

**MARK SCHEME for the October/November 2011 question paper
for the guidance of teachers**

0490 RELIGIOUS STUDIES

0490/22

Paper 2, maximum raw mark 80

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes must be read in conjunction with the question papers and the report on the examination.

- Cambridge will not enter into discussions or correspondence in connection with these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2011 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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Marking Instructions

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

Before starting to mark scripts, please ensure that you are familiar with the syllabus.

PRINCIPLES UNDERLYING THE MARK SCHEME.

Candidates are tested on their ability to satisfy three general Assessment Objectives:

Assessment Objective A. KNOWLEDGE.

Candidates should be able to:

- 1 use knowledge in order to describe the religious practices, experiences and beliefs of others
- 2 select and deploy relevant knowledge of the religion studied.

Assessment Objective B. UNDERSTANDING AND INTERPRETATION.

Candidates should be able to:

- 3 show understanding of religious beliefs and practices by explaining their significance for believers
- 4 demonstrate awareness and understanding of religious responses to contemporary issues both personal and social.

Assessment Objective C. EVALUATION.

Candidates should be able to:

- 5 evaluate different views on issues arising from religious belief and practice by using evidence and argument.

Paper 2 is marked out of 80.

Candidates choose **TWO** religions from:

Section A – Christianity

Section B – Islam

Section C – Judaism

and answer **ALL** the questions in each of the chosen sections.

This means candidates will answer **FOUR** questions with a total of 20 marks each.

In part **(a)** of questions, Assessment Objective A, Knowledge is sometimes marked by point marking. This will be indicated on the mark scheme.

All other answers are marked according to the level descriptors for the different assessment objectives shown on the **0490 Levels of Response** table.

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LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question.**

In the Mark Scheme, there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the **Levels of Response** and the concept of **Positive Awarding**. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

Assessment objectives/Levels of Response

A Knowledge (35%)

Level	Marks	Marks	Description
4	6–7	4–5	Very good/excellent attempt, demonstrates detailed knowledge. Shows a high level of skills in selection of appropriate information. Very good organisation and presentation with skilled use of technical terms.
3	4–5	3	Good attempt, wide knowledge, selects mostly relevant information, shows knowledge of technical terms with good organisation and presentation skills.
2	2–3	2	Valid/satisfactory attempt, fair knowledge. Competent selection of some relevant information. Moderate organisation and presentation with some use of technical terms.
1	1	1	Basic attempt, some knowledge and limited ability to select relevant information.
0	0	0	Answer absent/completely irrelevant

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B Understanding and interpretation (35%)

<i>Level</i>	<i>Marks</i>	<i>Description</i>
4	6–7	Very good/excellent attempt, demonstrates a thorough understanding of religious beliefs, language and concepts. The ability to analyse and show clearly the relationship between belief and practice. Very good organisational and presentation skills.
3	4–5	Good attempt, demonstrates good understanding of religious beliefs, language and concepts. The ability to show the relationship between belief and practice. Good organisational and presentation skills.
2	2–3	Valid/satisfactory attempt, the ability to show some understanding of religious language and concepts. Some ability to show the relationship between belief and practice. Moderate organisation and presentation with some use of technical terms.
1	1	Basic attempt, limited ability to show understanding of religious language, concepts or practice. Little explanation offered.
0	0	Answer absent/completely irrelevant

C Evaluation (30%)

<i>Level</i>	<i>Marks</i>	<i>Description</i>
4	6	Very good/excellent attempt, demonstrates the ability to see the significance of specific issues and to express clearly a personal opinion supported by appropriate evidence and argument and also consider the argument for other views.
3	4–5	Good attempt, demonstrates the ability to see the significance of specific issues and express a personal opinion supported by some evidence and argument and to explain the argument for one or more other views.
2	2–3	Valid/satisfactory attempt, demonstrates some ability to see the significance of an issue and express a personal opinion with limited argument. Or, a simple expression of points of view.
1	1	Basic attempt, limited ability to see the significance of an issue or merely expresses a personal opinion.
0	0	Answer absent/completely irrelevant

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Choose two of Sections A, B and C and answer two of the questions in each of your sections.

Section A – Christianity

If you have chosen this section, answer all the parts in two of the questions.

1 (a) Describe what happens at a Christian funeral.

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include:

A description of the common elements of a Christian funeral from any denomination. The minister usually meets the funeral procession at the entrance to the church/cemetery. The coffin is carried into the church/to the grave with the minister going before it reciting a passage from the Bible e.g. 'I am the resurrection and the life...' Psalms are said or sung. There is also constant repetition of the prayer 'Eternal rest grant unto him/her...' The service for the dead/requiem mass is said or sung.

Someone might give a talk about the life of the deceased. At the burial, the mourners gather around the grave whilst the minister says appropriate prayers. [7]

(b) Explain what Christians believe about resurrection.

Mark according to level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Christians believe that life does not finish when we die. Death is not the end. The resurrection of Jesus after the crucifixion gives Christians the hope of eternal life. Some Christians believe eternal life is everlasting and is not just life after death but begins in this life and is a reward for living a Christian life. Christians believe that they will be with God in heaven.

Christians believe in the resurrection of the body, as recited in the Apostles' Creed. The Bible creates a dramatic picture of the last day when everyone will rise and be judged. Mostly, Christians believe humans cannot imagine eternal life. It is an 'altered state' of existence. [7]

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- (c) **'Religious believers should not be afraid of death.'**
Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Christianity in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Christian teachings about eternal life in heaven with God comfort Christians and make them certain that death is not the end. Some are able, because of their faith, to face death peacefully and with courage.

However, all fatal illness or sudden death involves some suffering and pain and human beings, even those with a strong religious faith might be afraid. Some might worry about those they are leaving behind, others might be afraid of losing a loved one. [6]

- 2 (a) **Describe Christian teaching on the roles and responsibilities of men and women.**

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include:

Traditional Christian teaching is that men and women should marry and have sexual relations within marriage in order to bring up a family in a Christian home. The man's duty is to work to support his wife and family and the woman should look after the home and the children. Mary, the mother of Jesus, is seen as a perfect role model.

The changing role of women has resulted in teachings about mutual love and responsibility between men and women with responsibilities being equally shared. Women are now ordained as priests and bishops in some churches whilst others maintain the tradition that only men can be ordained as clergy.

Some candidates might refer to teachings in a specific Christian community or culture and answers should be credited appropriately. [7]

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(b) Explain why marriage and the family are important in Christianity.

Mark according to level descriptors for Assessment Objective B. Understanding interpretation.

Responses might explain some of the following:

Christians believe that marriage is the proper relationship in which to have a sexual relationship, bear children and give each other mutual support. It is seen as a lifelong commitment and couples should not enter marriage lightly. The marriage vows emphasise this.

The family is an essential part of Christian life. Bringing up children in a caring, religious and moral environment helps to build a stable society. Christian family values mean that all generations are cared for.

One of the Ten Commandments is 'Honour your father and mother'. Another teaching in the New Testament is the instruction for children to obey their parents and fathers to not make their children angry but bring them up with Christian discipline and instruction. [7]

(c) Are men and women equal in Christianity?

Give your own opinion and show that you have thought about other points of view. You must refer to Christianity in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Some of the information given in answers **(a)** and **(b)** might be assessed in terms of whether the traditional roles of men and women necessarily mean inequality just because their roles are different.

Some responses might consider the evidence of changes in Christian teaching and practice, especially in regard to the role of women in the family, at work and in the church and consider views on whether these changes have resulted in equality or have not gone far enough. [6]

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3 (a) Describe one place of Christian pilgrimage and what is done there.

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include **one** of the following:

Lourdes – a town in South-Western France. An enormous underground church is built on the site of a grotto where a young girl called Bernadette had a number of visions in 1858. The underground spring in the grotto is said to have healing powers. More than five million pilgrims visit Lourdes every year in the hope of a cure for themselves or someone close to them. Many claim to be cured but the Roman Catholic Church investigates each claim carefully and only some of the claims are accepted as being genuinely miraculous.

Rome – is seen by some to be the centre of the Christian Church. Pilgrims visit the Vatican where the Pope lives and St. Peter's Basilica. Legend says that St. Peter was crucified in Rome. There is also a legend that St. Paul was executed outside the walls of Rome. There are seven basilicas, which pilgrims usually visit. There are also other important churches and pilgrim sites. Some of the churches have important relics in them. All are connected with significant events in Christian history.

Candidates might describe any relevant place that is a site of pilgrimage for Christians, including local places of pilgrimage. [7]

(b) Explain why Christians go on pilgrimage.

Mark according to level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Christians go on pilgrimage to a holy place for religious reasons. There are no special rules about pilgrimage in Christianity. People make pilgrimages for different reasons. Some go to see the places where Jesus lived and taught or to see particular churches associated with religious/historical events or people.

Some people go on pilgrimages to strengthen their faith and feel closer to God. Some places are associated with healing miracles and people visit there in hope of a cure. [7]

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- (c) 'Christians do not need to go on a journey to be close to God.'
Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Christianity in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Christians believe that God can be worshipped anytime and anywhere. In public and in private. The feeling of being close to God can happen at any time in the course of normal daily life, through nature, studying the Bible or through communal worship such as Holy Communion.

However, throughout the history of Christianity, Christians have gone on pilgrimages and gained spiritual benefits from leaving behind their daily life and travelling to places of religious significance or attempting to obtain a cure. [6]

Section B – Islam

If you have chosen this section, answer all the parts in two of the questions.

- 4 (a) Describe the ceremonies which take place at the beginning of a baby's life in Islam.

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include:

When a child is born into a Muslim family the Adhan is whispered into the right ear and the Iqamah into the left ear. It is also customary to smear a sweet mixture of sugar, honey or date onto the gums of the baby.

When the baby is seven days old the Aqiqah ceremony takes place. The father announces the name of the child. The baby's head is shaved and the equivalent weight of the shaved hair, in gold or silver, is given to the poor. Prayers are said. Some Muslims offer a sacrifice of a sheep or goat after the naming of the child and the meat is distributed. Muslim boys are usually circumcised at the Aqiqah ceremony. [7]

- (b) Explain why these ceremonies are important in Islam.

Mark according to level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

The Adhan and Iqamah are recited so that the basic commands of faith are the first thing the baby hears. The sweet mixture put into the baby's mouth to indicate a sweet nature, it was a custom of the Prophet.

A good name for the baby is regarded as essential and names expressing service to Allah are considered very appropriate. Prayers are said to invoke Allah's help for the child in the future. When an animal is slaughtered meat is distributed to relatives and friends and to the poor so the whole community is involved in the celebration. The gold and silver are the child's first act of charity. Boys are circumcised in the tradition of Ibrahim. [7]

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- (c) 'The ummah makes Islam different from other religions.'
Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Islam in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

The spiritual community, the ummah, of both local communities and worldwide communities is a very distinctive concept in Islam. Muslims know as they perform Salah or observe Ramadan, give Zakah etc. that other Muslims all over the world are doing the same. This gives them a strong feeling of loyalty and brotherhood with other Muslims and strengthens unity. This was also one of the virtues of the pre-Islamic Arabs of Muhammad's (pbuh) time.

The ummah makes Islam appear to be a strong, universal religion. However, there is this same sense of belonging to a wider community in all religions because people share beliefs and practices. Some responses might give evidence of these. [6]

5 (a) Describe how a Muslim practises Salah.

Mark according to the level descriptors for Assessment Objective A. Knowledge.

Responses might include:

Prayer is performed five times each day. (Fajr, Zuhr, Asr, Maghrib and Isha.) A Muslim prepares by ensuring there is a clean place to pray, wears clean clothes, performs ritual purification, wudu and if there is no water sand or dust may be used. The niyyat, intention to pray is made.

Salah is performed facing the direction of the Ka'ba in Makkah. Women pray separately from men. A cycle of movements called rakah are performed which involve standing, bowing and prostrating. When the correct number of rakah is finished, the head is turned to the right and then to the left. [7]

(b) Explain why Salah is important to Muslims.

Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Salah is obligatory for all Muslims; it is one of the Five Pillars. Muslims perform Salah in obedience to Allah's command. The Qur'an recommends that prayer should be done with good intentions and accompanied by good deeds. It strengthens the bonds of brotherhood

Salah gives a spiritual structure to the day, enabling Muslims to stop daily tasks and think of Allah. It deepens a Muslim's relationship with Allah. Prayer enables Muslims to thank Allah for his blessings. Muslims believe Salah purifies the heart and brings peace and comfort to the soul. One hadith says 'prayer is the key to Paradise'. [7]

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(c) 'Salah is the most important of the Five Pillars.'
Discuss this statement. Give your own opinion and show that you have thought of other points of view. You must refer to Islam in your answer.

Mark according to the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Some of the explanation given in (a) might be used as evidence of the importance of Salah and its benefits to Muslims, however it is only one of the Five Pillars and all five are necessary to show complete submission to Allah.

Salah is the most regularly practised because it occurs everyday but, Salah is meaningless without Shahadah, belief in the oneness of God on which all the other pillars and the whole faith rests.

Similar argument(s) supported by example(s) might be expressed about the other pillars and the interdependence of the pillars in general. [6]

6 (a) Describe a Muslim marriage ceremony.

Mark according to the level descriptors for Assessment Objective A. Knowledge.

Responses might include:

The mahr (dowry) is paid by the husband to the wife. The ceremony is a simple affair both bride and groom are asked three times if they consent to the marriage. The signing of the Nikah (wedding) contract has usually been done before the marriage ceremony and witnessed. There is a reading from the Qur'an and prayers. No religious official is necessary but often the Imam is present. In some communities the bride does not attend but sends a 'wali' or marriage representative and two witnesses of her agreement. A walimah (wedding feast) usually follows. [7]

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(b) Explain why Muslims value traditional teaching about women.

Mark according to the level descriptors for Assessment Objective B. Understanding interpretation.

Responses might explain some of the following:

Muslims value traditional teachings about women because they come from the two primary sources of authority in Islam, the Qur'an and Hadith. Both contain teachings about the status of women and their right to respect and fair treatment. The teachings directly specify the ways in which women should be honoured and respected in their roles as mothers, wives and daughters. Women are seen as equal to men but their roles are different.

The traditional role of mothers is seen as important because they have a duty to nurture and care for children and so they must be regarded highly and shown respect by husband and children.

The teachings protect the rights and status of wives. Muhammad (pbuh) said that wives should be treated well and their rights respected. The Qur'an states that a man is allowed to have up to four wives but he must treat them all equally. An existing wife must be asked for her consent before her husband takes another wife. If women work they should do so without neglecting their family. A wife must be faithful and protect her husband's property and equally respect his rights.

Traditional teaching states that a woman has the right to choose her husband and to receive a dowry, which gives her security in case of divorce. To ensure that the faith continues a Muslim woman may only marry a Muslim man.

Muslim women have the right to own property and inherit wealth. Women should be educated. Islamic teaching says it is as important to educate a daughter as to educate a son.

[7]

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- (c) **Is it important that men and women have different roles in Islam?**
Give your own opinion and show that you have thought about other points of view.
You must refer to Islam in your answer.

Mark according to the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Responses might evaluate the importance/benefits to both men and women of the tradition that their roles are different, e.g. in terms of religious responsibilities and responsibilities for the family.

Men are expected to attend public prayer but to protect their modesty, women are not expected to attend the mosque or any public prayer and they are excused fasting for health reasons etc. A woman's right to stay at home and raise the children is protected by her husband's duty to provide for her and the family. Traditional teaching stresses that women are seen as equal to men but their roles are different.

Some might be of the opinion that the roles are not necessarily different. Women can be educated and are not prohibited from jobs such as doctors and lawyers. Women can work as long as the family is not neglected. Some women do attend mosques on Friday mid-day prayers and have separate areas for praying, rules about modesty in behaviour and dress apply equally to men and women. All are Muslims and submit to the will of Allah.

Some might argue that it is necessary to modernize some of the traditional thinking about the roles of men and women to fit in with changes in society. [6]

Section C – Judaism

If you have chosen this section, answer all the parts in two of the questions.

- 7 (a) **Describe Jewish teachings about love and concern for others.**

Mark according to the level descriptors for Assessment Objective A. Knowledge.

Responses might include:

Jewish teaching about poverty and concern for others is contained in the Torah. Jews believe they have a responsibility to help others. There is an instruction that Jews should help any destitute brothers and open their hands to the poor and needy. Farmers are instructed to leave the gleanings of the harvest and the fallen fruit for the poor. The Ten Commandments warn people about not harming others.

Jews are expected to give a tenth of their wealth as Tzedaka (righteous giving). This money is considered to be owed to the poor. Whatever their means Jews should try to give to help others. There are appropriate ways to give. The worst way to help people is to give them money; the best way is to lend it to them, indefinitely, without interest. In this way the receiver is not embarrassed. They believe the best way to help someone is to help them to become self-supporting. [1]

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(b) Explain the ways in which Jews might practise these teachings in their lives

Mark according to the level descriptors for Assessment Objective B. Understanding interpretation.

Responses might explain some of the following:

Even the very poorest people try to give Tzedaka.

Jews are not allowed to lend money for interest, usury is forbidden in Judaism. Jews believe they should not profit from other people's misfortunes.

In the home, charitable giving is encouraged, many children have moneyboxes called pushkes and they are encouraged to use these to give part of their money to charity.

Any excess wealth should also be used to help the poor.

Another type of charitable work which shows love and concern for others is 'Gemilut hasadim' which means 'kind actions' and covers all sorts of voluntary work to help the less fortunate, the hungry and homeless. There are also Jewish global organisations, e.g. Tzedek and Jewish Care, which work to help people around the world. [7]

(c) 'Looking after people in your own community is more important than supporting worldwide charity.'

Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Judaism in your answer.

Mark according to the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

The teachings in the Torah about helping the poor and needy can be understood to refer to the local community and are also universally relevant.

Some candidates might offer argument and reasons why the needs of the poor and disadvantaged in their own community should be addressed as the most important ones. However, this should not prevent a believer showing compassion and concern for others in similar circumstances.

The Torah teaches that Jews should help aliens in their land and this can be interpreted to mean to help people globally (who are not Jewish) as well as in the local community. [6]

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8 (a) Describe the laws of kashrut as they apply to food.

Mark according to the level descriptors for Assessment Objective A. Knowledge.

Responses might include:

Kashrut are the laws that tell Jews which foods are kosher (fit to eat). An animal must have cloven hooves and chews the cud. Cows, sheep, goats are kosher. Pigs, rabbits, camels are not kosher. The way an animal is slaughtered is important. It has to be done by a trained schochet.

Fish must have fins and scales; shellfish are not kosher. Birds such as chicken, duck and turkey are allowed but birds of prey are forbidden.

All vegetables and fruit must be carefully checked for insects. Eggs and milk must be from kosher animals and eggs must not have blood spots. Meat and milk should not be eaten together.

Some Orthodox Jewish homes have two sinks and different utensils and crockery for different types of food. [7]

(b) Explain why some Jews believe it is important to keep the food laws exactly.

Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Keeping the food laws is important to Jews because it reminds them of who they are and of the laws God has placed on them and so strengthens their faith and sense of community. The dietary laws are part of the 613 mitzvot (laws). Jews think it is necessary to live their life according to God's will, obeying all these laws.

Jews believe that keeping the food laws is part of their special relationship with God. As the chosen people, they should set an example to others of righteous living. The food laws are an important part of daily life and Jews try to observe these today as they did in the past. [7]

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(c) 'Kashrut food laws are outdated.'

Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Judaism in your answer.

Mark according to the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

The laws might seem to be outdated. There does not seem to be a clear reason why some of the food laws exist. The process of certifying food as kosher makes it expensive. Double sinks, different sets of cooking utensils and crockery are not easy to organize. Eating out at the homes of friends or Non-Jews is difficult. Some Jews no longer keep all the food laws.

Other views might be that certified kosher food is now readily available in many supermarkets. Jewish people have set up co-operative shops and restaurants that provide kosher food to their communities. Many Jews believe that the requirement to live according to God's will is more important than any inconvenience to them. [6]

9 (a) Describe what Jews do on Yom Kippur (Day of Atonement).

Mark according to the level descriptors for Assessment Objective A. Knowledge.

Responses might include:

Twenty-five hour fast. No food or drink is allowed. No washing. No jewellery, creams or perfumes. No leather shoes. No sexual intercourse. Men wear a white kittel. All the cloths in the synagogue are white.

Yom Kippur begins at sunset. At the evening service in the synagogue, Kol Nidrei (cancellation of vows) is sung. Prayers of confession are said. Some give money or a chicken as charity as a substitute for the scapegoat.

On the morning of Yom Kippur, many Jews go to the synagogue and stay there the whole day. There are five services. There are Torah readings about Yom Kippur and how it was celebrated in the Temple. Readings from Isaiah and Jonah. The day ends with the Ne'ilah prayer and one long final call on the shofar announces the end of the fast. [7]

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(b) Explain why Yom Kippur is a very important day for Jews.

Mark according to the level descriptors for Assessment Objective B. Understanding interpretation.

Responses might explain some of the following:

Jews are told to observe Yom Kippur in the Torah. It is known as the Day of Atonement and Jews ask God to forgive their sins. It is the most important day of the Jewish year. Jews believe that on Yom Kippur God makes a final decision about a person's behaviour during the past year and puts it in the Book of Life.

In ancient times it was the one day of the year when the High Priest entered the Holy of Holies and begged God to forgive people's sins.

Most people make a special effort to attend synagogue on Yom Kippur. It provides an opportunity for repentance and a new start. It is also an opportunity for the community to worship together and to think about life, the past and the future. [7]

**(c) 'Being sorry for only one day a year is not enough.'
Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Judaism in your answer.**

Mark according to the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

For Jews, the period of repentance is not just one day, it is the whole of the ten days between Rosh Hashanah and Yom Kippur when people are given time to reflect on their behaviour. During this time they ask forgiveness from family and friends. Yom Kippur is the day Jews ask forgiveness from God.

Another view might be that for Jews who worship regularly, daily there is always an element of repentance/being sorry in their prayers. Yom Kippur is the day on which they share the sorrow with other Jews.

Some responses might comment that if Yom Kippur is the only day in the year a person attends worship/confesses they might appear to be insincere in their actions. [6]