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# AS

# Religious Studies

7061/2E-Judaism

Mark scheme

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June 2018

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Version/Stage: 1.0 Final

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Levels of Response Marking

In AS Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

## Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

## LEVEL DESCRIPTORS

### Levels of Response: 15 marks AS-Level – AO1

- |                                |  |
|--------------------------------|--|
| <b>Level 5</b><br><b>13-15</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is accurate and relevant and is consistently applied to the question.</li><li>• Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.</li><li>• The answer is clear and coherent and there is effective use of specialist language and terminology.</li></ul> |
| <b>Level 4</b><br><b>10-12</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question.</li><li>• Good use of relevant evidence which may include textual/scriptural references where appropriate.</li><li>• The answer is mostly clear and coherent and specialist language and terminology is used appropriately.</li></ul>               |
| <b>Level 3</b><br><b>7-9</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is generally accurate and relevant and is generally applied to the question.</li><li>• Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.</li><li>• The answer is generally clear and coherent with use of specialist language and terminology.</li></ul> |
| <b>Level 2</b><br><b>4-6</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is limited and there is limited application to the question.</li><li>• Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.</li><li>• Limited clarity and coherence and limited use of specialist language and terminology.</li></ul>                    |
| <b>Level 1</b><br><b>1-3</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is basic.</li><li>• Isolated elements of accurate and relevant information.</li><li>• Basic use of appropriate subject vocabulary.</li></ul>   |
| <b>0</b>                       | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit.</li></ul>  |

**Levels of Response: 15 marks AS-Level – AO2**

- Level 5**  
**13-15**
- A very well-focused response to the issue(s) raised.
  - Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.
  - Evaluation is based on the reasoning presented.
  - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**  
**10-12**
- A well-focused response to the issue(s) raised.
  - Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.
  - Evaluation based on some of the reasoning.
  - The answer is largely clear and coherent with specialist language and terminology used appropriately.
- Level 3**  
**7-9**
- A general response to the issue(s) raised.
  - Different points of view supported by evidence and chains of reasoning.
  - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**  
**4-6**
- A limited response to the issue(s) raised.
  - A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.
  - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**  
**1-3**
- A basic response to the issue(s) raised.
  - A point of view is stated with some evidence or reasons in support.
  - Some clarity and coherence and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

**Question 01**

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**Explain how belief in the sanctity of life influences Jewish attitudes to the embryo and unborn child.**

**Target: AO1.2:** Knowledge and understanding of religion and belief including influences of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Answers may treat ‘embryo and unborn child’ together or separately.

Sanctity of Life is the idea that all life is God-given, holy and precious. This comes from the creation story in Genesis which describes human beings as different from all other parts of creation: they are made in God’s image; made alone and not in a group; have a soul breathed into them, and God describes their creation as ‘very good’ where other aspects of creation are merely ‘good’. This means that God alone has the right to give and take life and that all life is defined by God.

Judaism says that an embryo is a partial human being and therefore has rights as God's creation. For many, it is unacceptable to destroy that creation, through abortion, or to tamper with it, through embryo experimentation. God alone decides the nature of every life, so it can be seen as unacceptable to test the foetus for conditions if the purpose is to consider abortion if those conditions are present. However, testing a foetus so that problems can be corrected can be seen as part of God's plan.

Some Jewish thinking accepts that the embryo is ‘mere water’ (Talmud) before 40 days of gestation, therefore sanctity of life does not apply. While the Talmud describes the unborn child as a partial life, if that partial life is risking the mother's full life, then the sanctity of the mother's life takes precedence over the partial life. Some sages ruled that in certain circumstances the unborn child may be seen as a ‘rodef’ (pursuer) not a life in its own right so may be removed to honour the sanctity of the full life.

Maximum Level 2 for answers that only explain the principle of the sanctity of life.

**[15 marks] AO1.2**

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**‘Jewish teaching about the purpose of life is very confused.’**

**Assess this view.**

**Target: AO2:** Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: different purposes of life...obedience; to bring the Messiah and to repair the world.

Answers may present, analyse and evaluate some of the following arguments.

Judaism is confused about what needs to happen in order to bring the Messiah into the world. For example, some Jews believe that the Messiah will come when the world is in a perfect state and some that the Messiah will come when the world is in such a bad state that it cannot get any worse. Therefore the purpose of life in bringing the Messiah could be to create a perfect world or allow an evil world. However, all Jews from all denominations agree that there will be a Messianic age at some point in the future.

Many Jews have different ideas about which of the 613 commandments to follow and how to do so. Many of the commandments can no longer be completed because they refer to the Temple. Therefore there is confusion about the purpose of life being to follow the commandments and be obedient to God's will and exactly how to put those commandments into practice. However, all Jews agree that a major purpose of life is to follow the commandments as instructed at Mount Sinai even if they disagree about exactly how to do this.

There is confusion about the purpose of life because there are no clear definitions of the world to come. The Tenakh gives no details of life after death and the statements from the Talmud, which are amongst the latest statements in the Talmud, are vague and sometimes contradictory. It is not clear what happens to those who die with sins still to account for. However, there is agreement that there is a world to come which will involve meeting up with dead family members and the confusion is in the detail not the principle.

**[15 marks] AO2**

**Question 02**

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**Explain the role of the synagogue.**

**Target: AO1.1:** Knowledge and understanding of religion and belief including religious, philosophical and ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

House of Meeting: Especially in a world where Jews are in a minority, the synagogue may be used for family events as well as regular groups. After Shabbat services there is usually a kiddush (sanctification) with food and chat. Many synagogues run clubs for older members or Mums and toddlers, or special interest groups. In some areas, the synagogue may also stock Jewish items that are unavailable locally. Most synagogues also arrange funerals, burials and memorial prayers.

House of Education: A major role is providing learning opportunities for all their members. This includes cheder (religion school) for younger children, Bar and Bat Mitzvah classes, adult learning opportunities and family learning. In Progressive communities the synagogue may also provide conversion lessons. In Orthodox communities the synagogue may also provide yeshivah style learning for the men.

House of Prayer: Regular services are held in the synagogue. In Orthodox communities this will be services daily, with a Torah service on Mondays, Thursdays and Shabbat. But some communities may only have a morning service. Progressive communities will usually only have services on Shabbat and the main days of festivals.

**[15 marks] AO1.1**

0	2	.	2
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**‘The Talmud has great authority in Judaism today.’**

**Assess this view.**

**Target: AO2:** Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: The Babylonian Talmud: different Jewish beliefs about its...authority.

Answers may present, analyse and evaluate some of the following arguments.

The Talmud has great authority in that it is considered part of sacred scriptures. Orthodox Jews believe that it is part of ‘Torah min hashamayim’ (Torah from Heaven) and was given to Moses on Mount Sinai. It therefore has the same authority as other scriptures as it is the word of God. However, the Oral Law was passed down by word of mouth and written down from the 1st to the 9th century CE so Reform Jews would see this as written by men and so having less authority than the Torah.

The Talmud provides advice on the interpretation of the Torah, thereby making the Torah up-to-date and emphasising its authority in the modern world. However, because it has developed across time, there are inconsistencies and contradictions within it, so it can confuse rather than clarify. As a result, many Progressive Jews think it has reduced authority in the modern world. For example, the Talmud says that it is unacceptable to abort a baby but also that in some cases, abortion is commanded.

The Talmud is seen as a ‘fence around the Torah’ protecting the Torah from being altered. This means that it has similar authority to the Torah because the two support each other. However, because the Talmud has not been added to since the 16th century, it no longer has this authority as some Reform Jews consider parts of it to need to be brought up-to-date.

**[15 marks] AO2**