



Oxford Cambridge and RSA

**GCSE (9–1)**

**Religious Studies**

**J625/03: Judaism Beliefs and teachings & Practices**

General Certificate of Secondary Education

**Mark Scheme for Autumn 2021**

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

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

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

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

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

© OCR 2021

## 1. Annotations

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

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

a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

- Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
- Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
- Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

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

- 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, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

#### **Written communication, Spelling, Punctuation and Grammar**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

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

**INFORMATION AND INSTRUCTIONS**

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

**Assessment objectives (AO)**

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

Question	Indicative content	Marks	Guidance
1 (a)	<p><b>State three ways in which Jews celebrate Shavuot.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Remember the receiving of the Torah/Ten Commandments</li> <li>• Read Tikkun Leyl Shavuot</li> <li>• Stay awake on this day</li> <li>• Use two special challot</li> <li>• Eat dairy products</li> <li>• Avoid eating meat and fish</li> <li>• Decorate synagogues with flowers</li> <li>• Read the Ten Commandments in the synagogue</li> <li>• Read the Book of Ruth</li> </ul>	3 AO1	For 'Give / State three...' style questions: 1 mark for each response.
(b)	<p><b>Describe the Jewish belief in G-d as all-powerful.</b></p> <p>Responses might include:</p> <p>The term all-powerful is sometimes referred to as G-d's omnipotence. This suggests that nothing is beyond his power. There are many stories in the Tenakh which reveal the power of G-d to be omnipotent. An example of G-d's omnipotence is the creation of the world in Gen 1. It states how G-d created the world in six days and rested on the seventh. Other stories might include the parting of the Red Sea or the Ten Plagues.</p>	3 AO1	For general 'Describe...' style questions: Marks should be awarded for any combination of statements, development and exemplification.
(c)	<p><b>State three of the Ten Commandments.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• You shall have no other gods but me</li> <li>• You shall not make for yourself any idol, nor bow down to it or worship it</li> </ul>	3 AO1	For 'Give / State three...' style questions: 1 mark for each response.

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li>• You shall not misuse the name of the Lord your God</li><li>• You shall remember and keep the Sabbath day holy</li><li>• Respect your father and mother</li><li>• You must not commit murder</li><li>• You must not commit adultery</li><li>• You must not steal</li><li>• You must not give false evidence against your neighbour</li><li>• You must not covet</li></ul>		

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 description</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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 and understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit.</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Outline the importance of the Talmud for some Jews.</b></p> <p>Learners might consider some of the following:</p> <p>Where there are difficulties interpreting the text of the Torah, the Talmud maybe used. It may be seen as filling in gaps left by the Torah. It includes teachings on festivals, rituals, marriage, legal systems and caring for the poor. Many Jews will spend time debating aspects of the Talmud. The Talmud affects daily life through its teachings on the food laws. The importance given to the texts will vary according to the beliefs held about its divine origin. The Talmud hold more significance for Orthodox Jews. The importance of the Talmud may be seen as some Orthodox Jews make it part of their worship to study a page of the Talmud every single day. This is known as Daf Yomi. The Talmud is the ultimate written version of the Jewish oral law and the different commentaries on it. It originates from the 2nd century CE. The word Talmud comes from the Hebrew verb 'to teach' or 'to learn'. This demonstrates its importance as a way that Jews can learn more about G-d and the covenant that he made with them.</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the 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> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the 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>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>“Sanctity of life is the most important Jewish belief.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: The phrase, ‘Sanctity of Life’ refers to the way in which human life is considered of great value to Jews and other faiths. They see human life as sacred. Jews believe that humans were made in G-d’s image and as part of G-d’s creation in Genesis. Human life should be greatly valued and considered as precious and G-d-given. In general terms, Jews believe that only G-d can give life, and only G-d should take life away.</p> <p>AO2: It may be argued that a belief in the sanctity of life is the foundation of many other Jewish beliefs. This reflected in the Ten Commandments, ‘Thou shalt not kill’. The belief in sanctity of life is supported by Pikuach Nefesh. For instance, if a human life is in peril of ending, then all other teachings in the Torah can be superseded and all other laws are put aside to ensure everything is done to try and save the human life. There are several examples which can be found in the Talmud which discuss which mitzvot can be overridden if a human life is in jeopardy. This is a strong argument in favour of the quotation. Life is seen as belonging to G-d and only he can take it away. One implication of the belief is that many Jews oppose the idea of euthanasia as they believe that nothing may be done that is intended to shorten life. Therefore Jewish law does not condone assisted dying. Some Jews believe that every effort should be made to help life to continue.</p> <p>It may be countered that Judaism is not a pacifist religion and does permit killing in self-defence and to protect the innocent. G-d instructs people to kill in the Bible. Judaism does not consider violence and war to encourage fairness as always wrong. It accepts that certain kinds of war will be morally right, and that it is sometimes morally satisfactory to kill people. Judaism does not generally allow abortion apart from in certain cases such as if the the pregnancy would put the mother’s life in grave danger, is</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p> <p><b>3</b> SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	generally accepted. It may also be argued that other beliefs such as the divine origin of the Torah, the covenant or the coming of the Messiah might be more important than the belief in sanctity of life.		

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>State three parts of the Brit Milah ceremony.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The community congregate at the hospital, synagogue or home</li> <li>• The division of the genders</li> <li>• The role of the sandek as the honoured guest</li> <li>• The role of the kvatter/kvatterin as 'bearers'</li> <li>• The role of the mohel as circumciser</li> <li>• The father asking the mohel to circumcise</li> <li>• The naming of the boy</li> <li>• Blessings recited</li> <li>• Circumcision takes place</li> <li>• Wine is given to the child</li> <li>• The child is placed on the Chair of Elijah</li> <li>• Looking forward to a life of good deeds and the huppah</li> </ul>	3 AO1	For 'Give / State three...' style questions: 1 mark for each response.
(b)	<p><b>Describe why the Ark is an important feature of a synagogue.</b></p> <p>Responses might include:</p> <p>The Ark, or Aron Hakodesh, is a cupboard in the synagogue that holds great significance for Jews as it contains the Torah scrolls. These are often viewed as the holiest artefacts in the synagogue. It is located by the wall facing Jerusalem, thus reminding Jews of the Ark or the sanctuary in the Temple. It is faced by the congregation during the service and so provides a focus. Inside the Ark are the curtains or parochet which provide another reminder of the Temple. Above the Ark is the Ner Tamid and the words, 'Know before whom you stand'. This is, of course, a reminder of the presence of G-d. The Ark plays an important role in the service. It is often seen as an honour to open it and to remove the scrolls. The Ark might remind Jews of the Ark of the Covenant described in the Torah.</p>	3 AO1	For general 'Describe...' style questions: Marks should be awarded for any combination of statements, development and exemplification.
(c)	<b>Describe one reason why the State of Israel is important for many Jews.</b>	3 AO1	For 'Give / Describe one...' style

Question	Indicative content	Marks	Guidance
	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Land of Israel promised to Abraham in the covenant</li> <li>• They see it as their homeland</li> <li>• Israel offers protection/sanctuary for Jews</li> <li>• It is easier to live a Jewish life in Israel</li> <li>• Some Jews believe it is a religious duty to support Israel</li> <li>• The site of the Temple is in Jerusalem</li> <li>• The Western Wall is the holiest site for Jews</li> <li>• Many other key religious sites are in Israel</li> <li>• Its existence may anticipate the coming of the Messiah</li> </ul>		questions: 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 description</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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 and understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit.</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Outline Jewish beliefs about life after death.</b></p> <p>Learners might consider some of the following:</p> <p>Judaism is a 'religion of life' and is essentially vague about the nature of the hereafter. Jews believe in eternal life. When they die, a person goes to be with G-d. Some Jews believe in the resurrection of the body in the Messianic Age. The role of G-d's judgement is vital. At this time, G-d will judge each soul and determine where each will spend eternity. Early Talmudic texts refer to Olam Ha Ba, a World to Come that will exist at the end of time. It also speaks of Gan Eden (Garden of Eden), a harmonious place where souls reside. In Olam Ha Ba, all will worship under one god and live together in peace. Good moral behaviour, as is found in practicing the 613 commandments of Torah, will guarantee immunity on the Day of Judgment and secure a place in Olam Ha Ba -- a place of righteousness, justice and overflowing abundance. There are different attitudes regarding a place of punishment and the importance of good deeds in a person's life. It is left to G-d to decide what will happen after death. Many believe that the soul is purified so that it may then reside with G-d. The soul departs the body and then the soul and body are reunited at the end of time. Judaism has no clear concept of Hell and the concept of an afterlife was introduced quite late on. Some Jews believe in Gehenna, which is not Hell, but was a fiery pit outside of Jerusalem where rubbish was burnt. Some rabbis see it as a 'waiting room' or a place of purification that you visit before entering Olam Ha Ba or Gan Eden. Gehenna can be compared to a very intense feeling of shame. The maximum time in Gehenna is twelve months. Some believe that only the truly wicked have their souls destroyed.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1.</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 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> <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> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Satisfactory 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>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	A <b>satisfactory</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>• Satisfactory 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> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <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>	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>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>

		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"><li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li><li>• Response may be simplistic, purely descriptive and/or very brief</li><li>• No attempt to offer judgement on the issue in the stimulus</li></ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e) "Jewish dietary laws have no place in the modern world."	<p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Jewish food laws cover most aspects of a Jew's diet. Animals must have cloven hooves and chew the cud (Lev 11). Fish must have fins and scales. Poultry must be domesticated. Meat and dairy must be separated (Ex 23:19). Blood must not be consumed and slaughter is controlled. Vegetables and fruit must be checked for insects. Kashrut is the nutritional laws dealing with the sustenance that Jews are allowed to eat and how those foods must be prepared according to Jewish law. Food that may be consumed is deemed kosher</p> <p>AO2: It may be argued that the origins of the food laws are in the Torah and Talmud so are seen as divine. This gives them relevance in the modern world, especially for Orthodox Jews. They are, therefore, part of the covenant and reflect the importance of holiness and being 'chosen'. The laws might be seen as a test of the faith of a Jew. Kashrut enhances a Jew's relationship with G-d and with each other; they bring the community together. Different types of food are used in ritual and festivals, during Pesach, for example, where chametz may not be consumed in remembrance of the experiences of their ancestors. Food is an important part of Jewish tradition and identity. Food can help to bind a community together and make it distinctive.</p> <p>It may also be argued that many Progressive Jews reject the need for observing ritual laws and focus on ethical demands. This might include rejecting aspects of the food laws which they may see as divisive or unnecessary. Some Jews may consider that the food laws belong to an earlier time when there were issues related to hygiene and that the method of slaughter used by Jews is cruel. That said, others might claim that shechitah is compassionate. It is possible for an observant Jew to be vegetarian which may be seen as a positive lifestyle choice in the modern world. The demands of</p>	<b>15</b> <b>3</b> <b>12</b> <b>3</b> <b>SPaG</b> <span style="font-size: 2em;">(✍)</span>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	Kashrut may also be seen as causing great expense, especially as access to kosher foods is not always straightforward.		

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

**OCR Customer Contact Centre**

**Education and Learning**  
Telephone: 01223 553998  
Facsimile: 01223 552627  
Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored