



Oxford Cambridge and RSA

**GCSE**

**Religious Studies**

**J625/08: Religion, philosophy and ethics in the modern world  
from a Jewish perspective**

General Certificate of Secondary Education

**Mark Scheme for June 2023**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2023

**MARKING INSTRUCTIONS**

## 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: Not applicable in F501
  - a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
  - b. **To determine the mark within the level**, consider the following

<b>Descriptor</b>	<b>Award mark</b>
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

## 8. Annotations

	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

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

- a. 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.
- b. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- c. 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, Some, Adequate but under-developed, 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>Outline <u>one</u> belief reflected in a Jewish marriage ceremony.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The name Kiddushin (dedication) shows the belief that marriage is not just a legal thing but is the binding together of two people through their love and commitment.</li> <li>• The Ketubah (contract) reminds Jews of the belief that marriage is prescribed by God (e.g. Genesis 2:24) and therefore is the natural way of a man and woman interacting.</li> <li>• The chuppah (canopy) symbolises the new home that will be created by the marriage – the idea being that the marriage is the start of a home and family.</li> <li>• The ring is plain and unbroken to symbolise the unbroken nature of the Law of Moses and Israel.</li> <li>• The blessing of the second cup and the couple drinking from it shows the commitment of the couple to share their lives and all that they bring together.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>

TURN OVER

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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 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

	<p><b>(b) Describe Jewish attitudes towards civil partnership.</b></p> <p>Learners might consider some of the following:</p> <p>Most Liberal and Reform Jews are happy to accept civil partnerships because they celebrate the love between two people and encourage commitment. These Jews accept homosexuality as something that is natural and cannot be changed and so should be nurtured. Many might say that the Jewish marriage ceremony is not suitable for same sex unions because the aspects of kiddushin can only apply to a man and a woman and so the idea of civil partnerships is a good way forward.</p> <p>Some would say that civil partnerships for homosexual couples continues to exclude the community and they should be married in the same way as homosexual couples are married so that it is a full blessing of the union in a religious context.</p> <p>Orthodox Judaism rejects homosexuality as forbidden by the Torah and as being unnatural and so Orthodox Jews would reject any encouragement of civil partnerships. Orthodox Judaism does not allow for civil ceremonies of any sort – whether between same or different sex couples and so any suggestion of heterosexual partnerships would be rejected.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 11.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
--	--	-------------------------	--


Level (Mark)	<u>A02</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why the family is important in Judaism.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>The Jewish family is a microcosm of society and it is the right place to maintain and to transmit the faith and the culture. Having a family is a sacred duty for Jews and is the first instruction of G-d to his people in Genesis. Also, the dynamics within a family are prescribed in the Torah's commands to honour father and mother. Parents are expected to make the home a place where Judaism is alive through acts of worship, Shabbat or marking the Jewish festivals because it is through the family that children will develop spiritually.</p> <p>It is also the place where the Jewish identity is passed down, which is of as much importance to those in Jewish communities as it is to those in multi-cultural communities. The entire Jewish community might be seen as a family, descended from Abraham and with their identity passed through the mother. The family come together to celebrate or commemorate key rites of passage in the life of a Je.</p> <p>The home should be a place of harmony and calm (shalom bayit) where all recognise each other as G-d' creation.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 13.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></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 stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus 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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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 stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</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>
		1 (1-3)	<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> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

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
(d)	<p><b>‘Men and women should have different roles in the family.’</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism</b></li> <li><b>Explain and evaluate the importance of points of view from the perspective of Judaism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Men and women have different family roles prescribed for them in Jewish tradition. There is greater separation in Orthodox Judaism between men and women though it is emphasised that they are of equal value. In Reform Judaism, both men and women may take jobs, look after the household and raise children.</p> <p>AO2</p> <p>Arguments in favour of the statement could explore the importance of following tradition. Learners might explore the importance of understanding – and celebrating – the different things that men and women can bring to a child’s upbringing and to the fact that bringing up children is complex and so it is useful to have clearly defined approaches. They might say that if men and women have different roles within society then this should naturally follow through into family life; for example, if men have a leading role in the synagogue, as in Orthodox Judaism, it follows that women should take the lead at home.</p> <p>Arguments against the statement could reflect the changing context of society and the increased amount of flexibility between gender-defined roles. Learners might also explore the changing nature of families, discussing, for example, same-sex parent families, childless families or single parent families. They might suggest that it is important for each parent to be involved in all aspects of family life in order to be able to support the other parents when necessary. They might suggest that in the twenty-first century it is no longer reasonable to expect Jews outside Israel to maintain their own lifestyle when society is set up differently.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p> <p><b>3</b> SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 15.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Describe what Jews might believe about visions.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A vision is something that might be seen in a dream or a trance</li> <li>• It is a supernatural appearance that carries a meaning</li> <li>• Visions may be clearer than normal dreams</li> <li>• Prophecy is often associated with visions</li> <li>• Visions can take the form of ideas or images</li> <li>• In the Bible, visions are sometimes of G-d and his angels</li> <li>• Famous visions were experienced by Isaiah and Ezekiel</li> <li>• The vision teaches the person and others about G-d or the faith</li> <li>• It may provide reassurance about the existence of G-d</li> <li>• The vision might be of something that exists or a symbol</li> <li>• Some Jews see the story of the Burning Bush as a vision</li> <li>• Many Jewish mystics, through the centuries, have had visions</li> <li>• There are many stories of Elijah appearing to Jews, as he is believed not to have died</li> </ul>	3 AO1	<p><b>Marks should be awarded for a statement supported by any combination of development and exemplification.</b></p>

TURN OVER

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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 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

	<p><b>(b) Outline the argument for the existence of G-d from the evidence of design and purpose.</b></p> <p>Learners might consider some of the following:</p> <p>The design argument suggests that there is a deity due to the intricate nature of creation. The world exhibits such order and regularity, such as in natural laws, that there must be a designer behind it all, who is seen to be G-d. The intricacy of design, such as the thumbprint or the appearance of the Golden Ratio in nature cannot be by chance: hence a creator. The clear purpose behind things that cannot otherwise have appeared, such as the eye, suggests a divine mind behind it all.</p> <p>Candidates may make reference to Paley's analogy of the watch or Aquinas's fifth way. Maimonides made reference to Isaiah 40:26 in noting a creator responsible for creation. The midrash of Genesis Rabbah 39:1 makes an analogy between a building having an owner and a world being sustained by G-d: the world must have a guide.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 18.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
--	---	-------------------------	--


Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why the covenant relationship is important to Jews.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>The covenant relationship expresses the fundamental relationship between G-d and his people and is the foundation of the idea of the Jews as the chosen people. It is a two-sided agreement between G-d and humanity. G-d's covenants with Adam and Noah show that some aspects of the relationship are universal for all humanity.</p> <p>It is important because it defines the Jewish lifestyle – Jews are to live their lives so as to demonstrate that G-d is the one and only G-d who is to be worshipped.</p> <p>It is important because it shows that G-d keeps his promises (e.g. his promises to Abraham) and so Jews can believe and trust in G-d.</p> <p>Jewish boys undergo Brit Milah to show their identity and to continue to keep their side of the covenant with G-d, showing their place in the long history of the Jewish people and connecting the modern with the past.</p> <p>The covenant relationship with Abraham started the story of the Jewish nation and that with Moses established the covenant Law – learners might explore the importance of each of these.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 20.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></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 stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus 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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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 stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</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>
		1 (1-3)	<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> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

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
(d)	<p><b>‘Beliefs about the nature of G-d are important for Jews.’</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism</b></li> <li><b>Explain and evaluate the importance of points of view from the perspective of Judaism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1</p> <p>There are a number of different ways that AO1 might be demonstrated, depending on the approach taken to AO2. Candidates are likely to explore ideas of G-d’s oneness, His omni-qualities and His creation and sustenance of the universe. They might mention the covenant relationship and what this reveals about G-d’s nature.</p> <p>AO2</p> <p>Some learners might agree with the statement and emphasise the personal nature of a relationship with G-d. It should not matter to others what an individual believes about G-d as long as there is a belief; also, belief will depend on the way in which a person knows G-d – through scripture or through a religious encounter. Others might suggest that beliefs about G-d’s nature are less important than the very fact of His existence. Others might suggest that ethical living is more important than philosophical musings.</p> <p>To disagree with the statement, learners might observe that as the nature of G-d is clearly revealed in scripture, it is important for Jews to follow what can be found there. They might explore how a knowledge of G-d’s nature might have a practical impact on day-to-day life, such as understanding past atrocities towards the Jewish people, reflecting on the importance of forgiveness or considering one’s approach to the environment. The fact that Jews address G-d directly as ‘You’ shows the importance of the relationship with G-d and it is important to get to know the nature of someone with whom you intend a lasting relationship.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p> <p><b>3</b> SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 22.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question		Indicative content	Marks	Guidance
3	(a)	<p>Outline <u>one</u> Jewish belief about forgiveness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Forgiveness is a mitzvah found through the Torah and therefore central to Jewish life. If a Jew commits a sin then it is important to look for forgiveness.</li> <li>• Forgiveness must come from within – e.g. Leviticus 19:17 says ‘do not hate your brother in your heart’.</li> <li>• Forgiveness from G-d is liberation from bondage (Deuteronomy 5:6-7)</li> <li>• G-d reverses the effect of our sin – ‘though your sins are like scarlet, they shall be as white as snow...’ (Isaiah 1:18)</li> <li>• G-d’s forgiveness is total and absolute – ‘I am He who blots out your transgressions for my own sake, and I will not remember your sins’ (Isaiah 43:25)</li> <li>• G-d forgives and lets go of His anger ‘for he desires loving-kindness’ (Micah 7:18); in the same way, Jews must use their free will to let go of anger.</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

TURN OVER

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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 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

	<p><b>(b) Describe Jewish beliefs about violence in society.</b></p> <p>Learners might consider some of the following:</p> <p>The Jewish starting point is that society should exist peacefully and that this is indicated in the greeting 'Shalom'. G-d has given the earth to humankind to look after and to do so with care – and therefore peace. Humans have been given the Covenant and Laws to help them to use their free will and consciences to choose the right action, which should always avoid violence in day-to-day life. The Talmud imagined a world with no jealousy, hatred or rivalry and the Rabbis spoke frequently of justice and peace.</p> <p>Some learners might consider the example set by Aaron as the great peacemaker and mediator. Others might consider the link between peace and the need to prepare for the complete peace in the Messianic Age.</p> <p>Of course, Judaism does not teach pacifism and learners might explore times when it is necessary to stand up for what is right in a non-peaceful way as a last resort. Jews are taught to act on their consciences and, just like the example of Rehab, extreme reactions are shown sometimes to be necessary.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 25.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
--	--	-------------------------	--

Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why some Jews might believe that Holy War is sometimes necessary.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Some Jews may refer to the obligatory wars of Jewish scriptures in justifying a decision to go to war. A milchemet mitzvah is commanded by G-d and therefore it is obligatory for a Jew to participate. The enemy must have attacked first or it must be a pre-emptive strike – such as with Joshua, fighting to return to the promised land. Some Jews will make links to the current situation in the Promised Land.</p> <p>They may be particularly passionate about the decision since the Shoah and many Jews feel that any means would be justified in order to prevent a repeat of this time.</p> <p>It is the responsibility of a Jew to use their intellect and conscience to interpret the scriptures and to decide whether it is appropriate for them to go to war.</p> <p>Learners may refer to G-d as a warrior in the Tenakh and use examples to explain that Holy War sometimes follows the will of G-d.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 27.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></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 stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus 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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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 stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</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>
		1 (1-3)	<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> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

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
(d)	<p><b>‘Social justice should be a priority for all Jews.’</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Judaism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Jews believe that they are stewards of their wealth, not owners. The obligation to tzedakah is fundamental to Jewish lifestyle. Social justice does not only come about through finances, however, and Jews can promote social justice through their attitudes towards minority groups; discrimination is contrary to Jewish beliefs about equality. Learners are likely to enhance their AO1 with examples.</p> <p>AO2</p> <p>Learners might argue that tzedakah demonstrates that social justice and working for it must be a priority for all Jews. The fact that it was originally a tax shows how embedded it is in Jewish life and that it must not be lost in non-Jewish countries. Learners might make reference to texts that highlight the importance of looking after the stranger or the poor and apply it to wider life.</p> <p>Some learners might suggest that social justice is secondary to another aspect of life for Jews, such as the spiritual relationship with G-d or the maintenance of family or community. Others might explore the idea of ‘all’ Jews and consider whether tzedakah is realistic for the young, old or disadvantaged.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 29.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Question		Indicative content	Marks	Guidance
4	(a)	<p><b>Describe <u>one</u> Jewish attitude towards genetic manipulation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Most Jews are in favour of genetic manipulation where disease might be cured because they believe that G-d has given humans the ability to learn and develop their knowledge for the benefit of the world.</li> <li>• Genetic manipulation in order to save a life would be an example of Pikuach Nefesh.</li> <li>• Jews are opposed to genetic manipulation for the creation of designer babies. They object to 'playing G-d' and altering his creation; it could also be argued not to show true trust in G-d.</li> <li>• Some Jews oppose all genetic manipulation for the above reason.</li> <li>• Consideration of the Sanctity of Life: 'against your will you are formed, against your will you are born, against your will you live, against your will you die'.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>

## TURN OVER

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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 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

	<p><b>(b) Describe the role of religion in public life.</b></p> <p><b>In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might consider some of the following:</p> <p>Although Great Britain today is a religiously diverse country, Christianity is still the main religious tradition and it has a significant role in public life.</p> <p>Christianity has a significant role in government and state occasions. For example, the 5 Archbishops and 21 bishops of the Church of England have seats in the House of Lords. Whilst the House of Lords is principally a revising chamber, the contribution of the bishops to debate about political, moral and ethical issues can be significant.</p> <p>On state occasions, religion plays an important part either through religious services as part of the occasion or through the representatives of religion being present at the event. In recent years, state occasions have included representatives of non-Christian faiths to ensure the diverse religious traditions of the Great Britain are represented.</p> <p>The presence of religions leaders and the services, which are mainly Christian, give a spiritual and reflective dimension to the commemorations or in the case of a royal wedding, to the celebrations</p> <p>At the armistice commemoration in 2018 religious leaders from a wide range of faiths were present at the cenotaph. Secular/ humanist views were also represented.</p> <p>All faiths play a significant role in bringing people together at a time of crisis; for example [in response to disasters such as the fire at Grenfell Tower.</p> <p>Several public holidays are based on Christian festivals; Christmas and Easter being the most obvious although the religious character of these is significantly affected by commercialisation.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 32.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Ensure examples are relevant for 2020/2021</p>
--	--	-------------------------	--

	<p>Other key public institutions are reflecting the increasingly diverse nature of British society.</p> <p>For example, the promotion of faith schools is driven in part by the importance given by parents to the role of religion in the education of their children. The existence of these raises issues for some people about whether religion is likely to become a divisive influence rather than a cohesive force which has been considered to be a significant role for Christianity in the past.</p> <p>Informally, there are public events held by many religious communities for example; to celebrate Eid-ul-Fitr, Diwali, Yom Kippur, and Baisakhi. These have a role in supporting the identity and traditions of different faiths and demonstrate the diversity of British culture.</p> <p>Religion therefore has a significant role in public life but it is no longer the Christian religion alone as other faiths are gradually becoming involved in public life, reflecting the diverse nature of belief in Great Britain today.</p>		
--	--	--	--

Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Jews have different beliefs about other religions.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Judaism does not think that it is necessarily required for everyone to convert to Judaism in order to be judged favourably by G-d. Many Jews believe that as the chosen people it is their task to act as an example to all nations and as an intermediary with G-d. Many Jews see no reason why people should convert and take on themselves extra rules and responsibilities. Therefore, with this pluralist outlook, Jews would seek to maintain good relationships with members of other faith communities and conduct shared enterprises, such as charity work. There may be a belief that non-Jews should follow the teachings in the Noahide Code. They may also hold certain beliefs about how other religions will react when the Messianic Age is inaugurated.</p> <p>Some Jews, in considering themselves as the chosen people might be more exclusivist and maintain distance from other religions, as seen in some orthodox communities. They might take this approach because they do not want to lose their particular identity. However exclusivist Jews tend to be, they still tend to maintain that they need to be lights to the nations and they still believe that G-d has a relationship with other peoples (e.g. Moses referring to the 'G-d of the spirits of all flesh' in Numbers).</p> <p>Some Jews may be more suspicious of Christianity, given its shared history. The Talmud gives examples of the view that Christianity was idolatrous.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 35.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></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 stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus 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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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 stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</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>
		1 (1-3)	<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> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

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
(d)	<p><b>‘Judaism has <u>nothing</u> to learn from secularism.’</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism</b></li> <li><b>Explain and evaluate the importance of points of view from the perspective of Judaism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Secularism promotes the principles of freedom and equality as well as the full separation of religion from the state. Learners might explore the relationship between religion and state in the UK or else in Israel.</p> <p>AO2</p> <p>Some learners might agree with the statement. They might suggest that secularism undermines religious belief and practice and therefore no religion should try to learn from it. They might believe that the principle of freedom that underpins secularism denies religion the right to influence the behaviour of its followers. They might also feel that with secularism comes a loss of religious identity of freedom (e.g. Jewish schools would not be allowed).</p> <p>In disagreeing with the statement, learners might consider the idea that separation of religion and state allows all religions to live in harmony and that this could be a useful approach in some areas of the world. They might suggest that Jews can best learn to differentiate between things that religion should control and things that secular laws should control and this might liberate the Jew to consider his/her relationship with G-d. Others might suggest that as Judaism itself has an increasing number of secular members, it should learn all it can from secularist movements worldwide.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 37.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	6			6
1c	2	4		6
1d	3	12	3	18
2a	3			3
2b	6			6
2c	2	4		6
2d	3	12	3	18
3a	3			3
3b	6			6
3c	2	4		6
3d	3	12		15
4a	3			3
4b	6			6
4c	2	4		6
4d	3	12		15
<b>Total</b>	<b>56</b>	<b>64</b>	<b>6</b>	<b>126</b>

## Need to get in touch?

If you ever have any questions about OCR qualifications or services (including administration, logistics and teaching) please feel free to get in touch with our customer support centre.

### Call us on

**01223 553998**

### Alternatively, you can email us on

**support@ocr.org.uk**

### For more information visit

 [ocr.org.uk/qualifications/resource-finder](https://ocr.org.uk/qualifications/resource-finder)

 [ocr.org.uk](https://ocr.org.uk)

 [Twitter/ocrexams](https://twitter.com/ocrexams)

 [/ocrexams](https://twitter.com/ocrexams)

 [/company/ocr](https://www.linkedin.com/company/ocr)

 [/ocrexams](https://www.youtube.com/ocrexams)



OCR is part of Cambridge University Press & Assessment, a department of the University of Cambridge.

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored. © OCR 2023 Oxford Cambridge and RSA Examinations is a Company Limited by Guarantee. Registered in England. Registered office The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA.

Registered company number 3484466. OCR is an exempt charity.

OCR operates academic and vocational qualifications regulated by Ofqual, Qualifications Wales and CCEA as listed in their qualifications registers including A Levels, GCSEs, Cambridge Technicals and Cambridge Nationals.

OCR provides resources to help you deliver our qualifications. These resources do not represent any particular teaching method we expect you to use. We update our resources regularly and aim to make sure content is accurate but please check the OCR website so that you have the most up-to-date version. OCR cannot be held responsible for any errors or omissions in these resources.

Though we make every effort to check our resources, there may be contradictions between published support and the specification, so it is important that you always use information in the latest specification. We indicate any specification changes within the document itself, change the version number and provide a summary of the changes. If you do notice a discrepancy between the specification and a resource, please [contact us](#).

Whether you already offer OCR qualifications, are new to OCR or are thinking about switching, you can request more information using our [Expression of Interest form](#).

Please [get in touch](#) if you want to discuss the accessibility of resources we offer to support you in delivering our qualifications.