

GCSE

Religious Studies

J625/03: Judaism Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2025

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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

PREPARATION FOR MARKING RM ASSESSOR

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM 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 available in RM Assessor
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **required number** of standardisation responses.

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, email or via the RM Assessor messaging system.
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 the annotation 'SEEN' to confirm that the work has been seen and mark any responses using the annotations in section 11.

7. There is a NR (**No Response**) option. Award NR (No Response):

- if there is nothing written at all in the answer space
- OR if there is a comment which does not in any way relate to the question (e.g., 'can't do', 'don't know')
- OR if there is a mark (e.g., a dash, a question mark) which is not an attempt at the question.

Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).

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.**

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

To determine the level – start at the highest level and work down until you reach the level that matches the answer

To determine the mark within the level, consider the following

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

11. Annotations

Annotation	Meaning
	Blank Page – this annotation 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
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

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

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

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

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

13. 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	
A01	Demonstrate knowledge and understanding of religion and belief including • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs.
A02	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1	(a) Describe what Jews mean by the term 'Kosher'. Responses might include: • Kosher' translates roughly as 'acceptable'. • This relates to food laws partly laid down in the Torah. • These laws forbid the eating of certain foods. • They say that dairy and meat foods should be stored and prepared separately. • The Torah says: 'Thou shalt not cook a kid in its mother's milk.' • All utensils used in the preparation of these foods must be kept separate. • The list of kosher foods includes all mammals which chew the cud and have split hooves (For example, sheep, cows). • Birds are kosher if they are domesticated (for example, chickens, ducks, geese and turkeys). • All fish that have fins and scales are kosher. • All vegetables and fruit are kosher unless they have been invaded by insects or grubs. • Jews try to ensure that as much blood as possible is removed from the meat. • Fish, vegetables, eggs and fruit can be served with either meat or dairy products. These are known as parev. • Foods that have been passed by rabbis will have a hechsher label on them.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Accept references to the laws of shatnez.
1	(b) Describe the Jewish belief in G-d being everywhere. Responses might include: • The belief that G-d is everywhere is known as 'omnipresence'. • Most Jews believe that G-d is present everywhere in the universe, at all times . • The idea of an all-present God is mentioned in the Tenakh (for example, Jer. 23 and Prov.15). • G-d is spirit; He has no physical form. • He is present everywhere and exists within that which exists.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Accept appropriate reference to Shekinah, transcendence and immanence.

Question	Indicative content	Marks	Guidance
	• No one can hide from G-d. • Nothing escapes G-d's notice. • G-d's omnipresence does not mean that He is the universe. G-d is separate from the universe. • G-d being everywhere present might be a constant source of comfort for Jews as they might not feel so isolated.		Accept appropriate reference to G-d as omniscient and G-d as judge, if linked to his omnipresence.
1	(c) Name the three parts of the Tenakh. Responses might include: • Torah (Law) • Neviim (Prophets) • Ketuvim (Writings)	3 AO1	1 mark for each response.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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
1 (d)	Outline the importance of Pikuach Nefesh for many Jews. Learners might consider some of the following: Human life is sacred for Jews and so Pikuach Nefesh (the obligation to save a life) is very important for Jews. The term literally means “saving a life”. This belief applies to both an immediate risk and a less serious danger that could become more serious. Pikuach Nefesh comes from the Torah verse, “Neither shall you stand by the blood of your neighbour” (Lev. 19:16). A Jew must do everything in their power to save the life of another, even donate bodily organs, so long as this does not put the donor’s life at risk. A Jew may travel or use a telephone on Shabbat to save a person’s life, even if a gentile (non-Jew) is present. The laws of the Sabbath may be suspended to provide any necessary medical care to a critically ill person. If a person has only a lesser illness or injury, any breaking of Shabbat should be less as Shabbat is such an important tradition. The laws of Shabbat may also be postponed for a woman who has just given birth, to provide more comfort. A patient is allowed to eat non-Kosher food if it is essential for recovery and, on Yom Kippur, a sick person is forbidden to fast if it will damage their recovery and health. A Jew is permitted to save their own life over that of another person. They should never break the laws of murder, sexual immorality and worshipping other gods.	6 AO1	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: • 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
1 (e)	“The Shema is the most important Jewish prayer.” Discuss this statement. In your answer, you should: - Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism - Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: Prayer is understood to be communication with G-d. It provides an opportunity to praise, confess, thank and supplicate. Jews can pray at any time but there are three set prayers that link back to temple times and require a minyan. The Shema ('Hear') is said twice a day at morning and evening prayer. It should also be said before death. It is based on words from the Torah (Deut. 6: 4-9, 11: 13-21, Num. 15:7-41). There may be differences in practice between orthodox and progressive traditions. AO2: Learners may also argue that the Shema is the most important prayer that Jews have and that it is found in the Torah. It emphasises the key Jewish belief of monotheism, 'Hear, Israel, the Lord is our God, the Lord is One.' It is the reason for different Jewish traditions and attitudes. The Shema is important because it is the basis of the wearing of the tallit which reminds Jews of the mitzvot. It also provides the reason for the wearing of tephillin which represent how the Torah should control one's thoughts and emotions. Similarly, the Shema leads the use of a mezuzah which reminds Jews of the importance of the Torah and of G-d's presence. The Shema reminds Jews of the need to pass an understanding of the covenant down to their children and of how G-d led the Jews out of Egypt. Learners may also argue that there are more important prayers. Personal prayers about one's own concerns might have more resonance. They may also argue that other prayers that they have studied are more important. For example, The Amidah is the core of every Jewish worship service, and is therefore also referred to as HaTefillah, or "The prayer." It is also said three times a day. Every Amidah is divided into three central	15 3 AO1 12 AO2 3 SPaG ()	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8. Any candidate demonstrating no knowledge or understanding of the Shema will not be able to access higher levels.

Question	Indicative content	Marks	Guidance
	sections: praise, petitions, and thanks, which link to the purpose of prayer in Judaism. Alternatively, Grace after Meals is one of the most important prayers in Judaism, one of the very few that the Bible commands. This prayer is never recited during synagogue services. In Deuteronomy 8:10, Jews are commanded that when they eat and are satisfied, they must bless G-d. This commandment is fulfilled by reciting the birkat ha-mazon after each meal. The Torah states, "And you shall eat and be satisfied, and bless Adonai your God for the good land which God has given you." Learners may, of course, cite other prayers in their discussion, such as the Kaddish or Aleinu.		

Question		Indicative content	Marks	Guidance
2	(a)	Give three of the Ten Commandments about behaviour towards G-d. Responses might include: • Have no gods before me. • Do not make any graven image. • Do not take the Lord's name in vain. • Keep the Sabbath holy.	3 AO1	1 mark for each response.
2	(b)	Describe how Jews might use the Torah in the synagogue. Responses might include: • The Torah is kept in the Ark, as a sign of respect. • Jews dress it in many symbolic items to demonstrate its importance. These include the binder, mantle, breastplate, crown and so on. • It is an honour to be asked to open the ark and carry it around the worship area. • It is an honour to undress the scroll before it is read. • The congregation face the Torah as it is carried. • The scroll is read on the bimah, using a yad. • The whole Torah is read over the period of a year in a continuous cycle. • The reading of the Torah is the central part of a synagogue service. • At other times, the rabbi might use the Torah to answer questions that the congregation might bring. • Credit statement about reading and discussing the Torah.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
2	(c)	Describe why Divine Providence is an important belief for some Jews. Responses might include: • Divine Providence shows G-d's intervention in the Universe.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question	Indicative content	Marks	Guidance
	• It is important because G-d sustains the universe through the laws of nature and natural processes. • G-d sometimes intervenes in the lives of people in crucial ways, perhaps through the miraculous. • Important examples might include the ten plagues or the parting of the Red Sea or the journey through the wilderness for forty years. • G-d is always watching over the world which is important to some Jews. • G-d's providence might be seen as important when Jews receive food and water from G-d, which they need to survive. • Some Jews believe that G-d is involved in every aspect of the natural world which is important to everyone. • Credit reference to both general and special providence.		Accept other relevant examples of Divine Providence if applied to the question.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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
2 (d)	Outline the importance of Hanukkah for many Jews. Learners might consider some of the following: Hanukkah is the Hebrew word for "dedication." It is the famous eight-day long festival of lights. Hanukkah recalls two important events – the miracle of the oil lamp in the Temple and the defeat of the Greek forces by the Maccabees. There are many traditions that represent the events in the story including the lighting of candles, the dreidl games, eating oily foods and Hanukkah gelt. These traditions all have their own importance and relevance, such as passing on religious traditions and G-d's intervention in Jewish history. Hanukkah is important because it demonstrates that G-d is still present and acts in the world to help the Jews and to respect the covenant. It shows Jews that their ancestors kept to their religious faith despite the persecution of Antiochus and his forces and that this might be an inspiration for Jews today who are being persecuted. It might also encourage them to consider what might constitute 'Hellenization' in the modern world and strengthen their faith. It is all about dedication to G-d. Hanukkah is a popular and well-known festival that is enjoyed by the community, especially children, and helps families and communities to come together. It was instituted by the rabbis hundreds of years ago and takes its authority from the Talmud. Hanukkah might be especially important for Jews in the West, particularly children, where Christmas has such significance. Minor festivals bring a great deal of joy to the community and the foods and other Hanukkah traditions are part of this. Jews may choose to focus on the military or the miraculous aspects of the festival.	6 AO1	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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

Level (Mark)	<u>A01</u>	Level (Mark)	<u>A02</u>
	Weak knowledge and understanding of the influence on individuals, communities and societies		Little evidence of judgement on the issue in the stimulus <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: - 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 <i>The information is communicated in a basic/unstructured way.</i>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
2 (e)	“The Promised Land should be important for all Jews.” Discuss this statement. In your answer, you should: - Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism - Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: The Promised Land is the land which, Jews believe, G-d promised to Abraham and several more times to his descendants. This forms an important part of the covenant between G-d and Abraham. Many Jews still believe in a homeland for the Jewish people which they associate with the State of Israel. The promises can be found in Gen. 12. AO2: Learners may argue that The Promised Land is important to the Jews because of the covenant with Abraham and so many believe it was promised to them by G-d. Jews may recognise the importance of holy sites in Israel, especially the Western Wall. This is the sole remains of the last Temple in Jerusalem. The current State of Israel may be seen as an important focus for the religion with Jerusalem being faced during prayer and with synagogues being built facing Jerusalem. Learners might describe how some Jews believe that they have a responsibility to live in the Promised Land. A Jewish way of life may be seen as easier to follow in the Promised Land. Learners might describe how Jews visit Yad Vashem as a way of showing respect to those murdered by the Nazis. The Promised Land is sometimes seen as a sanctuary from persecution and Jews still have a right to settle in the Promised Land. Learners might analyse the importance of the covenant with Abraham and the significance of it being promised by G-d. They might reflect on its role throughout Jewish history and how some Jews believe in the ‘ingathering of the exiles’ during the Messianic Age during which time the Temple will be rebuilt. In addition, some might go onto discuss the idea of the Promised Land and Zionism. Learners may also argue that the Jews do not need a Promised Land to be a good Jew. G-d is seen as omnipresent by many Jews and so he can be prayed to and worshipped wherever they live. Jews can live full Jewish lives through involvement in a synagogue, the guidance of a rabbi and Jewish family life. Many Jews believe that Jews should aim to be integrated into the society in which they	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		live, without losing their Jewish identity. Some Jews may point to the wars and disputes that have resulted from a belief in the Promised Land. Jews can believe that the Promised Land is important as a sanctuary or focal point without living there.		

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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