



Oxford Cambridge and RSA

**GCSE**

**Religious Studies**

**J625/03: Judaism Beliefs and teachings & Practices**

General Certificate of Secondary Education

**Mark Scheme for June 2023**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

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

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**PREPARATION FOR MARKING  
RM ASSESSOR**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

**MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% (traditional 40% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the RM Assessor messaging system, or by email.
5. **Crossed Out Responses**  
Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

**Multiple Choice Question Responses**

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

*When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.*

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions** (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

**Short Answer Questions** (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

**Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there, then add a tick to confirm that the work has been seen.

7. Award No Response (NR) if:
- there is nothing written in the answer space

Award Zero '0' if:










- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**  
If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.
10. For answers marked by levels of response:
- To determine the level** – start at the highest level and work down until you reach the level that matches the answer
  - To determine the mark within the level**, consider the following

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

## 11. Annotations

Annotation	Meaning
	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

## 12. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (e.g. grammar only)	Mark if candidate eligible for two thirds (e.g. grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## 12. Subject Specific Marking Instructions

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points-based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

### Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.



Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

### **Written communication, Spelling, Punctuation and Grammar**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

**INFORMATION AND INSTRUCTIONS**

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with ‘benchmark’ examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of ‘correct’ responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"> <li>• beliefs, practices and sources of authority</li> <li>• influence on individuals, communities and societies</li> <li>• similarities and differences within and/or between religions and their beliefs.</li> </ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1 (a)	<p><b>Describe the significance of the Ner Tamid in the synagogue.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>The Ner Tamid is the eternal light in the synagogue. Its significance is that positioned above the Ark, the holiest part of the synagogue, and reminds the Jews of G-d's everlasting presence in the world. This is an important belief for Jews. The light used to be an oil lamp as in the Temple, but it is now often an electric light. It also reminds Jews of the Temple in Jerusalem where a lamp or menorah remained lit. The Temple was the most sacred site for Jews and it is reflected in synagogue design.</li> </ul>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p><i>No mark for 'in the synagogue'.</i> <i>Do not accept information about other artefacts unless relevant.</i></p>
1 (b)	<p><b>Describe why Jews have a belief in G-d's concern for humanity.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>Jews have a belief in G-d's concern for humanity because they believe that G-d created all people in his own image. This is recorded in the Torah. G-d created people and breathed life into them, and he has forbidden murder, in the Ten Commandments. Jews believe that because of these teachings, human life is sacred and that other humans should be cared for and treated fairly. G-d is concerned with all humanity, not just his chosen people. Jews should not steal from or lie to other people. The poor should be cared for, and charity should be given. This care for humanity is reflected in the teachings of the Torah and other sacred texts. The principle of Pikuach Nefesh shows that G-d prioritises human welfare.</li> </ul>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p><i>Responses about 'worries' or 'concerns' are acceptable.</i> <i>Responses about environmental issues being a concern are also acceptable.</i></p>

1	(c)	<p><b>Give three Jewish beliefs about the consumption of animals.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Land animals must have cloven (split) hooves and must chew the cud</li> <li>• Meat and dairy cannot be eaten together</li> <li>• It says in the Torah, 'do not boil a kid in its mother's milk'</li> <li>• Amongst other animals, Jews may not eat the meat from pigs</li> <li>• Blood must be removed from the meat before it is consumed</li> <li>• The Jewish method of slaughter, shechitah, must be followed</li> <li>• Fish must have fins and scales</li> <li>• Shellfish may not be consumed</li> <li>• Poultry may only be eaten if listed in the Torah</li> <li>• Most insects cannot be eaten</li> </ul>	3 AO1	<p>1 mark for each response.</p> <p><i>Accept 'they must be Kosher'.</i></p> <p><i>Credit 'do not <u>cook</u> in mothers milk'.</i></p> <p><i>Must state cloven hooves <b>and</b> chew cud to be credited.</i></p>
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Level (Mark)	<b><u>AO1</u></b>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
1	<p data-bbox="248 231 1144 264"><b>(d) Outline the importance of the Messiah for some Jews.</b></p> <p data-bbox="320 312 931 346">Learners might consider some of the following:</p> <p data-bbox="320 384 1570 922">A belief in the Messiah ('anointed one') impacts on Jews because it provides hope and reassurance for Jews in times of trouble; Jews think the Messiah may save them from their difficulties. Jews believe that it is prophesied in the Tenakh. They may feel less alone and abandoned and might feel encouraged to pray for the coming of the Messiah and the Messianic Age which will be a time of peace and harmony. Jews believe that the Messiah might rebuild the Temple and gather in the Jews to Israel. He might be heralded by Elijah. Some Progressive Jews see the Messiah himself as an 'age' – rather than as an individual - when people will treat each other fairly and their moral conduct might be enhanced by this belief. A belief in the resurrection of the dead might be encouraged by a belief in the Messiah. Jews might be inclined to anticipate the coming of the Messiah by more just behaviour. Some Jews may return to live in Israel and support Zionist causes to hasten the coming of the Messiah. Jews believe that the Messianic Age has yet to arrive and do not believe that Jesus was the Messiah. Some Jews believe that the Messiah will come at a set point in time, others believe that he will come when certain conditions have been met. There has long been a hope that the Messiah might be heralded by Elijah at Passover – a festival of freedom. In addition, there is a tradition that observing consecutive Sabbaths might lead to the coming of the Messiah.</p>	6 AO1	<p data-bbox="1722 231 2040 300">Examiners should mark according to AO1</p> <p data-bbox="1722 344 2051 485"><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>



		<p>1 (1–3)</p>	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> </ul> <p>No attempt to offer judgement on the issue in the stimulus</p>
<p>0 (0)</p>	<p>No response or no response worthy of credit</p>	<p>0 (0)</p>	<p>No response or no response worthy of credit</p>

Question	Indicative content	Marks	Guidance
1	<p data-bbox="253 231 297 263"><b>(e)</b></p> <p data-bbox="324 231 846 263"><b>‘All mitzvot are equally important.’</b></p> <p data-bbox="324 311 996 343">Discuss this statement. In your answer, you should:</p> <ul data-bbox="324 383 1523 494" style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p data-bbox="324 534 929 566">Learners might consider some of the following:</p> <p data-bbox="324 606 1512 845">AO1: The word mitzvah is properly translated as ‘commandment’. The 613 mitzvot are grouped into 248 positive mitzvot (Aseh) and 365 negative mitzvot (ta’ase). They influence relationships between humans and G-d and between humans and others. The mitzvot can also be grouped into chukim which are mitzvot that humans cannot understand and mishpatim which are mitzvot that humans can understand. There may be a distinction between those mitzvot that are given directly in the Torah and those that come from the rabbis. Usually, Rabbinic mitzvot help to strengthen the observance of a G-d-given mitzvah</p> <p data-bbox="324 917 1512 1260">AO2: Candidates may argue that all mitzvot are from G-d and therefore of infinite value. People are not worthy to prioritise mitzvot. G-d knows what is best for His people. Jews cannot decide for themselves whether they should be observant or not. Mitzvot are important as part of the covenant and require observance as G-d has promised to take care of his people. It is important that Jews have something to rely on and to provide structure to their lives which is why all mitzvot matter equally. The mitzvot denote holiness and Jews being ‘chosen’. They serve as a guide as to how G-d wants people to interact with each other and with him. As such, all the mitzvot are a guide as to how life is meant to be lived. They are how G-d measures the loyalty of the people to him. All the mitzvot are therefore important when G-d judges and decides reward and punishment</p> <p data-bbox="324 1348 1512 1412">Candidates may argue that some mitzvot can no longer be followed by Jews today. Parts of the Torah are perhaps incompatible with other conventional ethical beliefs. The years that</p>	<p data-bbox="1579 231 1624 263"><b>15</b></p> <p data-bbox="1579 303 1624 335"><b>3</b></p> <p data-bbox="1579 343 1635 375">AO1</p> <p data-bbox="1556 383 1657 414"><b>12</b> AO2</p> <p data-bbox="1579 454 1624 486"><b>3</b></p> <p data-bbox="1568 494 1646 526">SPaG</p> <p data-bbox="1579 534 1635 566">(4/5)</p>	<p data-bbox="1680 231 2049 343">Examiners should mark according to AO1 and AO2 descriptors.</p> <p data-bbox="1680 383 2060 526"><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p data-bbox="1680 566 2016 638">Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>have passed since that time have led to some mitzvot being rendered out-dated and to be pressurised into abiding by them is pointless to some Jews. Some Jews believe that chukim are more important to abide by as they show more faith in G-d. The different perspectives of Orthodox and Progressive Jews are relevant as the latter give more autonomy for individual choice. Ethical mitzvot are seen by some Progressive Jews as more important than ritual mitzvot, although it may be argued that there is no credit in following moral principles because one has been instructed to do so. Some mitzvot separate the Jews from the rest of society and this is undesirable for some. G-d does not necessarily require the same amount of observance from everybody and so Jews are free to follow their own path. Overriding almost all mitzvot is the principle of Pikuach Nefesh. This might suggest that the mitzvot are not all equal.</p>		

Question		Indicative content	Marks	Guidance
2	(a)	<p><b>Describe Jewish beliefs about Gan Eden.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>Gan Eden is seen as a paradise, or Heaven, for those who have lived according to G-d's law. Some Jews believe that souls will journey to Gan Eden directly after death. Other Jews believe that they go there at some point in the future, maybe in the Messianic Age. Gan Eden is often linked to Gehenna, which is sometimes thought of as a place of punishment for wicked souls. Gan Eden is often thought of as a garden paradise, associated with Adam and Eve.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p><i>Credit reference to the Garden of Eden account in Genesis.</i></p>
2	(b)	<p><b>Describe what Jews mean by 'the Promised Land'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>For many Jews, the Promised Land is The State of Israel. It is important to the Jews because of the covenant with Abraham and it was promised to them by G-d. The Jews were led back there by Moses after time in Egypt. Jews may recognise the importance of holy sites in Israel, especially the Western Wall, the sole remains of the last Temple in Jerusalem. Jerusalem is faced during prayer and synagogues are built facing Jerusalem. Some Jews believe that they have a responsibility to live in the Promised Land. A Jewish way of life may be seen as easier to follow in the Promised Land. The Promised Land is sometimes seen as a sanctuary from persecution and Jews still have a right to settle in the Promised Land. Some Jews believe in the 'ingathering of the exiles' during the Messianic Age during which time the Temple will be rebuilt. At Pesach, Jews say, 'Next year in Jerusalem!'</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

Question		Indicative content	Marks	Guidance
2	(c)	<p><b>Describe the nature of the Talmud.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>The Talmud is a sacred text for Jews. It is viewed as the definitive collection of the Oral Law, passed down through the Chain of Tradition. Orthodox Jews believe that this begins with Moses on Mount Sinai. It might be used to solve problems of interpretation and in understanding the Written Torah. There are examples of its impact on everyday Jewish life, such as dietary laws or Bar Mitzvah. It may be seen as filling in gaps left by the Torah. It also includes teachings on festivals, rituals, marriage, legal systems and caring for the poor. Many Jews will spend time debating aspects of the Talmud in order to enhance their understanding of G-d's will. The importance given to the Talmud will vary according to the beliefs held about its divine nature.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p><i>Credit generic references to the Talmud being a holy book or a book of law.</i></p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
2 (d)	<p><b>Outline the importance of birth rituals for the Jewish community.</b></p> <p>Learners might consider some of the following:</p> <p>Judaism is a family religion that does not seek to convert. Birth rituals are therefore very important. They bring together the family and the community. Jews have even maintained these rituals at times of persecution. The covenant with Abraham initiates this ancient tradition, as far as boys are concerned. In fact, it is the oldest tradition in Judaism. A Hebrew name is given to a boy in the ceremony and Jews look forward to the huppah at this time, hence the next generation. The rites of passage mark key times in a person's life and birth rituals are the first. The ceremony has important roles for the sandek, kvatter, mohel and father. Blessings are given and wine is drunk. The Chair of Elijah is utilised in another ancient tradition.</p> <p>Some branches of Judaism seem to prioritise men. The Brit Milah is a celebration of a male birth and there is often no female equivalent. This bias is reflected in other Jewish rites of passage. That said, girls often have a naming ceremony at the same time as circumcision and other rituals have been developed recently to replicate aspects of the Brit Milah. There is a reading of the Torah, and her father is called up. There is a celebration once the baby is named. A Brit Bat includes a welcome to the child into the covenant, Hebrew blessings, songs, honours, prayers, readings and so on. Again, the rituals bring together the family and the community.</p>	6 AO1	<p>Examiners should mark according to AO1</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p><i>Candidates may achieve full marks with a good response about the importance of rituals for gender.</i></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals,</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	communities and societies		<b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b>
		1 (1–3)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <b><i>The information is communicated in a basic/unstructured way.</i></b>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
2 (e)	<p><b>‘Pesach is the most important Jewish festival.’</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Pesach reminds Jews of the Exodus from Egypt, when Moses led the Jews out of Egypt, through the Red Sea and they began their forty-year journey to the Promised Land. The story is recorded in the Torah. It is the first of the Pilgrim Festivals. Pesach is also known as Passover, which refers to the Angel of Death ‘passing over’ the homes of the Hebrews during the tenth plague. Candidates may also describe and explain the significance of other Jewish festivals.</p> <p>AO2: Candidates may argue that Pesach is the most important Jewish festival because it recalls a time when G-d kept his covenant with Abraham and, without it, the Jewish people would not have survived. The Jewish community and family may come to deepen their understanding of Judaism during Pesach, especially their appreciation of the events of the Exodus. Jews might experience empathy with their ancestors, and this might give a sense of connection to the past, especially when the family come together to celebrate at the Seder meal. Some Jews make links between Pesach and the experience of the family and ancestors during the Holocaust. It may help to emphasise the importance of surviving in the face of persecution. Pesach involves children in key rituals and gives them roles during the Seder meal. They will come together with other family members and the community. Messianic hope forms part of the festival, with a place laid out for Elijah and Jews look to a time when they will be in Jerusalem. Pesach reminds Jews of the Temple, destroyed by the Romans.</p> <p>Candidates may argue that, since the Holocaust, Pesach has lost some significance. Why did G-d not rescue the Jews during the Nazi persecution, as he did during more ancient times? They may argue that other festivals, also in the Torah, are more important. The High Holy Days are a time of introspection and returning, a time of confession and forgiveness. Many rabbis refer to Yom Kippur as ‘The Day’, the holiest of the year. On these days, many Jews make a particular effort to attend the synagogue. Others may suggest that Shavuot is the most important because it recalls the receiving of the Torah, arguably the most important day in Jewish history. Sukkot is widely regarded as the</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	happiest festival of all and may engage younger members of the community. It may also be argued that all Jewish festivals are equally important or that they are all less significant than Shabbat.		

## AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	6			6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	6			6
2e*	3	12		15
Total	36	24	3	63

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