



GCSE

Religious Studies (9–1)

Unit **J625/03**: Judaism

General Certificate of Secondary Education

Mark Scheme for June 2018

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

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

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

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MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the scoris 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the scoris messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Contradictory Responses

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

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

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

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

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

Longer Answer Questions (requiring a developed response)

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

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add **SEEN** to confirm that the work has been seen. The 'link page' check box should be used on scoris to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or scoris will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - b. Where generic answer booklets are used, all pages must contain an annotation, or scoris will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. Award No Response (NR) if:
 - there is nothing written in the answer space.

Award Zero '0' if:

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

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


8. The scoris **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 scoris messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

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

10. **Annotations**

	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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11. 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 (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

- 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.

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

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

INFORMATION AND INSTRUCTIONS

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

Assessment objectives (AO)

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

Question	Indicative content	Marks	Guidance
1 (a)	<p>Describe one Jewish belief about G-d as Creator.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The story of creation is found in the Torah • G-d made the world in six days and rested on the seventh • G-d created the universe out of nothing • G-d continues to sustain his creation • Day 1 G-d creates light/dark • Day 2 G-d creates the sky • Day 3 G-d creates dry land and plants • Day 4 G-d creates heavenly bodies • Day 5 God creates all life that lives in the water and sky • Day 7 G-d creates animals and people in his image • G-d creates Adam and Eve and the Garden of Eden 	3 AO1	<p>Marks should be awarded for a statement plus any combination of development and/or exemplification.</p> <p>Learners responses should be treated with flexibility (credit all linked developments)</p>
(b)	<p>Give three ritual mitzvot that a Jew might follow.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To observe the Sabbath • To circumcise male children • To put tzitzit on the corners of clothing • To read the Shema in the morning and at night • Not to eat chametz on Passover • To fast on Yom Kippur • To dwell in booths seven days during Sukkot • To sound the Ram's horn • Wearing tephillin • Praying three times a day • To recite grace after meals • To eat matzah on the first night of Passover • To affix the mezuzah to the doorposts 	3 AO1	<p>1 mark for each response.</p> <p>Credit understanding of ritual as tradition as well as ceremony.</p> <p>Credit any of the first four of the Ten Commandments as ritual.</p>


Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • Observe pilgrim festivals • Ritual purification • Redemption of first born • Keeping kosher 		
(c)	<p>Give three teachings to be found in the Shema.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Hashem is the only god and Jews are to be devoted to him • Jews shall teach the mitzvot to their children • Jews shall write them on their doorposts • Jews shall bind them on their arms and between their eyes • G-d will provide rain and plentiful harvests in return for obedience • Jews must not worship other gods or they will be punished • Obedience will result in their remaining in the Promised Land • Tzitzits shall be worn on garments to help remember the mitzvot • Hashem is the one who delivered the Jews from Egypt 	3 AO1	1 mark for each response.

TURN OVER

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Good selection of appropriate material 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 • Good knowledge and understanding of the breadth and/or depth of the issues 	2 (2)	A good demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • Successful analysis and evaluation of the issue • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups
3 (3)	An adequate but under-developed demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate material with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues 		
2 (2)	A limited demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Some understanding of the question shown through limited use of religious knowledge • Some material selected is appropriate but description is limited • Limited knowledge and understanding of different viewpoints within Judaism • Limited knowledge and understanding of influence on individuals, communities and societies • Limited knowledge and understanding of the breadth and/or depth of issues 	1 (1)	Some demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> • Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful • Some analysis and/or evaluation of the significance and/or influence of the issue on different Jewish groups
1 (1)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Weak understanding of the question shown by factual errors or generalised responses with little connection to the question • Weak and/or a small amount of relevant information selected • Weak knowledge and understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies • Points may be listed and/or lacking in relevant detail related to the issues 		
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>Explain why Sukkot is an important festival for many Jews.</p> <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>A knowledge of what the festival entails, especially the building of the sukkah and the four species. Learners might also explain that Sukkot reminds Jews of their liberation from Egypt and what G-d did for them. The tradition has its roots in Lev.23:42-43. As such, Sukkot is important to Jews because it has its roots in the Torah. The festival helps Jews to empathise with their ancestors during their sojourn in the wilderness. Ideas of harmony (residing together), humility (reliance on G-d), hospitality (welcoming others into the Sukkah) and harvest (Jewish farmers used to build booths) are reflected in the festivities. The festival might interest and involve younger members of the community. The festival leads into Shemini Atzeret and Simchat Torah which are both important days in the Jewish calendar. The four species (Lev.23:40) contain deep significance for a Jew and might be interpreted in different ways. The whole process helps to unite both the family and the wider Jewish community.</p> <p>AO2:</p> <p>Connections could be made between Sukkot and the other Pilgrim Festivals. The festival also contrasts with the solemnity of Yom Kippur which it follows. Learners might analyse some of the different traditions held by Progressive Jews during this festival. In particular, Progressive Jews might erect a large communal sukkah in the synagogue, rather than having one in their own home. Interpretation of the Torah origins of the traditions may vary.</p>	<p>6</p> <p>4 AO1</p> <p>2 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none">• Good understanding of the question shown by appropriate selection of religious knowledge• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation• Good knowledge and understanding of different viewpoints within Judaism• Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• A variety of viewpoints explored with good use of reasoned argument and discussion• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none">• Adequate 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• Adequate knowledge and understanding of different viewpoints within Judaism• Adequate knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	An adequate but under-developed attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• Different viewpoints offered with some evidence of reasoned argument and/or discussion• Adequate but underdeveloped 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: <ul style="list-style-type: none">• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question• Points may be listed and/or lacking in relevant detail related to the issues• Weak knowledge understanding of different viewpoints within Judaism• Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• Different views may be stated but with little or no development• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus• Little evidence of judgement on the issue in the stimulus
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• A single viewpoint may be stated with little or no support or justification or views may be stated as a list• Response may be simplistic, purely descriptive and/or very brief• No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p>‘The covenant with G-d makes life harder for Jews.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>The ‘covenant’ is the bargain, deal or agreement which G-d made with Abraham (Gen.12:1-2, for example). This was later developed with Moses on Mount Sinai (Ex.19:8, for example). It describes the on-going relationship between G-d and the Jews and is encapsulated in the mitzvot. Beliefs about the divine nature of the covenant may guide a Jew through life and affect what they can eat and wear, how they educate their children, when they pray, where they live and so on. The covenant is seen as a key part of the identity of a Jew.</p> <p>AO2:</p> <p>Learners may argue that without it the covenant, the faith of Judaism would not exist. Jews believe that G-d knows what is best for His people. The Torah is part of the covenant and requires observance as G-d has promised to take care of his people. The covenant may stop some people doing what they want to do or what they believe is right and making immoral choices. The covenant will impact on a Jew’s ethical outlook – how they treat others and how they use their money. The mitzvot may be seen as providing freedom as they provide for an ordered society. The covenant may provide a sense of belonging and unity but also reinforce the need for Torah observance. The covenant results in the sacred writings of the Torah – written and oral – on which Judaism is based. The covenant may lead a Jew to attend and get involved in the life of the synagogue or religious or political movements. The covenant with Abraham provides the origins of the religion and people. The covenant perpetuates the</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>NB if no reference to wisdom/authority (in the broadest sense) can only be credited at L1 /1 AO1 If no reference to divergence / convergence then can only on access AO2 L1/3</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>adherence to monotheism. The covenant might be seen as helping the Jews through the most challenging times in their history.</p> <p>Learners might discuss how the relative obligations for both G-d and the Jews are set out in the covenant. This has a huge impact as Jews must abide by the mitzvot in their lives and this must make life harder. The years that have passed since the time of Abraham and Moses have led to some mitzvot being rendered out-dated and to be pressurised into abiding by them is pointless and takes away free will. Learners might discuss the different perspectives of Orthodox and Progressive Jews as the latter give more autonomy for individual choice. Jews should base their lives on reason and not faith in an ancient covenant. These differences of interpretation obviously link back to how the traditions interpret the sources of authority. Some Jews specifically consider what they feel G-d is requiring of them as an individual. There is no credit in Jews simply following covenantal moral principles because they have been instructed to do so. G-d has given people free will in order to decide things for themselves and make their own decisions about what to obey and how to live. It is only in acting freely, that people can earn moral credit and having to follow the covenant runs against this. Some less religious parts of the Jewish community may largely disregard the notion of 'covenant'.</p>		

Question		Indicative content	Marks	Guidance
2	(a)	<p>Name three features of a synagogue.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Star of David • Lions of Judah • The Parachet • Yahrzeit board • Mezuzah • Menorah • Bimah/platform • Aron Hakodesh/Ark • Windows • Separate seats for men and women • Sefer Torah • Yad /pointer • Lectern • Gallery • Pulpit • Ner Tamid/eternal light • Mikveh • Decalogue/Ten Commandments 	<p>3</p> <p>AO1</p>	<p>1 mark for each response.</p>
	(b)	<p>Describe one tradition associated with Pesach.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Eating the Seder with their family • The Seder Dish with symbolic foods like charoset, bitter herbs, wine and matzah • Hiding the afikomen and searching for the chametz • The fast of the first-born • The youngest child asking questions during the meal • Preparation for the festival by removing all the chametz, including the burning 	<p>3</p> <p>AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>Chosen ritual must be specific to the festival</p>


Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> The beliefs and practices associated with Elijah Invitation extended to Jews with no local family to visit for Pesach meal 		
(c)	<p>Describe what Jews mean by the term ‘Sanctity of Life’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Human life is holy and sacred Human life should not be harmed or violated The Torah describes men and women as being made in the image of G-d The Ten Commandments state that people should not murder A belief that might lead to opposition to abortion and euthanasia The preservation of human life is a supreme moral value People should not do anything that might shorten life 	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>A definition of ‘sanctity of life ‘ needs to precede any development or exemplification .</p>

TURN OVER

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Good selection of appropriate material 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 • Good knowledge and understanding of the breadth and/or depth of the issues 	2 (2)	A good demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • Successful analysis and evaluation of the issue • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups
3 (3)	An adequate but under-developed demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate material with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues 		
2 (2)	A limited demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Some understanding of the question shown through limited use of religious knowledge • Some material selected is appropriate but description is limited • Limited knowledge and understanding of different viewpoints within Judaism • Limited knowledge and understanding of influence on individuals, communities and societies • Limited knowledge and understanding of the breadth and/or depth of issues 	1 (1)	Some demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> • Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful • Some analysis and/or evaluation of the significance and/or influence of the issue on different Jewish groups
1 (1)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Weak understanding of the question shown by factual errors or generalised responses with little connection to the question • Weak and/or a small amount of relevant information selected • Weak knowledge and understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies • Points may be listed and/or lacking in relevant detail related to the issues 		
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>Explain why the Promised Land is important to most Jews.</p> <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Learners might provide a relevant outline to the background of the idea of the Promised Land. The Promised Land is important to the Jews because of the covenant with Abraham recorded in Genesis (Gen.12:7 and Gen.13:15, for example) and they 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 (Is.56:7). 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, especially after the Holocaust. Jews believe they still have a right to settle in the Promised Land.</p> <p>AO2:</p> <p>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. For many Jews, the idea of the Promised Land is a key part of their faith, in terms of the State of Israel and the covenant. There are a small number of Jews who reject the State of Israel in its current form as they believe that it came about through political rather than divine means. Others argue for Jews to be more widely integrated into societies of different countries around the world and may have political disagreements with the Israeli government on some issues.</p>	<p>6</p> <p>4 AO1 2 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Learners might show awareness of current political issues in Israel which can be credited in context where relevant</p>

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none">• Good understanding of the question shown by appropriate selection of religious knowledge• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation• Good knowledge and understanding of different viewpoints within Judaism• Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• A variety of viewpoints explored with good use of reasoned argument and discussion• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none">• Adequate 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• Adequate knowledge and understanding of different viewpoints within Judaism• Adequate knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	An adequate but under-developed attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• Different viewpoints offered with some evidence of reasoned argument and/or discussion• Adequate but underdeveloped 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: <ul style="list-style-type: none">• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question• Points may be listed and/or lacking in relevant detail related to the issues• Weak knowledge understanding of different viewpoints within Judaism• Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• Different views may be stated but with little or no development• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus• Little evidence of judgement on the issue in the stimulus
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none">• A single viewpoint may be stated with little or no support or justification or views may be stated as a list• Response may be simplistic, purely descriptive and/or very brief• No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p>‘All Jews should get married.’ Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Jews are expected to get married and they are expected to marry another Jew in most traditions. There is no longer a monastic tradition and celibacy is not seen as an ideal. Men may only delay marriage to study the Torah. Learners may refer to traditions like the ketubah, the ring, the huppah and so on.</p> <p>AO2:</p> <p>Learners might observe that marriage is essential for passing on tradition and religious belief within the context of a Jewish family. It is assumed that marriage will lead to procreation and the survival of the people and the faith. Judaism is not a proselytising religion and so the family is very important and marriage makes it much more likely that these ideas will be perpetuated, assuming that the marriage is to another Jew, as is usually the expectation. Marriage is important for a person's sexual identity and is seen as completing an individual. The importance of marriage has its roots in sources of authority. The Torah teaches that people should "be fruitful and multiply and fill the earth" (Gen.1:28). Later it says, "It is not good for the man to be alone; I will make him a helper suitable for him." (Gen.2:18) and "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh." (Gen.2:24). The Jewish marriage ceremony might help to strengthen the relationship. It contains many symbols and traditions that add depth and meaning to the ritual.</p> <p>Learners may suggest that if people love each other, religion should not get in the way. As a consequence, a positive relationship matters more than being married. Many Jews are not religious and may prefer to cohabit. In this way, they can be sure that their relationship is likely to be long-term. They may also choose to marry a person of another faith. Some Jewish groups would not, in these circumstances, approve of a religious wedding. Jewish people may choose to prioritise other</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>NB if no reference to wisdom/authority (in the broadest sense) can only be credited at L1 /1 AO1 If no reference to divergence / convergence then can only on access AO2 L1/3</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question		Indicative content	Marks	Guidance
		areas of their life, such as work or travel and these may mitigate a married relationship. Many Jewish communities do not marry same-sex couples and this might force some into remaining unmarried. Other Jews may emphasise their autonomy in deciding whether to marry or not. "And what does the LORD require of you?" (Mic.6:8)		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	4	2		6

1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	4	2		6
2e*	3	12		15
Total	32	28	3	63

OCR (Oxford Cambridge and RSA Examinations)
The Triangle Building
Shaftesbury Road
Cambridge
CB2 8EA

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Facsimile: 01223 552553

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