



Oxford Cambridge and RSA

GCSE (9–1)

Religious Studies

J625/03 Judaism Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for November 2020
(Pre-Standardisation version)

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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.
	Noted

1. 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, Satisfactory, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;

- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<i>Intermediate performance 2 marks</i>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<i>Threshold performance 1 mark</i>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<i>0 marks</i>

The learner writes nothing
 The learner’s response does not relate to the question
 The learner’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

INFORMATION AND INSTRUCTIONS

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

Assessment objectives (AO)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including

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

Question	Indicative content	Marks	Guidance
1	<p>(a) Give three Jewish beliefs about the Messiah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Messiah has yet to come • He will bring peace to the world • He will rebuild the Temple • He will gather in the exiles • His coming may depend on mitzvot observance • He will be a descendant of King David • Human being, not divine • He will be recognised by all nations 	<p>3</p> <p>AO1</p>	<p>1 mark for each response.</p>
	<p>(b) State three types of food that a Jew may not eat.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Pigs • Shellfish • Insects • Fish without fins and scales • Birds of prey • Whales • Frogs • Eels • Octopus • Carnivorous animals • Non-domesticated birds • Examples of the above • Meat/dairy mixed • Meat/eggs with blood in • Products without hechsher • Products not approved by rabbinic authorities 	<p>3</p> <p>AO1</p>	<p>1 mark for each response.</p>


Question	Indicative content	Marks	Guidance
(c)	<p>Give three positive mitzvot.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To know that He is one • To sanctify His Name • Not to speak derogatorily of others • To learn Torah • To repent and confess wrongdoings • To say the Shema twice daily • To wear tefillin • To have tzitzit on four-cornered garments • To circumcise all males on the eighth day after their birth • To bless G-d after eating • To rest on the seventh day • To eat matzah on the first night of Passover 	<p>3 AO1</p>	<p>1 mark for each response.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p>Outline the importance of burial rites for Jews.</p> <p>Learners might consider some of the following:</p> <p>Judaism uses a structured mourning system to help with grief and the burial rites are part of this. The body is not left alone after death as a sign of respect. The body is washed and prepared for burial by the chevra kaddisha. The time from death to burial is kept as brief as possible because it allows the soul of the departed to move on and for the bereaved to start mourning.</p> <p>Keriah often occurs at the funeral. One explanation is that it shows you cannot express your grief in any other way. The body is respected through its preparation for burial by the Chevra Kaddisha. The plain coffin is a statement of equality. The body may be dressed in the kittel as a sign of purity and the tallit – with tzitzit cut – to show that the need to follow mitzvot is over.</p> <p>Levaya means ‘accompanying’ showing respect for the dead. The coffin is closed as another sign of respect for the dead. Flowers will not be brought due to their association with death. Prayers, Psalms and eulogies are all important aspects of the ceremony for the deceased and the bereaved. The Kaddish sanctifies the name of G-d.</p> <p>The pall bearers may stop seven times to show the difficulty of the task at hand. There are individual obligations to assist with burying, hence the throwing or shovelling earth onto the coffin, once lowered. The two lines of mourners for the bereaved to pass through show support.</p> <p>The phrase, ‘May G-d comfort you’ is often spoken and hands are washed at the end to mark the return to the living. Although there are many different traditions between denominations and communities, The key ideas are to assist the mourners with the expression of their grief and to speed the soul of the deceased to G-d’s care. It may be pointed out that some Progressive communities will permit cremation.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid when marking this question.</p>

Level (Mark)	A01	Level (Mark)	A02
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1–3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0	No response or no response worthy of credit	0	No response or no response worthy of credit

(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p>‘Hanukkah is not as important as other Jewish festivals.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism • Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Hanukkah is the Hebrew word for "dedication." It is the eight-day long festival of lights. Hanukkah recalls two main events – the miracle of the oil lamp in the Temple and the defeat of the Greek forces by the Maccabees. There are many traditions that represent the events in the story including the lighting of candles, the dreidl games, eating oily foods and Hanukkah gelt.</p> <p>AO2: Hanukkah is important because it demonstrates that G-d is still present and acts in the world to help the Jews and to respect the covenant. It shows Jews that their ancestors kept to their religious faith despite the persecution of Antiochus and his forces and that this might be an inspiration for Jews today who are being persecuted. It might also encourage them to consider what might constitute ‘Hellenization’ in the modern world and strengthen their faith. It is all about dedication to G-d. Hanukkah is a popular and well known festival that is enjoyed by the community, especially children, and helps families and communities to come together. It was instituted by the rabbis hundreds of years ago and takes its authority from the Talmud. Hanukkah might be especially important for Jews in the West, particularly children, where Christmas has such significance. Minor festivals bring a great deal of joy to the community and the foods and other Hanukkah traditions are part of this. Jews may choose to focus on the military or the miraculous aspects of the festival.</p> <p>It is only considered to be a minor holiday and Jews are free to work on the day. There are very few restrictions to normal life at this time. Many other festivals such as the Pilgrim Festivals and the High Holy Days are prescribed in the Torah and so may be considered as more important. These festivals also involve days of rest which is a sign of their greater importance. It may be argued that it has been promoted by commercialism and the need for Jews to have a holiday at this time when living in a</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	Christian country at Christmas time. This may be seen as ironic when considering the anti-assimilation message. Some Jews may be sceptical of the miraculous aspects of the festival.		

Question	Indicative content	Marks	Guidance
2	<p>(a) Describe how a Jewish boy might prepare for Bar Mitzvah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Learn Hebrew • Learn their portion • Learn the blessing over the Torah • Learn the haftorah reading • Study Torah with rabbi • Learn how to put on tefillin • Learn the responsibilities of being part of the minyan • Practice their speech • Study the mitzvot that they will have to follow 	<p>3 AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>
	<p>(b) Give three reasons why the Amidah is important for Jews.</p> <p>Responses might include:</p> <p>It is important because</p> <ul style="list-style-type: none"> • It praises G-d • It thanks G-d • Praises G-d as the God of Abraham, Isaac and Jacob • Praises G-d as having power over life and death • Praises G-d for being holy • Asks G-d for the ability to think and understand • Asks G-d to help them follow the laws of His Torah • Asks G-d to forgive them for sins • Asks G-d to save them from trouble • Asks G-d to heal the sick • Asks G-d to bless produce and to provide them with a living • Asks G-d to return Jewish exiles to the land of Israel • Asks G-d to give fair judges on Earth 	<p>3 AO1</p>	<p>1 mark for each response.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • Asks G-d to support righteous people • Asks G-d to rebuild the Temple in Jerusalem • Asks G-d to bring the Messiah • Asks G-d to accept all their prayers • Thanks G-d for allowing their prayers • Thanks G-d for peace • Central to all Jewish worship • Known as 'The Prayer' 		
(c)	<p>Give three reasons why Jews see G-d as One.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Shema says, 'Hear O Israel, The Lord your G-d is One' • The Ten Commandments say, 'Have no gods before Me' • The Ten Commandments say, 'Make no false idols' • Abraham was the first person to teach the idea that there was only one god • It was part of the covenant with Abraham • Isaiah 45 – 'I am the Lord, and there is no other' • You cannot have more than one supreme being • Jews reject the idea of the Trinity 	<p>3 AO1</p>	<p>1 mark for each response.</p>


TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p>Outline the importance of Yom Kippur to the Jewish community.</p> <p>Learners might consider some of the following:</p> <p>The Days of Returning help to create a sense of unity in the Jewish community. The process of forgiveness and repentance involved brings peace of mind to individuals and a sense of reconciliation. Jews can enjoy the joyfulness of the eve of Yom Kippur in anticipation of the day when they will be forgiven.</p> <p>The symbolism of white in dress, including the kittel, enhances the experience, as does the prevalence of white in the synagogue. White emphasises the sense of purity. The nature of the readings in the synagogue reinforces the themes of the day.</p> <p>The Torah readings reflect on the sacrifices in the Temple which helped to bring G-d and the Jews spiritually closer. The reading from Jonah helps to emphasise the themes of repentance and forgiveness.</p> <p>The Kol Nidre helps Jews identify with previous generations who kept their faith in the face of persecution. Neilah helps to focus the mind on G-d's judgement. A visit to the mikveh may be made as an act of spiritual purification.</p> <p>The extent of the fast helps Jews to concentrate on repentance, rather than material things. This might be a cathartic for those who participate, as is the final blast of the shofar. The festival is closely linked to Rosh Hashanah and stands in contrast to Sukkot which follows. Yom Kippur is often seen as the holiest day of the year for Jews.</p> <p>The importance of the festival to the community is reflected in the fact that many synagogues are full at Yom Kippur. Even Jews who are not especially observant or involved in the community are inclined to participate in some way, although this does not always extend to secular Jews.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid when marking this question.</p>

Level (Mark)	A01	Level (Mark)	A02
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>

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

Question	Indicative content	Marks	Guidance
(e)	<p>‘Jews have no free will because of the mitzvot.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: The mitzvot form the basis of Jewish life, under the covenant with Moses. They determine what a Jew can eat and wear, who they can marry and what festivals they celebrate. Jews get their ethical beliefs from the mitzvot. In the Bible, humans are portrayed as having the ability to choose between right and wrong. This is exemplified by the story of the Garden of Eden.</p> <p>AO2: The mitzvot may be seen as providing freedom as they provide for an ordered society. Without them, the faith of Judaism would not exist. It may be argued that freedom requires structure and an accepted set of moral values, otherwise society will descend into chaos and the weak will be exploited by the strong. G-d knows what is best for His people. Jews are able to decide for themselves whether they should be observant or not so they are free to choose. The Torah is part of the covenant and requires observance as G-d has promised to take care of his people. It is good that they have something to rely on like sacred texts though they may stop some people doing what they want to do or what they believe is right.</p> <p>The years that have passed since that time have led to some mitzvot being rendered out-dated and to be pressurised into abiding by them is pointless and takes away free will. The different perspectives of orthodox and progressive Jews are relevant as the latter give more autonomy for individual choice. People should base their lives on reason and not faith. There is no credit in following moral principles because you have been instructed to do so. G-d has given people free will in order to decide things for themselves. It is only in acting freely, that people can earn moral credit. G-d does not necessarily require the same amount of observance from everybody and so Jews are free to follow their own path.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Deuteronomy 30:19 – ‘This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life that you may live.’</p> <p>Joshua 24:15 – ‘And if it is evil in your eyes to serve the LORD, choose this day whom you will serve...’</p>		

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

www.ocr.org.uk

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