



Oxford Cambridge and RSA

GCSE

Religious Studies

J625/03: Judaism Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2022

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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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MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED 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% 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 via the RM Assessor messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

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. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

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 additional 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. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
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

	Blank Page – this annotation must 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

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:
- 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.
 - 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.
 - 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 (eg grammar only)	Mark if candidate eligible for two thirds (eg 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

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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

<i>High performance 3 marks</i>
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
<i>Intermediate performance 2 marks</i>
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
<i>Threshold performance 1 mark</i>
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
<i>0 marks</i>
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)

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


Question	Indicative content	Marks	Guidance
1	<p data-bbox="248 220 293 252">(a)</p> <p data-bbox="342 220 904 252">Give three features of the Shabbat meal.</p> <p data-bbox="342 284 680 316">Responses might include:</p> <ul data-bbox="342 363 786 842" style="list-style-type: none"> • The family all come together • Challot • Challah cover • White tablecloth • Lit candles • Salt • Blessings on the mother • Blessings on the children • Blessings on the food/kiddush • Traditional meals like cholent • Welcoming of strangers • Eat special food at meal 	<p data-bbox="1666 220 1711 252">3</p> <p data-bbox="1666 260 1733 292">AO1</p>	<p data-bbox="1778 220 1980 284">1 mark for each response.</p> <p data-bbox="1778 323 1845 355">Wine</p> <p data-bbox="1778 379 1980 411">Prayer/blessing</p> <p data-bbox="1778 435 1845 467">Bread</p> <p data-bbox="1778 499 2047 563">mother/ oldest female lights the candles</p> <p data-bbox="1778 595 2002 627">pre prepared food</p> <p data-bbox="1778 659 2024 722">no credit for simply 'eat meal'</p>
	<p data-bbox="248 895 293 927">(b)</p> <p data-bbox="342 895 1173 927">Describe one difference between body and soul in Judaism.</p> <p data-bbox="342 967 680 999">Responses might include:</p> <ul data-bbox="342 1046 1615 1445" style="list-style-type: none"> • Some Jews believe that souls originate in G-d breathing Adam's soul into his body, whereas the body was made from the dust of the ground • Jews believe that the body is physical whilst the soul is nonphysical • The body can be destroyed by a person, but the soul cannot • Many Jews that the soul is immortal, and the body is mortal • The body is tangible, but the soul is intangible • Rabbis teach that the soul will leave the body at the point of death, and that the body remains on earth • Some rabbis teach that the soul leaves the body during sleep to be refreshed, before rejoining the body 	<p data-bbox="1666 895 1711 927">3</p> <p data-bbox="1666 935 1733 967">AO1</p>	<p data-bbox="1778 895 2047 1118">Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p data-bbox="1778 1158 1957 1222">Must identify a difference</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • Many Jews believe that the soul will be with G-d in the afterlife whilst the body remains buried on earth • Some Jews believe that the soul of the most wicked might be annihilated whilst the body remains on earth • They may believe that the soul will experience a time of purification in Gehenna prior to being with G-d. The souls of wicked people will spend longer undergoing purification, whilst bodies remain on earth • They may believe that the soul will reside in Gan Eden in the world to come (Olam Ha Ba), whilst bodies remain on earth 		
(c)	<p>Describe the use of the Huppah in a Jewish marriage ceremony.</p> <p>Responses might include:</p> <p>The poles of the huppah might be in the ground or held by chosen guests. It is used to represent the home of the married couple and their being open to the community. The huppah might be a tallit, sometimes made by the bride for the groom. The ceremony takes place under the huppah, it is where the ring is given, where the glass is smashed and so on. It might be held up within the synagogue or outside. The bride and groom are led to the huppah by their parents. By entering it the woman may be seen as declaring her independence from her family and accepting the protection of her husband. This demonstrates another symbolism that it is used to represent during the ceremony. It might remind Jews of Abraham's tent in the desert and the Tabernacle. The couple stand under the huppah for the rituals.</p>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

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

Question	Indicative content	Marks	Guidance
(d)	<p>Outline why the covenant with Abraham is significant for many Jews.</p> <p>Learners might consider some of the following:</p> <p>The covenant with Abraham is very significant because it provides the origins of the religion and the Jewish people. Abraham perpetuates the adherence to monotheism which is fundamental for Jews. Jews believe that the origins of circumcision lay in this covenant and without it, the male initiation rituals would never have come into being. Key beliefs about The Promised Land have their origins with Abraham. G-d also promised Abraham a son and numerous descendants. Abraham's loyalty to the covenant might provide an inspiration for Jews. The Jews' relationship with G-d begins with Abraham and the Mosaic covenant relies upon Abraham and the other patriarchs for its existence. Jews will vary in their views as to whether Abraham and the covenant should be viewed in historical terms. Some Jews have questioned the practice of circumcision, whilst others may differ in their interpretations of the idea of a 'chosen people' and the Promised Land.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1–3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
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
(e)	<p>“All Jewish communities need a synagogue.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Synagogues have been an important feature in Jewish life since their origins in Babylon. They are seen as a place of study, prayer and meeting/assembly. Almost all Jewish communities have synagogues, sometimes more than one to reflect the Orthodox and Progressive traditions. The design and use of synagogues differ according to these traditions.</p> <p>AO2: The synagogue has many functions. There may be a mikveh attached to the synagogue and there will sometimes be a shop where kosher food might be bought. If all Jews were to worship together in a synagogue, it may encourage greater understanding and empathy. By worshipping together in a synagogue (Joel 2:15), Jews can have a greater sense of cohesion, charity and community and they can learn from each other. Some might see this as anticipating the messianic ideal where people will live and worship in harmony in Gan Eden. It can provide them with a sense of reassurance and solidarity. They have the opportunity to learn from a rabbi and to hear the Torah read together. After so much suffering in the past, Jews should be as united as possible in the future. Their own synagogue provides different Jewish groups with a sanctuary. The synagogue might bring Jews together to fight injustice and support Zionist causes. They can spend time with people who share their beliefs and who can provide moral and spiritual support. Many of the artefacts in the synagogue hold important religious meaning for Jews. Ezekiel wrote: ‘although I have removed them far off among the nations, and although I have scattered them among the peoples, still, I have provided them with a miniature sanctuary.’</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>At the same time, grouping everyone together may be counterproductive in terms of religious harmony. Some Jews may prefer worshipping alone. Most Jews believe that they have a personal relationship with g-d and that he is omnipresent. Different groups, within Judaism, have developed for a reason and it may be counterproductive to have many people worshipping communally. G-d granted people free will and this includes the ability to choose styles of worship that suit the individual, rather than having to worship in a synagogue. This may include Jews choosing to worship on their own as it aids focus and concentration. In addition, it may be argued that the home is actually an important religious building and that it has absorbed some of the rituals from Temple times. It may be seen as an alternative to the synagogue.</p>		

Question	Indicative content	Marks	Guidance
2 (a)	<p>Describe the Jewish belief in G-d as all good.</p> <p>Responses might include:</p> <p>The idea that God is an all-loving being can be found in many different parts of the Bible. In Psalm 86, G-d is described as 'abounding in love'. It is sometimes described as omnibenevolence. This is the idea that he could not act in an unloving way. All his actions are good, including those that are hard for Jews to fathom. G-d wants the best for his creation and for his chosen people. This can be seen in the way he saved them from slavery and remained loyal to them through the covenant.</p>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Accept 'omnibenevolent'</p> <p>Credit examples</p> <p>Creation in itself not enough –needs qualifying</p>
(b)	<p>State three ways in which Jews celebrate Sukkot.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Building and decorating a sukkah • Eating, sleeping or living in the sukkah • Progressive Jews might have a communal sukkah at the synagogue • The use of the Four Species • Recitation of special blessings • Synagogue services on the first day • Circuits of the worship area during the services in the synagogue • Welcoming people into the sukkah in a spirit of hospitality • Not working on the first day of Sukkot • Jews attend synagogue on the seventh day – Hoshanah Rabbah 	3 AO1	<p>1 mark for each response.</p> <p>Accept 'going to synagogue'</p> <p>Don't accept generic activity eg. prayer.</p> <p>Do accept if it is rooted to the sukkah.</p> <p>list of use of the Four Species –one mark</p>

	(c)	<p>Give three ethical mitzvot.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Honour your parents • Do not murder • Do not steal • Do not lie • Do not commit adultery • Do not covet • Not to gossip about others • Not to bear a grudge • Not to embarrass others • Not to oppress the weak 	<p>3 AO1</p>	<p>1 mark for each response.</p> <p>Accept giving to charity/tzedakah</p> <p>The Golden Rule</p> <p>No mark for 'sanctity of life'</p>
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Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p>Outline why teaching children to pray is important for many Jews.</p> <p>Learners might consider some of the following:</p> <p>Bringing children up in the faith in general is very important for a family-orientated religion like Judaism. There is a mitzvah for parents to educate their children to encourage them to do mitzvot and to avoid doing things that the Torah forbids. This is reflected in the Shema, ‘...And you shall teach them to your children...’ Prayer is one of the most important religious duties that a Jew needs to follow. Prayer is a mitzvot and links Jews to their ancestors. Some Jews start teaching children, from the age of three, to recite the blessings on various foods and some basic prayers. It gives Jews a chance to praise and thank G-d, confess sins, and ask for help. It is through prayer that Jews connect with G-d. It helps them in times of trouble and is an outlet for their feelings. Prayer is a daily ritual that keeps Jews focused on important aspects of their faith. Jews see it as a gift from G-d. Many Jews will want to pass all these benefits on to their children to comfort them and to keep them focused on the essentials of Judaism. In this way they are helping to perpetuate the faith. This is apparent in the way that a Jewish boy will be taught about the tefillin in preparation for his Bar Mitzvah. In Progressive Judaism, the obligations for females to pray are the same as those for males. For this reason, parents will not differentiate according to gender.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

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

		1 (1–3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
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
(e)	<p>“Jews need the Torah to provide structure to their lives.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism • Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: The Torah may be understood as the first five books of the Tenakh, the entire Tenakh or Jewish religious teaching more generally, including the oral tradition. Either way, it is one of the major strands in Judaism, alongside belief in G-d and the covenant with Israel. “Everything that I command you, you shall be careful to do. You shall not add to it or take from it.” (Dt.12). “And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth.” (Dt.28)</p> <p>AO2: The Torah provides obvious structure – what Jews can eat, who they can marry, when they should pray and so on. It is designed that way and should not be questioned as it is inspired by G-d. If people ignore its teachings then the religion of Judaism will lose its foundation. Jews should just trust that G-d knows what is best for His people. The Torah is an obligation under the covenant and therefore requires observance, even if a particular mitzvot has no obvious reason or goes against modern ethical principles. If a teaching is problematic, Jews should assume that it is their understanding that is at fault and not the text. People are fallible and so it is good that they have something to rely on like sacred texts which can help to give order to lives and communities. The Torah includes ethical teachings that the adherents to the faith must follow. They help to provide a moral structure for the lives of the members of the community and to give them clear guidelines. Without these teachings, the people would struggle to know the difference between right and wrong. Many of the mitzvot in the Torah are ethical in nature and these include the Ten Commandments. Many of the ethical mitzvot can be seen as coming back to caring for one’s neighbour.</p> <p>It may be argued that times have changed since the texts were written and this has led to parts becoming outdated or corrupted and unhelpful. With this in mind, abiding by the Torah is pointless and takes</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>away free will. Progressive Jews give more autonomy for individual choice and reject those parts that no longer apply. They therefore have more autonomy in structuring their lives. People should perhaps base their lives more on science and reason and not blind, unquestioning faith in the Torah. There is no credit in just doing what a text tells you to do. Following the teachings in a sacred text in an arbitrary way may be seen as the antithesis of rational or ethical behaviour. Jews should work out their principles and beliefs for themselves. A lot of the world's troubles come from people following religious teachings, including from sacred writings. Some teachings from the Torah would be considered pointless or immoral by today's standards.</p>		

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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