



GCSE

Religious Studies

J625/03: Judaism Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2024

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

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

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

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MARKING INSTRUCTIONS

PREPARATION FOR MARKING

RM ASSESSOR

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

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% (traditional 40% Batch 1 and 100% Batch 2) 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 the RM Assessor messaging system, or by email.
5. **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. Enter a mark for each question answered into RM assessor, which will select the

highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

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 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.
7. Award No Response (NR) if:
 - there is nothing written in the answer space

Award Zero '0' if:

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

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

8. The 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. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.
10. For answers marked by levels of response:
- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - b. **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

11. Annotations

Annotation	Meaning
	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
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

12. 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 (e.g. grammar only)	Mark if candidate eligible for two thirds (e.g. 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.

12. 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
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
Intermediate performance 2 marks
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
Threshold performance 1 mark
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
0 marks
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 L 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 • 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)	Describe why the recitation of Grace after meals is important for Jews. Responses might include: • It is commanded in the Torah • Jews thank G-d for providing food for the world • They thank G-d for the Exodus, the land of Israel and the covenant • They ask G-d for the rebuilding of the Temple and Jerusalem • They ask for the coming of the Messiah • They thank G-d for his goodness • They might see themselves as thanking on behalf of all creatures • It reminds them to be grateful • It provides hope for the future • It might encourage them to feed the hungry as gratitude can imply responsibility	3 AO1	Marks should be awarded for any combination of statements, development, and exemplification.
1	(b)	State three reasons why a Jew might use a mikveh. Responses might include: • Conversion • After menstruation • After childbirth • Immersing newly acquired utensils • Preparation of the body for burial • After ejaculation • Before marriage • For some groups, before Shabbat/daily • A father before Brit Milah • Before Yom Kippur/Rosh Hashanah • Ritual purification • For new born babies	3 AO1	1 mark for each response. A general statement about purification can achieve one mark.

Question		Indicative content	Marks	Guidance
1	(c)	Describe what Jews believe about the difference between human and non-human lives. Responses might include: • Only human life is sacred • Humans were made in the image of G-d • Humans possess a soul • It is often acceptable to end non-human lives • There is an expectation that humans should abide by the covenant or the Noahide Code • Humans have dominion over non-human life • Humans should act as stewards over non-human life	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Do not accept 'human lives are blessed.'

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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 and 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
1	(d)	Outline the importance of Rosh Hashanah for the Jewish community. Learners might consider some of the following: Rosh Hashanah literally means ‘head of the year’ and is seen as the new year. It occurs on the 1st of Tishri – the Jews set this date because in Leviticus 23.24 it says: <i>“In the seventh month, on the first day of the month, you shall have a Sabbath, a memorial of blowing trumpets, a holy convocation.”</i> It is also known as Yom Teruah (‘day of the blowing’). This refers to the fact that a shofar (ram’s horn) is repeatedly blown throughout the day. In addition, Yom Hazikaron (‘day of remembrance’) refers to the remembering of past sins and misdeeds which the Jews may have done so that they can confess them to G-d. Finally, Yom Hadin (‘day of judgement’) refers to the idea that God judges everyone on this day. The different names reflect ways in which the festival is important. Even in Israel, where festivals are usually observed for only one day, Rosh Hashanah is a two day festival. The clothes worn on these days are different to those worn at other times. As it is the new year, there are many customs which involve renewing and starting again: having a haircut or wearing a new outfit. Some people wear white to symbolise purity. Some Jewish men wear a white kittel (gown) representing purity. This is also done at Yom Kippur. The Hebrew word ‘tashlich’ means ‘casting away’. It refers to a ceremony in the afternoon of the first day. Prayers are said next to a stream or river – running water symbolises water taking away the sins of the community. Bread crumbs may be thrown to the fish, to symbolise throwing sins away. The tashlich prayers come from Micah 7: <i>“You will cast all your sins into the depths of the sea.”</i> The Torah portion for Rosh Hashanah comes from Genesis 22. It deals with God’s command to Abraham to sacrifice his son, Isaac. The portion reminds Jews of the terrible sacrifice Abraham was prepared to make to show his devotion and loyalty to G-d.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		The shofar reminds the Jews of the great sacrifice that Abraham was prepared to make. The main event of Rosh Hashanah is the blowing of the shofar. The service in which it is blown is the longest in the prayer book. The shofar is supposed to arouse repentance. It will also be sounded at the end of the world.		

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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: • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus

		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: • 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
1	(e)	‘Jewish moral principles are more important than worship.’ Discuss this statement. In your answer, you should: - Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism - Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: Many of the mitzvot are ethical in nature, including some of the Ten Commandments. Judaism does not have a creed in the same way as other faiths and may be seen as more concerned with actions than set beliefs; ‘orthoprax’ rather than ‘orthodox’. AO2: Learners may argue that Judaism has a strong emphasis on ethical teaching and has influenced contemporary society in this respect. Many of the mitzvot are ethical, not least most of the Ten Commandments. Society is more likely to be impressed by moral actions than by acts of worship. Religions often play a leading part in charity work around the world, thus demonstrating the importance of moral behaviour. These have a much greater impact on the happiness of most people as they are making life better. Other aspects of religion tend to cause division and ridicule, including different approaches towards worshipping G-d. Worshipping maybe seen as benefitting nobody other than the worshipper. Learners may argue that Jews may feel that these principles have their origins in beliefs about G-d. Without this theological basis, there would be no way of knowing what actions are right and so he is due worship. Perhaps G-d should be worshipped for this reason. Both worship and being good are important to a Jew. They are not mutually exclusive. The mitzvot that relate to worship are just as important as ethical mitzvot, especially for Orthodox Jews. They might argue that worshipping G-d makes you a better person and so worship and belief are closely related to each other. Ethical mitzvot are a type of belief. Obedience	15 3 AO1 12 AO2 3 SPaG ()	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8.

Question		Indicative content	Marks	Guidance
		to all mitzvot might be seen as an act of worship and this includes ethical commandments. Observance is a form of communication with G-d.		

Question		Indicative content	Marks	Guidance
2	(a)	State three ways in which Jews treat the Sefer Torah with respect. Responses might include: • The writing of the scroll by a scribe • The importance of accuracy • Decorated by the bells/ mantle/yad/crown/binder • Stored in the ark • Congregation stand and face it in the synagogue • Obedience to the mitzvot • Yad is used • Read in a continual cycle throughout the year • Celebrated at Simchat Torah • Read on bimah • Bury when no longer usable	3 AO1	1 mark for each response.
2	(b)	Name three books of the Ketuvim. Responses might include: • Psalms • Proverbs • Job • Song of Songs • Ruth • Lamentations • Ecclesiastes • Esther • Daniel • Ezra • Nehemiah • Chronicles	3 AO1	1 mark for each response.

Question		Indicative content	Marks	Guidance
2	(c)	State three examples Jews might give of G-d intervening in the world. Responses might include: • Answering prayer • Performing miracles • Giving the Torah – written and oral • Making a covenant with the Jews • Speaking through the prophets • Creating and sustaining • Providing reassurance and comfort • Mystical experiences • Healing the sick • Specific examples of the above • Bringing a new child into the world • Visions	3 AO1	1 mark for each response.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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 and 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
2	(d)	Outline the importance of Moses for Jews. Learners might consider some of the following: Moses is one of Judaism’s great figures. Jews call him <i>Moshe Rabbenu</i> (‘Moses our teacher’) in Hebrew. The first five books of the Bible are traditionally ascribed to him. Moses is the mediator between G-d and the Jews. The story of the Exodus has been an inspiration for Jews and is remembered in the Pesach celebrations. They will remember how his mother saved him as a baby and how the Pharaoh’s daughter decided to raise the baby as her own. They may recall how Moses witnessed a slave master beating a Hebrew slave and killed him and how he had to flee to escape punishment by the Pharaoh. Many years later, G-d appeared to him in the Burning Bush a bush and ordered him to return to Egypt and deliver his people from slavery. G-d sent ten plagues to Egypt culminating in the death of every first-born son in every Egyptian household. Jews remember events that followed at the Red Sea. To this day, when Jews celebrate Passover (the festival commemorating the Exodus), they eat matzah (unleavened bread) for eight days. This whole story shows the great faith that Moses had and demonstrates how he may be a role model for Jews today. The covenant with Moses builds on the covenant with Abraham. G-d again promised to stay with the Jews and never to abandon them, because they were his chosen people. The covenant the G-d makes with Moses is crucially important as it originates in the sacred writings of the Torah. The relative obligations for both G-d and the Jews are set out. Jews must abide by the mitzvot. It gives a structure to their lives. It is a source of ritual and ethical principles. It connects the Jewish people to their ancestors. There are implications of being chosen by G-d and this is reflected in everyday life by what is eaten, worn and so on. Obedience to the mitzvot shows recognition of the importance of the Mosaic covenant today. In fact all religious acts that a Jew performs are linked to the covenant made with Moses. Orthodox and Progressive Jews interpret the covenant at Sinai in different ways.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		In the Ten Commandments, Moses outlined a basis for morality which has lasted over 3,000 years and been embraced by two-thirds of the world's population. The most common form of the Ten Commandments is given in Exodus chapter 20. Moses led his people into the desert for 40 years before they found the country of Israel where they settled. The story of the Exodus and the covenant at Sinai are important to Jews of all persuasions, as well as people of other faiths.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	Weak knowledge and understanding of the influence on individuals, communities and societies		Little evidence of judgement on the issue in the stimulus <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: - 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 <i>The information is communicated in a basic/unstructured way.</i>
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	€	* ‘Women have an important role in Jewish rites of passage.’ Discuss this statement. In your answer, you should: - Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism - Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: Rites of passage are ceremonies that mark one’s journey through life. The rites of passage mark birth, coming of age, marriage and death. They include Brit Milah, Bar/Bat Mitzvah, Kiddushin, Shiva and so on. AO2: Some learners might argue that Judaism is a patriarchal religion in the public sphere. The role of the rabbi is central and many communities do not have a female rabbi. For some, women do not have an equal role to men in Jewish rites of passage. This could be because they do not always have a public religious role in the same way as males. Circumcision only applies to men and women are not often present during the ceremony. Many Jewish communities do not mark Bat Mitzvah and those that do, often do so in a less public way than a Bar Mitzvah. Men and women have different roles during the marriage ceremony. In many communities, the ketubah and ring are given by the man. The woman often circles the man during the ceremony. In these rituals, the woman might be seen as subservient and less important. Some learners might argue that the gender roles are equal but different. Others might point to communities who have created ceremonies to emphasise gender equality. A mohalot or female mohel is accepted in Progressive Judaism. The Brit Bat/Simchat Bat welcomes a girl into the community. Many Jews celebrate a Bat Mitzvah in the same way as a Bar Mitzvah. Others have instituted a confirmation which, amongst other things, provides gender equality. Many progressive Jews have removed those aspects of the marriage ceremony that might be interpreted as discriminatory. Women play an important role in a Chevra Kaddisha.	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Those candidates who discuss the role of women without reference to rites of passage cannot achieve higher than AO1! L1 and AO2 L2

J625/03

Mark Scheme

June 2024

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

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