



**GCSE (9–1)**

**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 2019**

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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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## 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.

## 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**

<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)

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

Question		Indicative content	Marks	Guidance
1	(a)	<p><b>Describe one Jewish teaching about equality.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The idea from Genesis that all people are made in the image and likeness of G-d</li> <li>• The idea that G-d made covenant with all Jews, not some</li> <li>• Teachings about the treatment of strangers</li> <li>• The idea that we should love our neighbours as ourselves and that the rest of the Torah is commentary</li> <li>• The idea that equality is important</li> <li>• The idea that people should be treated equally</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) Outline Jewish beliefs about duty to the community.</b></p> <p>Learners might consider some of the following:</p> <p>Jews believe that their identity comes from their ethnicity and as such, they believe that the idea that they are members of the community is central to life. Learners might make reference to the teachings in Leviticus 19:18 about loving neighbour as self, which underpins beliefs about an individual's duty to the community.</p> <p>Some, such as orthodox Jews, emphasise the enduring nature of their teachings and so duty to the community spans all places and all time. Progressive Jews might often focus more on the here and now in making decisions about how to express their duty to the community.</p> <p>The Mishnah teaches that all things in the world are based on the law, service to G-d and loving kindness; this underpins Jewish beliefs about what they must do in the community, whether it is in the home, daily life or in business.</p> <p>In Great Britain, Jews might emphasise the importance of keeping the community central, despite not having as many Jews around them as in other part of the world. They might emphasise the centrality of the synagogue as a meeting place where they can reflect on what they should do within the community.</p> <p>The Mitzvot and how they impact on duty to the community</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <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>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare the attitudes of different Jewish groups towards the roles of men and women.</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>AO1 Learners might begin by stating that women and men have equal status with Judaism. Progressive Jews say that men and women can have equal roles; for example, both men and women can be rabbis. Orthodox Judaism emphasises the distinction between the roles of men and women in the same way that they were created in different ways in Genesis 2.</p> <p>AO2 For some Jews, women are very much in charge in the home and men in charge in public life. Other Jews do not emphasise the distinction in the same way. This frees up the men to study the Torah.</p> <p>For some Jews, women should be excused some religious duties so that they can focus on the home and the family. They might sit separately to men in the synagogue to emphasise this. Some Jews do not practise Bat Mitzvah as a result.</p> <p>For all Jews, the starting point is the idea that men and women are equal. The Torah and Talmud seem to support the traditional roles of the man as the breadwinner and the woman as the homemaker; biologically, of course, there are differences between the two. How this idea of 'equal but different' is seen within Jewish practice differs according to tradition.</p>	<p><b>6</b></p> <p><b>2</b> AO1 <b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</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)	A <b>good</b> demonstration of knowledge and understanding in response to the stimulus: <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)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Some 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)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
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>“The most important thing a Jew can do is to get married.”</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><b>AO1</b> Learners are likely to state the importance of marriage as sanctification, a contract and the beginnings of a home life. They might highlight key parts of the marriage ceremony and observe that Jews are encouraged to marry other Jews. The Talmud teaches that a man without a wife lives without joy. They might refer to the Jewish tradition of being able to postpone a marriage to make space for Torah study.</p> <p><b>AO2</b> Learners might develop their AO1 to agree with the statement and to explore the idea that marriage is a fundamental institution within society, symbolising stability. A stable marriage contributes positively to the Jewish community and continues the Jewish identity among all Jews, religious and secular.</p> <p>They might consider marriage as the correct environment in which to have children. Marriage provides a home and a place to bring up, nurture and teach children. It provides an appropriate context for sexual relationships and the idea that Jews should marry each other, it provides continuity for the Jewish race.</p> <p>Religion aside, some learners might argue that marriage encourages long-term relationships, which ensures that society does not continue to fragment as it seems to be doing in the twenty-first century.</p> <p>Some learners might disagree with the statement because it is not appropriate for everyone to get married. They might refer to personality types and people who prefer to be single or to sexuality and the views of some Jews about same-sex marriage. If, for Jews, marriage should be about two people complementing each other, it might be argued that marriage cannot be the best arrangement</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 9.</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
		<p>for everyone.</p> <p>Learners might consider those Jews who are more isolated and for whom it is difficult to meet other Jews. They might analyse the increased number of Jews who marry out or cohabit before or instead of marriage. They might argue that it is better to remain single than to marry a non-Jew.</p>		

Question		Indicative content	Marks	Guidance
2	(a)	<p><b>Describe one reason why the covenant might strengthen Jewish belief in G-d.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The idea that the covenant is a visible sign of the relationship between Jews and G-d.</li> <li>• The covenant has, over time, reassured and supported Jewish trust in G-d.</li> <li>• The physical expression of the covenant, such as circumcision, is a way to link Jews back through history to the moment when Abraham encountered G-d.</li> <li>• The covenant made with Moses on Sinai was a public demonstration of G-d's existence and care for people.</li> <li>• The protection offered by G-d to his people through the covenant as experienced in the lives of some Jews might make them aware of his existence.</li> <li>• Reference to brit milah as the outward sign of the covenant</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>




Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed 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

	(b)	<p><b>Outline the argument from the concept of first cause.</b></p> <p>Learners might consider some of the following:</p> <p>The first cause (cosmological) argument argues that G-d exists because there must be a first cause to all things. Beginning with observation of the universe, it is clear that all things are caused by something else. It is not possible for that cause to go back through time infinitely and therefore, there must be a first cause that is different from other causes that began all things. This is G-d.</p> <p>Some versions of the cosmological argument focus on the finite amount of power in physical things and contrast it with heavenly bodies, which can only be explained by infinite power. That infinite power must derive from the existence of G-d.</p> <p>Some learners might refer to other classical cosmological arguments, using motion or necessary existence successfully to outline the argument which are shared by other religious traditions in Great Britain.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <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>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain different Jewish beliefs about what G-d is like.</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>AO1 Learners may draw on a range of sources of wisdom and authority to answer this question. The Torah emphasises that G-d is involved in the events of the world from creation to the giving of the Torah and beyond. They might refer to the nature of G-d as omnipotent, omniscient and omnibenevolent. There might be references to G-d as a lawgiver.</p> <p>AO2 Jews believe that G-d is the creator of all things and will bless and protect his people if they remain faithful, but will punish those who are wicked. This is seen throughout the Tenakh. This is the G-d that is described throughout Jewish worship.</p> <p>Despite this interaction, Jews emphasise the oneness of the almighty, eternal and unlimited G-d as seen in the Shema. The holiness of G-d is a recurring theme. Some Jewish traditions therefore emphasise the unknowability of G-d.</p>	<p><b>6</b></p> <p><b>2</b> AO1 <b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</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)	A <b>good</b> demonstration of knowledge and understanding in response to the stimulus: <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)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Good 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)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
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>“Worship is the best way for a Jew to experience G-d.”</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><b>AO1</b> Some learners might draw on different types of worship to illustrate how it is designed to bring people closer to G-d. They might refer to the words of prayers, the use of the Torah, the sense of community and so on. Some learners might draw a distinction between private and public worship.</p> <p><b>AO2</b> Some might argue in favour of the statement by referring to meditative practices, such as in the Kabbalistic tradition. They might observe that this method of drawing an individual closer to G-d is the most likely to lead someone to experiencing him.</p> <p>Others might suggest that public worship brings people into the history of the community and draws people closer to all the acts of G-d over the years. The shared experience heightens the awareness of G-d’s presence to the Jewish people.</p> <p>Some could suggest that it is not worship but the Torah that is the best way to experience G-d because the Torah was given directly by G-d and is G-d’s words. As Jews have access to G-d’s words, they should focus on using them to experience him.</p> <p>Others might argue that G-d can best be experienced through nature, bringing people closer to the first and most important act of G-d, that of the creation of all things.</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 9.</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><b>State <u>three</u> possible causes of terrorism.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Radicalisation</li><li>• Fear</li><li>• Ignorance</li><li>• Injustice</li><li>• Historical conflict</li><li>• Differing politics</li><li>• Poverty</li><li>• Ethnic differences</li></ul>	<b>3</b> AO1	1 mark for each response.

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



	(b)	<p><b>Describe ways in which Jews work for social justice.</b></p> <p>Learners might consider some of the following:</p> <p>Some Jews might focus their work through charities that work for social justice either generally or in a specific area. Learners might illustrate this point with some details about a charity that they have studied. Tzedek's emphasis, for example, is on helping people to help themselves.</p> <p>Others might work for justice by responding to teachings about tzedakah by looking at issues local to them; homelessness is a common issue supported by Jews in Great Britain.</p> <p>Jews might ensure that they bring up their children to contribute as soon as they have an income of their own, including pocket money to ensure that work for social justice is ongoing.</p> <p>Some learners might observe that G-d has given Jews the responsibility to bring about justice in the world and therefore that they should take every opportunity to right any wrongs and to show G-d's mercy in their everyday lives as well as ensuring they act charitably.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <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>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare the concepts of absolute and conditional pacifism.</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>AO1 Absolute pacifism states that violence and war are never right, even in self-defence, arguing that violence always leads to more violence or more disruption than non-violence. Conditional pacifism is against all violence and war in principle, but accepts the possibility that sometimes violence will be the lesser of two evils.</p> <p>AO2 Learners might elaborate on each of the two types of pacifism and give examples of wars and how the two types of pacifist might have responded. Issues of self-defence might illustrate the difference between the two more clearly.</p> <p>Judaism does not teach pacifism in the absolute sense and arguably might be considered to be closer to conditional pacifism because the avoidance of conflict is important. The future Messianic Age will be a time of peace.</p> <p>Learners might refer to wars in Jewish history or the impact of inaction in certain situations. They might refer to famous pacifist figures, such as Einstein. They could refer to the rules of war taught by Judaism.</p>	<p><b>6</b></p> <p><b>2</b> AO1 <b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</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)	A <b>good</b> demonstration of knowledge and understanding in response to the stimulus: <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)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Good 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)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
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>“Reconciliation is not always necessary.”</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><b>AO1</b> Learners might define reconciliation as the restoration of relationships after conflict. They might refer to the reconciliation of Jacob and Esau or to other peacemakers. They could refer to the reconciliation that takes place on Yom Kippur. They could talk about the need for reconciliation in relationships in Palestine or following the Holocaust or other relevant situations.</p> <p><b>AO2</b> In agreeing with this statement, some might argue that forgiveness and repentance are necessary, but reconciliation is an ideal that is not always possible. They might consider extreme situations that they have studied to explore this argument.</p> <p>Learners could suggest that in some cases, although one party might be prepared to seek reconciliation, the other party might not be; in these cases, it cannot be necessary to achieve reconciliation as that would blame the first part for the reluctance of the second.</p> <p>Some might argue against the statement, suggesting that reconciliation is the only way to complete the process of forgiveness. They might argue that, with G-d’s help, it is always possible and the best way for a person to move on.</p> <p>Others might give specific examples of how reconciliation has worked to show how the Jewish ideal can work and is worth aiming for, so that the world will move away from jealousy and hatred.</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 9.</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 one potential area of disagreement between Judaism and secularism.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The existence or non-existence of G-d</li> <li>• The basis of moral decisions on divine law or other non-religious reasons</li> <li>• The importance of Jewish traditions</li> <li>• The need for prayer and worship or for keeping Shabbat</li> <li>• The importance of and nature of Jewish texts</li> <li>• The basis for ethical principles.</li> <li>• The origin of the universe/world</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

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

	(b)	<p><b>Describe the attitudes some Jews might have towards the role of the Church of England in public life.</b></p> <p>Learners might consider some of the following:</p> <p>As the established Church since the 16th Century, the Church of England, whose supreme governor is also the Head of State, has been closely linked with all aspects of public life. For example, six Bishops have seats in the House of Lords and in the armed forces the senior chaplains are Church of England. Since its establishment however, other Christian denominations have been formed, many of which have disagreed with the authority of the Church of England. Britain has also become a multicultural society with diverse religious and non-religious traditions. Some people would question whether it is still right for one denomination to continue to be the established religion for all people and for it to maintain its place in public life.</p> <p>Jewish attitudes towards this vary. For example, some might accept that Britain is a Christian country into which they would like to integrate and so they would support British traditions. Jews believe that all traditions and faiths should be respected.</p> <p>Some, however, might feel that the Church of England does not need to be as central to life in a multi-faith society. They might argue that religion is personal and should be separated from the state.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <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 judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <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>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Jews differ in their attitudes to abortion.</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>AO1 Learners are likely to refer to the sanctity of life and to link together the creation of humankind in Genesis 1 with the first command to people to be fruitful and multiply. They might note that there is no direct teaching on abortion to be found in the Tenakh, although Exodus 21:22-25 might suggest that a foetus has a lesser status than a person.</p> <p>AO2 Some Jews are against abortion because of their beliefs about the sanctity of life. They interpret these teachings to refer to an unborn child from the moment of conception.</p> <p>Learners could refer to G-d's creative action and the fact that humans should not try to 'play G-d'.</p> <p>Some are against abortion because they believe that the rights of the unborn child should be considered as important as the rights of the mother. Despite not being born, G-d knows us in the womb and we have personalities in the womb (for example the struggle between Joseph and Esau).</p> <p>Some Jews might be in favour of abortion for reasons linked to the status of the foetus and the woman's right to choose. They might cite examples of serious disability, the threat to the mother's life and rape in support of their position. The threat to the mother's life would be supported by Jewish law. Some authorities permit abortion for social reasons. Some sages have argued that the foetus only attains full human status when it emerges from the womb.</p>	<p><b>6</b></p> <p><b>2</b> AO1 <b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</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)	A <b>good</b> demonstration of knowledge and understanding in response to the stimulus: <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)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following: <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)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus: <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)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Good 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)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
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>“Jews should never proselytise.”</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><b>AO1</b>  Proselytisation is rare within Judaism because Jews tend to believe that there are many paths to G-d. Conversion is carried out by a bet din and takes place after the individual learns about Judaism and lives a Jewish lifestyle. There is a formal acceptance of the mitzvot, circumcision for men and immersion in a mikveh. Some Jews are keen to ensure that within the Jewish community there is an opportunity for secular Jews to ‘convert’ to full practice of their faith and so in this context, might speak of the idea of proselytisation.</p> <p><b>AO2</b>  Some learners might argue in favour of the statement due to the teachings about proselytisation. They might say that as it is not encouraged, Jews should never actively try to put people into that situation.</p> <p>Judaism is a race as much as a faith and so finding proselytes could often be seen as inappropriate. It could be argued that keeping the race pure is important.</p> <p>Some learners might argue that it is right for a person to be encouraged to become a Jew in some limited circumstances. The most obvious one is when a non-Jew wishes to marry a Jew. It is important to be able to maintain the traditions of the Jewish family.</p> <p>Others might say that the Jewish way of life provides mitzvot and traditions and structures that might help somebody who is struggling in their own lives. In these cases, it might be appropriate to encourage someone to live the life of a Jew and eventually to complete the process of proselytisation.</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 9.</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
Total	56	64	6	126

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**The Triangle Building**  
**Shaftesbury Road**  
**Cambridge**  
**CB2 8EA**

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