P1 A3 The 1943 Warsaw Ghetto Uprising had an effect on Jewish resistance to the Holocaust (Shoah). Discuss the impact that the 1943 Warsaw Ghetto Uprising had on Jewish resistance to the Holocaust (Shoah). **20**
Graded

Marking Criteria

An excellent answer will assess the importance of the Warsaw Ghetto Uprising as an event in the Holocaust by examining and drawing accurate conclusions about the impact of the 1943 Warsaw Ghetto Uprising on Jewish resistance to the Holocaust.

Possible Points

- The Uprising was the culmination of the Jewish resistance to Nazi oppression in Poland. The Uprising improved the morale of resistance groups both Jewish and non-Jewish, in Warsaw itself and beyond. The Uprising was a moral victory as it took a determined stand against the Nazi forces and showed the extreme heroism of the Jewish residents of the Ghetto etc.
- The Uprising did not prevent the first, largest deportation of Warsaw Jews etc.
- The Uprising inflicted very few casualties on the Nazi forces and it ultimately failed, resulting in over 50,000 Jewish deaths and leading to the deportation or immediate execution of the final Jewish residents of the Ghetto etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5 4 > 2 1 > 0	20M

Choose three of the above skills that you used in your project work and outline how you used each skill in studying Jewish resistance to the Holocaust (Shoah) as seen in the 1943 Warsaw Ghetto Uprising.

Graded

Marking Criteria

An excellent answer will show an understanding of the 1943 Warsaw Ghetto Uprising by setting out accurate information on how three of the skills listed in the question were used in looking closely at Jewish resistance to the Holocaust (Shoah) as seen in the ‘Warsaw Ghetto Uprising’ of 1943.

Possible Points

- *Reflection* e.g. insight gained into the Warsaw Ghetto Uprising as an example of Jewish resistance in the Holocaust (Shoah) from information researched etc.
- *Research* e.g. investigating books about the Warsaw Ghetto and the 1943 Uprising etc.
- *Evaluation* e.g. evaluating different kinds of evidence about life in the Warsaw Ghetto and different points of view about what led to the 1943 uprising etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Marks</i>
7 > 6	5	4	3	2 > 1 > 0	7Mx3

OR

TITLE B An examination of the protection given to Jewish citizens within the Danish State during the Holocaust (Shoah).

Questions:

Marks:

- P1 B1a This is a photograph of Danish fishermen rescuing Jewish people in 1943. What country offered asylum to Jewish people from Denmark in 1943? 5**

Marking Criteria

An excellent answer will show knowledge of resistance to anti-Jewish policies within Denmark during the Holocaust (Shoah) by identifying Sweden as the answer relevant to the question.

- P1 B1b From your project work, describe another example of how the lives of Jewish people were saved through the protection given to them by either the Danish government or a Danish person. 14**
Graded

Marking Criteria

An excellent answer will show knowledge of resistance to anti-Jewish policies which were resisted within Denmark during the Holocaust (Shoah) by giving an accurate account of an example of how the protection given by either the Danish government or a Danish person saved the lives of Jewish people during World War II.

Possible Points

- Danish government — after the 1940 take-over by Nazi Germany, the government successfully resisted for three years the view that there was a ‘Jewish Problem’ in Denmark; e.g.1941, Danish courts severely punished the publication of Anti-Semitic views in Danish newspapers; they also severely punished an arson attempt at the Great Synagogue in Copenhagen etc.
- Physicist Niels Bohr — 1943 escaped to Sweden (a neutral country) and asked the Swedish government to accept Jewish refugees, saying he would not leave for his agreed asylum in USA until the Swedish government agreed etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
14 > 12	11 > 10	9 > 8	7 > 6	5 > 4	3 > 2	1 > 0	14M

- P1 B2 ● BYSTANDER ● THE FINAL SOLUTION ● XENOPHOBIA 20**
Based on your project work, examine how two of the above are associated with what Jewish people from Denmark experienced during the Holocaust (Shoah). (10Mx2)
Graded

Marking Criteria

An excellent answer will show understanding of the terms associated with the Holocaust by looking closely at one or more reasons why two of the terms listed in the question are associated with the experience of Jewish people from Denmark during the Holocaust (Shoah).

Possible Points

- *Bystander* — a person who witnesses events but who cannot, or will not, intervene; Bystanders did not necessarily collaborate with the Nazis, but for various reasons (including fear for their own or their families’ safety) did not actively resist; While bystanders existed in Denmark the population was active in aiding Jews etc.
- *The Final Solution* — the euphemistic term for the Nazi plan of extermination of Jewish people; the decision to kill all Jews was announced at the ‘Wannsee Conference’ in January 1942; at this conference the Danish Jewish community was explicitly targeted for extermination with a

planned deportation to Theresienstadt concentration camp scheduled for 28/09/43 etc.

- *Xenophobia* — the intense and irrational fear of people from other countries or who appear strange or are not the norm in a particular country; Nazi policies used xenophobia about Jewish communities but it appears to have been less effective in Denmark than in other European countries etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
10 > 9	8 > 7	6	5 > 4	3 >	2 >	1 > 0	10Mx2

P1 B3 *The title ‘Righteous Amongst the Nations’ was given to the Danish Resistance Movement.* **Discuss the reasons why the Danish Resistance Movement was awarded the title ‘Righteous Amongst the Nations’.** **20**
Graded

Marking Criteria

An excellent answer will display knowledge of the moral decisions and actions taken by examining and drawing accurate conclusions about the reasons why the title ‘Righteous Amongst the Nations’ was awarded to the members of the Danish Resistance Movement.

Possible Points

- While Denmark was under German ‘protection’ rather than direct rule, resistance against the Nazis and Nazi policies was still difficult and extremely dangerous; the degree of resistance against Nazi Anti-Semitic policies was extremely high in Denmark
 - e.g. Danish government insisted that there was no ‘Jewish problem’ in Denmark and so Nazi Anti-Semitic policies did not need to be enforced; when Anti-Semitic acts took place (e.g. publication of Anti-Semitic hate speeches and arson attempt at Copenhagen’s Great Synagogue), the Danish courts prosecuted the Anti-Semites to the fullest extent of the law etc.
 - e.g. October 1943 when Sweden offered refuge to Danish Jews – in a massive operation in the course of one week, almost all the Danish Jewish community was smuggled to Sweden; the evacuation of the Jewish population of Denmark was a highly planned operation that required the cooperation of so many people that a deliberate or accidental information leak was almost impossible to prevent but there were no leaks; the Jewish population was completely evacuated in one week, using hundreds of small boats as well as ferries, fishing boats, rowing boats, even canoes and requiring the cooperation of Danes not usually active in the resistance; due to these actions 99% of the Danish Jewish population was saved etc.
- Foregoing individual honour, the Danish resistance movement, when awarded the title of Righteous Amongst the Nations, asked to be recognised as a group etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

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

Choose three of the above skills that you used in your project work and outline how you used each skill examining the protection given to Jewish citizens of the Danish State during the Holocaust (Shoah).

Marking Criteria

An excellent answer will show an understanding of the Holocaust (Shoah) by setting out accurate information on how three of the skills listed in the question were used in looking closely at the protection given to Jewish citizens within the Danish State during the Holocaust (Shoah).

Possible Points

- *Communication* e.g. conducting interviews to gather personal information on the Danish resistance or on life in Denmark during World War II etc.
- *Research* e.g. investigating books or films about the rescue of the Danish Jews etc
- *Reflection* e.g. insight gained about the importance of both individual and state actions in times of moral crisis etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Marks</i>
7 > 6	5	4	3	2 > 1 > 0	7Mx3

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 SAaA Imagine that you are visiting a Jewish home where you see displayed the religious object shown in the photograph opposite. Name the religious object that is in this photograph. 5

Marking Criteria

An excellent answer will show knowledge of the characteristics of a Jewish home by accurately identifying a Mezuzah as the religious object that is photographed.

P2 SAAb Where in a Jewish home is the religious object that you have named above supposed to be placed? 5

Marking Criteria

An excellent answer will show knowledge of the characteristics of a Jewish home by accurately identifying that a Mezuzah should be placed by the lintel of a door of a Jewish home.

P2 SAAC Explain two reasons why the object that you have named above has religious importance in a Jewish home. 30 (15Mx2) Graded

Marking Criteria

An excellent answer will show knowledge of the characteristics of a Jewish home by giving an accurate account of two reasons why a Mezuzah has religious importance in a Jewish home.

Possible Points

- A Mezuzah is attached to the lintel of the front door in a Jewish home, to fulfil the command in Deut.6:9 to fix the words of the Shema prayer to the doorposts of one's house etc.
- A Mezuzah contains the text of Deuteronomy 6:4-9 and 11:13-21; usually in a decorative case etc.
- Common custom for Jewish people — touch the Mezuzah case when entering the house to bring the Shema prayer to their mind etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
15 > 13	12 > 11	10 > 9	8 > 6	5 > 4	3 > 2	1 > 0	15Mx2

P2 SABa Name the book that first refers to the presence of Jewish people in Ireland during 1079. 5

Marking Criteria

An excellent answer will show knowledge of the history of Judaism in Ireland by accurately identifying 'the Annals of Innisfallen' as the first book that refers to Jewish people visiting Ireland.

Possible Points

- The earliest reference to the Jews in Ireland was in the year 1079 — the Annals of Innisfallen record five Jews came from overseas with gifts to Tairdelbach, King of Munster etc.
- Etc.

P2 SABb Over the centuries there have been a number of times when groups of Jewish people immigrated to Ireland. 5

Name one country from which a group of Jewish people originally immigrated to Ireland.

Marking Criteria

An excellent answer will show knowledge of the history of Irish Jews and Judaism by accurately naming one of the countries from which Jewish people immigrated to Ireland.

Possible Points

- Spain etc.
- Portugal etc.
- Etc.

P2 SABc Describe how such immigration led to the establishment of two Jewish communities in Ireland.

30
(15Mx2)
Graded

Marking Criteria

An excellent answer will show knowledge of the history of Judaism in Ireland by giving an accurate account of the process by which Jewish immigration into Ireland led to the development of two Jewish communities in Ireland.

Possible Points

- *Belfast* — Synagogue in Great Victoria Street, with its own minister and choir can be traced back to 1870s when immigrants began to arrive etc.
- *Dublin* — records of the Norman Conquest of Ireland indicate a Jewish presence in Dublin since 12th and 13th Centuries; by 1232 a grant by King Henry III to Peter de Rivall, gives him ‘the custody of the King’s Judaism in Ireland’; from the 15th century, Portugese and Spanish Jewish immigrants settled in Dublin; in 1728 the Dublin Jews acquire with a piece of land at Ballybough Bridge for a cemetery; Dublin in 1745 contained about forty Jewish families with a synagogue was at Marlborough Green; in the 19th century, Russian and Lithuanian Jews fleeing Imperial Russian persecution began to arrive in Dublin etc.
- *Limerick* — in the 1870s a small group of families from Lithuania settled in Limerick; in 1871 there were only two Jews recorded as living in Limerick but waves of immigration began to come from Tsarist Russia and augment the city’s population; A synagogue was opened in 18 Collooney Street in 1889 and the census of 1901 shows the number of Jews living in Limerick had grown to 168. In 1902 a cemetery was established in Kilmurray, Newcastle, Limerick etc.
- *Cork* — the Jewish community is thought to have originated with Sephardic Jews from Portugal and to date back to the end of the 15th Century, when the Jews of Spain (1492) and Portugal (1496) were expelled during the ‘Reconquest’ of Spain; William Annyas, of Portugese descent, was elected Mayor of Youghal in 1555; more Portugese immigrants arrived at the end of the 18th century; there was a synagogue and cemetery at Cork in the first half of the eighteenth century etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
15 > 13	12 > 11	10 > 9	8 > 6	5 > 4	3 > 2	1 > 0	15Mx2

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 SB1Aa Read the following example of the demands that God’s Covenant makes on Jewish people: ‘Every moving thing that lives shall be food for you; Only, you shall not eat flesh with its life, that is, its blood.’ (Genesis 9:3-4) Describe another example, from Biblical times, of the demands that God’s Covenant made on Jewish people. **20**
Graded

Marking Criteria

An excellent answer will show knowledge of Jewish beliefs and practices by giving an accurate account of an example of how belief in God’s covenant made demands on the Jewish people in Biblical times other than the command not to ‘eat blood’ (Genesis 9:3-4).

Possible Points

- Covenant between God and Abraham — demands that Abraham and all the men of his household should be circumcised; Jewish boys circumcised eight days after birth etc.
- Covenant between God and King David — God protected David from King Saul and promises the family of David that as long as they follow God and “walk in the way of their father David” that there will never be a time when there is not a member of the family serving as King in Jerusalem etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20

P2 SB1Ab Outline what the term ‘God’s Covenant’ means for Jewish people today. **20**
Graded

Marking Criteria

An excellent answer will show knowledge of Jewish beliefs by setting out accurate information on the meaning of the term ‘God’s Covenant’ for Jewish people today.

Possible Points

- God’s covenant is understood as an agreement between God and either an individual or a group of people; God made an unconditional covenant with Abraham at Hebron etc
- God made a conditional covenant with the people of Israel at Mt Sinai — conditions were to keep the Torah etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

P2 SB1Ba Describe two characteristics that are associated with the Jewish understanding of God. **20**
Graded

Marking Criteria

An excellent answer will show knowledge of Jewish belief by giving an accurate account of two qualities that are associated with the Jewish understanding of God.

Possible Points

- All powerful etc.

- Creator etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
10 > 9	8 > 7	6	5 > 4	3	> 2 >	1 > 0	10Mx2

P2 SB1Bb Explain how ‘Tikkun Olam’ would guide a person in deciding what is right and wrong in a situation.

20

Graded

Marking Criteria

An excellent answer will show knowledge of Jewish belief by giving an accurate account of the way that the ethical principle of ‘Tikkun Olam’ would guide a person in deciding what is right or wrong in a situation.

Possible Points

- As an ethical principle within Judaism; Tikkun Olam refers to a obligation to improve the world through building justice/peace; the proper ordering of things, healing/repairing the world etc.
- The Mishnah indicates actions that do not damage social harmony – to practice Tikkun Olam in any situation, one should choose the actions that preserve social harmony etc.
- E.g. Keeping the commands of Torah is considered to help heal the world, leading it back to a state of perfection under God etc.
- E.g. working for social justice in the world today is carrying out the ethical commandment of Tikkun Olam as it is striving to heal the world, promote justice and preserve society, therefore a person should choose the actions that promote justice etc.
- In the Middle Ages it was part of mystical Judaism (Kabbalah) and described helping humans spiritually unite with God etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

Answer A and B.

P2 SB2Aa At what age does the circumcision ceremony usually take place for a Jewish baby boy? 10

Marking Criteria

An excellent answer will show knowledge of the Jewish life cycle by accurately stating that a Jewish baby boy is usually circumcised eight days after birth.

P2 SB2Ab ● BRIT MILA ● JEWISH BURIAL ● JEWISH MARRIAGE 30
Describe the customs involved in two of the Jewish ceremonies listed above. (15Mx2)
Graded

Marking Criteria

An excellent answer will show an understanding of the Jewish life cycle by giving an accurate account on the religious customs that mark two of the religious ceremonies listed in the question.

Possible Points

- *Brit Mila* — takes place when a boy is eight days old; male member of the congregation, other than the father, may be asked to hold the baby; after praying, a rabbi who is qualified as a circumciser (known as a ‘mohel’) removes the baby’s foreskin, traditionally with a sharp flint blade; the baby’s cut is cleaned and bandaged etc.
- *Jewish Marriage* — bride and groom stand under a special canopy called the chuppah/huppah; the bride walks around the groom three (or seven) times when she enters the chuppah/huppah; the marriage contract that protects the bride’s interests is read out and signed by two witnesses; the bride and groom are blessed; the groom breaks a glass under his foot to symbolize the destruction of the Temple etc.
- *Jewish Burial* — hearing of a bereavement a Jewish person tears their clothing and recite the blessing ‘Blessed are You, Lord, our God, King of the universe, the True Judge’; volunteers prepare the body in accordance with Jewish law for the funeral service which takes place as soon as possible after death at a funeral home or in the cemetery; eulogies are spoken and the body is buried; the grave is filled in by men amongst the mourners; for seven days after the funeral the bereaved family and close friends ‘sit shiva’ – do not cook, or look after their appearance, and do not participate in normal life etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
15 > 13	12 > 11	10 > 9	8 > 6	5 > 4	3 > 2	1 > 0	15Mx2

P2 SB2Ba Outline the way in which Yom Kippur is marked by Jewish people today. 20
Graded

Marking Criteria

An excellent answer will show knowledge of Jewish religious practices by setting out accurate information on the way in which observant Jews today mark Yom Kippur.

Possible Points

- As a preparation for Yom Kippur Jewish people attempt to make amends to anyone they have wronged during the year etc.
- A 25-hour fast is observed from the evening of the day before Yom Kippur and finishing the night of Yom Kippur etc.
- One the evening before Yom Kippur the synagogue service starts with saying the Kol Nidre prayer and the congregation prays for forgiveness; synagogue prayer services take place for most of the day and into the evening on Yom Kippur etc.

- After sunset, Yom Kippur is over, the Shofar (ram's horn trumpet) is blown and the Day of Atonement is completed etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

P2 SB2Bb Explain one reason why Yom Kippur is marked by observant Jews.

20

Graded

Marking Criteria

An excellent answer will show knowledge of Jewish religious practices by giving an accurate account of one reason why observant Jews mark Yom Kippur.

Possible Points

- Yom Kippur is a day for making atonement to God etc.
- The Hebrew Bible commands observant Jews to mark Yom Kippur (Lev 23:27) etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

Answer A and B.

- P2 SB3Aa Name the religious building in Jerusalem which held the Ark of the Covenant in Biblical times. 10**
Graded

Marking Criteria

An excellent answer will show knowledge of Jewish history and sacred places by accurately identifying the Temple as the answer relevant to the question.

- P2 SB3Ab Outline two ways that the Jewish people were affected by the Babylonian invasion of Judah/Judea in 586 BCE. 20**
(10Mx2)
Graded

Marking Criteria

An excellent answer will show knowledge of Jewish history and sacred places by setting out accurate information on two ways in which the Jewish people were affected by the Babylonian invasion of Judah/Judea in 586 BCE.

Possible Points

- The Jewish Temple in Jerusalem was plundered and destroyed etc.
- The Jewish people were sent into exile in Babylonia etc.
- The Jewish King of Judah was blinded and sent into exile etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
10 > 9	8 > 7	6	5 > 4	3 >	2 >	1 > 0	10Mx2

- P2 SB3Bai What is the minimum number of adult men who must be present for a full synagogue service? 10**

Marking Criteria

An excellent answer will show knowledge of a sacred place within Judaism by accurately identifying 10 as the answer relevant to the question.

- P2 SB3Baii ● BIMAH ● PERPETUAL LAMP 20**
Choose one of the above and describe the purpose it serves within a synagogue. Graded

Marking Criteria

An excellent answer will show knowledge of a sacred place within Judaism by giving an accurate account of the function of one of the features listed in the question within a synagogue.

Possible Points

- *Bimah* — raised area or platform on which a person stands to read from the Torah scrolls during a service; symbolically shows the importance of reading the Torah and practically makes it easier for the congregation to hear the reading etc.
- *Perpetual Lamp (the 'Ner Tamid')* — a lamp hung in front of the Torah Ark that is never allowed to be extinguished; symbolizes the fire of sacrifice, the Menorah in the Temple, God's creative powers etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

P2 SB3Bb Explain two reasons why communal prayer is regarded as important by observant Jewish people.

20
(10Mx2)
Graded

Marking Criteria

An excellent answer will show knowledge of Jewish holy places and Jewish religious practice by setting out accurate information on two other reasons why communal prayer is seen as important by observant Jewish people.

Possible Points

- Prayer is a mitzvah, a commandment — to pray is to obey God etc.
- The prayers set out in the prayer book (the Siddur) are communal – even if recited privately, they remind the speaker that they are part of a community etc.
- By requiring a quorum of ten men, the three daily prayer services reinforce a sense of community and obligation to others etc.
- To pray the Shema (“Hear, O Israel . . .”) reminds Jewish people of the uniqueness of their relationship with God etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
10 > 9	8 > 7	6	5 > 4	3 >	2 >	1 > 0	10Mx2

Answer A and B.

- P2 SB4Aa** *The stories of many leaders of the Jewish people are outlined in the Hebrew Bible. 10*
Name the person who led the Jewish people out of slavery in Egypt?

Marking Criteria

An excellent answer will show knowledge of leadership in the Hebrew Bible by accurately identifying Moses as the leader who brought the Jewish people out of slavery in Egypt.

- P2 SB4Ab** **Outline the role that Joshua played in the story of the Jewish people outlined in the Hebrew Bible. 30**

Graded

Marking Criteria

An excellent answer will show knowledge of leadership in the Hebrew Bible by setting out accurate information on the role of Joshua in the narrative of the history of the Jewish people found in the Hebrew Bible.

Possible Points

- Joshua is chosen to lead the people of Israel after the death of Moses; reminds them that they should worship the God of Israel rather than foreign gods etc.
- Joshua allocates each tribe the land it should conquer and possess in Canaan; leads the people across the river Jordan; sets up memorial stones to commemorate the crossing; leads the people in war against the Canaanites in a series of successful battles etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
30 > 26	25 > 21	20 > 17	16 > 12	11 > 8	7 > 3	2 > 0	30M

- P2 SB4Ba** **Name the author of the ‘Shulchan Aruch’ that was first published in the 16th Century. 10**

Marking Criteria

An excellent answer will show knowledge of Judaism’s sacred writings by accurately identifying Yosef/Joseph Karo as the author of ‘Shulchan Aruch’.

- P2 SB4Bb** **Explain two reasons why the ‘Shulchan Aruch’ became an important guide for Jewish people. 30**

(15Mx2)
Graded

Marking Criteria

An excellent answer will show knowledge of Judaism’s sacred writings by setting out accurate information on how the Shulchan Aruch became an important guide to Jewish faith and practice.

Possible Points

- The name of the book means ‘Set Table’ — a compilation of Jewish law and commentary with widespread acceptance etc
- Originally written to be accessible and comprehensible to readers lacking the detailed education needed for more complex works; criticised at first for being too simple but its’ simplicity made it popular and contributed to it becoming widespread; its legal interpretations and rulings on customs became authoritative in Europe, in the eastern Diaspora and then in Israel etc.
- Today, those seeking to become rabbis must pass an exam on the Shulchan Aruch and its rulings on everyday life, as it is deemed necessary for giving advice to a congregation etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
15 > 13	12 > 11	10 > 9	8 > 6	5 > 4	3 > 2	1 > 0	15Mx2

Answer A and B.

- P2 SB5Aa Read the phrases from the Hebrew Bible given below and answer the questions 10**
that follow: אֶרֶץ מִצְרַיִם
What land is referred to in this Hebrew text?

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately identifying 'The Land of Egypt' as the answer relevant to the question.

- P2 SB5Abi : וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר: Who is referred to as speaking in the Hebrew text above? 10**

Marking Criteria

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

- P2 SB5Abii Outline in your own words the instruction that is being given in the Hebrew text above. 20**
Graded

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by setting out accurate information on the instruction that is being given in the above Hebrew text.

Possible Points

- And God said, Let there be light (Genesis 1:3) etc.
- Etc.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>		<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0
						20M

- P2 SB5Ba Imagine that Jewish friends invite you to join them in celebrating the Jewish holyday of פּוּרִים. What is the English name for this Jewish holy day? 10**

Marking Criteria

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

- P2 SB5Bb You hear a Rabbi speaking in Hebrew with a student. The term בַּר מִצְוָה is used by both the rabbi and the student in the conversation. What is this term in English? 10**

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately identifying Bar Mitzvah as the answer relevant to the question.

P2 SB5Bc The Hebrew names for two books from the Pentateuch are given below:

20

- i. וִיקְרָא ii. בְּמִדְבָּר

(10Mx2)

State the name in English for each of the books above.

Marking Criteria

An excellent answer will show knowledge of the Hebrew language by accurately identifying i. 'Leviticus' and ii. 'Numbers' as the answers relevant to the question.

