

GCSE (9–1) Religious Studies

J625/03 Judaism

Beliefs and teachings & Practices

Sample Question Paper

Version 2.3

Date – Morning/Afternoon

Time allowed: 1 hour

No extra materials are needed



First name

Last name

Centre
number

Candidate
number

INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the space provided. If you need extra space, use the lined pages at the end of this booklet. The question numbers must be clearly shown.
- Answer **all** the questions.

INFORMATION

- The total mark for this paper is **63**.
- The marks for each question are shown in brackets [].
- Quality of extended response will be assessed in questions marked with an asterisk (*).
- Spelling, punctuation and grammar (SPaG) and the use of specialist terminology will be assessed in questions marked with a pencil (✎).
- This document has **12** pages.



.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Copyright Information:

OCR is committed to seeking permission to reproduce all third-party content that it uses in the assessment materials. OCR has attempted to identify and contact all copyright holders whose work is used in this paper. To avoid the issue of disclosure of answer-related information to candidates, all copyright acknowledgements are reproduced in the OCR Copyright Acknowledgements booklet. This is produced for each series of examinations and is freely available to download from our public website (www.ocr.org.uk) after the live examination series.

If OCR has unwittingly failed to correctly acknowledge or clear any third-party content in this assessment material, OCR will be happy to correct its mistake at the earliest possible opportunity.

For queries or further information please contact OCR, The Triangle Building, Shaftesbury Road, Cambridge CB2 8EA.

OCR is part of the Cambridge Assessment Group; Cambridge Assessment is the brand name of University of Cambridge Local Examinations Syndicate (UCLES), which is itself a department of the University of Cambridge.



Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

GCSE (9–1) Religious Studies

J625/03 Judaism

Beliefs and teachings & Practices

SAMPLE MARK SCHEME

Duration: 1 hour

MAXIMUM MARK 63

This document consists of **20** pages.

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

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

Crossed Out Responses

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

Rubric Error Responses – Optional Questions

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

Contradictory Responses

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

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

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

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

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

Longer Answer Questions (requiring a developed response)

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

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. There is a NR (No Response) option. Award NR (No Response)
 - if there is nothing written at all in the answer space
 - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question

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



8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**
If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.

9. For answers marked by levels of response:

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

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

10. **Annotations**

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

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

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

- 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.
- 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

High performance 3 marks
<p>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</p>
Intermediate performance 2 marks
<p>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</p>
Threshold performance 1 mark
<p>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</p>
0 marks
<p>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</p>

INFORMATION AND INSTRUCTIONS

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


Assessment objectives (AO)

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

Question	Indicative content	Marks	Guidance
1 (a)	<p>State three things that are said or done in preparation for Shabbat in a Jewish home.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The house is cleaned and a Shabbat meal prepared • Before sunset the mother will lit the Shabbat candles • The mother will pass her hands over the candles, cover her eyes and recites a blessing • Shabbat is welcomed in with a blessing • Songs may be sung • Two loaves of challah are placed on the table to remind the Jewish people of their time in the desert • The family drinks wine or grape juice from silver goblets and receives a blessing from the grandfather • Shabbat is a time to talk and celebrate with family 	3 AO1	1 mark for each correct response to a maximum of 3 marks.
	<p>(b) Describe the role of a Bat Mitzvah ceremony in the Jewish community.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Within Judaism the specifics of the ceremony, its meaning to a community and whether there is a religious ceremony will vary • Learners may highlight these differences or refer to the ceremony as being held for a girl of 12/13 or over and is when the girl becomes a 'daughter of the Covenant' • The girl who is becoming bat mitzvah is called forward to the Torah (aliyah) for the first time and reads a section of it in Hebrew. She may also read the haftarah (reading from the prophetic books) or lead the prayers for the congregation 	3 AO1	Marks should be awarded for any combination of statements and/or development and /or exemplification.
	<p>(c) Why might Shabbat be observed by some Jewish people?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Shabbat is the day of rest when no work of any kind may be done; it is the only ritual observance that is specified in the Ten Commandments given to Moses • The idea of a day of rest reminds Jews how G-d rested after the work of creation was done, it also reminds Jews that they are free, rather than slaves who do not get days off • It is a time to forget everyday worries and concerns and appreciate the blessings of home and family 	3 AO1	Marks should be awarded for any combination of statements and/or development and /or exemplification.

Question	Indicative content	Marks	Guidance
(d)	<p>Outline the importance of the Covenant to Jews.</p> <p>Learners might consider some of the following:</p> <p>A bargain, deal or agreement which G-d made with Abraham, although there was an earlier covenant with Noah. A covenant is known as a 'brit'. This was later developed with Moses on Mount Sinai. It describes the on-going relationship between G-d and the Jews and is encapsulated in the mitzvot.</p> <p>Both covenants are important as agreements between G-d and the Jews. They are connected and reflect the developing relationship.</p> <p>The covenant with Abraham provides the origins of the Jewish religion and the Jewish people. Abraham perpetuates the adherence to monotheism. Jews' belief that the origins of circumcision lay in this covenant and without it, the male initiation rituals would never come into being. The Jews' relationship with G-d begins with Abraham and it shows the importance of faith in G-d.</p> <p>The Mosaic covenant results in the sacred writings of the Torah – written and oral. The relative obligations for both G-d and the Jews are set out. This has a huge impact as Jews must abide by the mitzvot in their lives. This covenant gives a structure to their lives. It is a source of ritual and ethical principles. It connects the Jewish people to their ancestors. The covenant with Moses is turned to on a regular basis and is respected through the treatment of the Sefer Torah. The covenants with Abraham and Moses may be seen as parts of a whole and essentially indivisible.</p> <p>Jews may differ in their interpretation of the demands of the covenant but this does not indicate a lack of commitment in any quarters.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</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
(e)	<p>“Obeying the mitzvot is more important than believing in G-d.”</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>Responses might include:</p> <p>AO1: The central tenet of Judaism is to worship only one G-d and learners might give an account of the commandments which relate to this worship and the forms it should take.</p> <p>AO2: Whilst the first of the Ten Commandments is to worship no other G-d, learners might observe that this is not an instruction about what to believe but about how to act. They might build on this to argue that acting in accordance with the laws is the most important thing and what a person believes is a matter for their own conscience. Some responses might point out that this view could also be said to inform Jewish attitudes to other religions since they believe that anyone who follows the Noachide Code (which are rules about moral behaviour) is living well in the eyes of G-d while the other mitzvot are only required of Jews.</p> <p>Alternatively learners might consider obedience to the mitzvot to be pointless if it is not accompanied by belief in G-d, since if it is not please G-d many of them might seem overly restrictive in the modern world.</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 below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
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 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
2 (a)	<p>State three aspects of G-d's nature.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d is one, indivisible entity • G-d created the universe and everything in the universe • G-d is omnipresent • G-d is omnipotent • G-d is eternal • G-d is wholly good, just and/or merciful 	3 AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p>Describe one Jewish belief about the coming of the Messiah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The belief that the Messiah (Anointed One) will establish G-d's kingdom on earth; all nations will turn to Jerusalem and only G-d will be worshipped • The belief that it will be an age of peace and harmony; without war or hardships people will be better able to come to know G-d 	3 AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
(c)	<p>Why do Jews observe Shavuot?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The festival reminds Jewish people of the giving of the Torah • Shavuot is also known as the Festival of Weeks, or the Feast of the Harvest. Shavuot originally marked the end of the seven weeks of the Passover with the end of the barley harvest and the beginning of the wheat harvest. Historically, Jewish men were expected to bring their first sheaf of barley to the Temple in Jerusalem as a thanksgiving 	3 AO1	Marks should be awarded for any combination of statements and/or development and/or exemplification.

Question	Indicative content	Marks	Guidance
(d)	<p>Outline the importance of the synagogue to the Jewish community.</p> <p>Learners might consider some of the following:</p> <p>The importance of the synagogue is reflected in its description as a place of meeting, study and prayer.</p> <p>The synagogue is the place where the Torah is heard and reminds the Jews of the covenant mediated by Moses on Mount Sinai.</p> <p>There is a need for communal worship and the synagogue is place of worship where communal prayer takes place. As such it brings the community together to worship G-d, especially on Shabbat. To help them focus on G-d, many of the artefacts have important significance for the community. The bimah emphasises the importance of the Torah. The Ark holds the sacred Torah scrolls. The Ner Tamid reminds the Jews of G-d's eternal presence. In addition, the synagogue contains many reminders of the original Temple, both in terms of the artefacts it contains and its historical significance.</p> <p>The synagogue has an important role in various festivals like Shabbat and Yom Kippur. On Shabbat, Jews come together on a Saturday morning to hear the Torah, to pray and learn from the rabbi.</p> <p>The synagogue may house important rituals like Bar Mitzvah or marriage. For example, a Jewish boy will read the Torah to the congregation for the first time after becoming Bar Mitzvah. Sometimes the huppah is erected in the synagogue.</p> <p>The synagogue is a place of study and learning. It has a practical role as 'a place of assembly' or community centre. It may house a cheder or school. It provides access to the rabbi who might be able to support Jews with questions of law and personal matters. The synagogue makes possible the use of a mikveh, often by an orthodox woman.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</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
(e)*	<p>“The idea of life after death is not important for Jews.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism • Refer to sources of wisdom and authority. <p>Responses might include:</p> <p>AO1: Learners might give an historical overview of beliefs about life after death in Judaism, considering sheol, Gan Eden and Gehenna. Alternatively they might consider the question of Olam Ha-ba (the world to come) with ideas of resurrection in contrast to the idea of a soul (nefesh) which is immortal.</p> <p>AO2: Learners might consider that Judaism is very definite that there is some sort of continuation of life, even if there is little consensus as the form it takes. But this is not the same as saying it is an important consideration and learners might argue that Judaism is more focussed on how to live now than on worrying about what comes next. They might suggest that this is a matter of trusting G-d to do what is best, or that focussing on the mitzvot during your lifetime means worrying about life after death is unnecessary as you will not be judged harshly.</p> <p>Other learners might consider that the lack of a shared view on the nature of life after death indicates that it is not particularly important. If it were something that Jews needed to spend a great deal of time thinking about, or if they were expected to hold particular beliefs about it this would be spelled out for them in the Torah.</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

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

AO grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	6			6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	6			6
2e*	3	12		15
Total	36	24	3	63

Summary of updates

Date	Version	Change
August 2019	2	Simplified indicative content in the Mark Scheme for questions 1(d) and 2(d) and amended Assessment Objectives for those questions.
November 2019	2.1	Adjustment to the number of answer lines for each question. Amendment to the wording of level descriptors in 6 mark AO1 questions.
February 2020	2.2	Amendments to the Instructions and Information on the front cover of the question paper to match the current live question paper, and corrections to typographical errors in the question paper and markscheme.
January 2022	2.3	Correct of minor typographical error in question 2(c).