



AS

RELIGIOUS STUDIES

7061/2E

PAPER 2E JUDAISM

MARK SCHEME

JUNE 2019

Version: 1.0 Final

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.

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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

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

Levels of Response: 15 marks AS-Level – AO2

Level 5 13-15	<p>A very well-focused response to the issue(s) raised.</p> <p>Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.</p> <p>Evaluation is based on the reasoning presented.</p> <p>The answer is clear and coherent and there is effective use of specialist language and terminology.</p>
Level 4 10-12	<ul style="list-style-type: none">• A well-focused response to the issue(s) raised. <p>Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.</p> <p>Evaluation based on some of the reasoning.</p> <ul style="list-style-type: none">• The answer is largely clear and coherent with specialist language and terminology used appropriately.
Level 3 7-9	<ul style="list-style-type: none">• 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	<ul style="list-style-type: none">• 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	<ul style="list-style-type: none">• 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	<ul style="list-style-type: none">• No accurate or relevant material to credit.

Question 1

0 1 . 1

Explain how belief in God as the controller of all things may influence Jews.
[15 marks]

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 the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Jews believe that God has a plan for all humans, based on statements in the Tenakh. Only God creates life, as stated in Genesis. An example of how God is seen to be the controller of all things is when God tells Moses that he knows him by name, implying that he knows everything about Moses and all others. The Tenakh also states that God has a plan for each person and therefore controls life in all aspects.

As a community, the idea that God controls our lives can lead to communities being designed in order to allow worship in all aspects of life. For example, in Orthodox and Haredi areas the community revolves around synagogues, yeshivot, kosher shops etc. It is the duty of each member of the community to follow the 613 mitzvot which is the way that God commands Jews to behave, for example keep kosher, pray regularly and keep Shabbat.

As individuals, Jews may be influenced by these beliefs to accept whatever happens to them is being God's will. This is especially true of Orthodox and Haredi Jews. They will accept God's involvement in every aspect of their life and some may become fatalistic. Others may use the idea that God controls their life to justify taking risks when they cannot predict what the outcome will be. They believe that the result is under God's control so must be part of God's plan.

Maximum Level 2 for answers that only explain the belief that God is the controller of all things.

[15 marks] AO1:2

0 1 . 2

'Rabbis have great authority for Jews today.'

Assess this view.

[15 marks]

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 the 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: Rabbis: their role and authority in contemporary Judaism, including reference to the Beth Din.

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

Modern Rabbis have knowledge and expertise of the Torah and the Talmud, they have authority to interpret issues which were not discussed in the past, for example, scientific developments such as genetic engineering or contraception. Many Haredi communities will consult their Rebbe about most aspects of life. However, in Reform Judaism, there is less emphasis on the authority of Rabbis, and individuals are encouraged to think through decisions for themselves.

Rabbis who serve congregations have authority for many of their members. Most Rabbis undertake regular pastoral duties, for example visiting the sick, counselling family members after a death, teaching those who wish to convert and those who wish to learn. This is the same for all forms of Judaism. However, many congregants may seek help from secular organisations, thus reducing the authority of some Rabbis.

The Rabbis of the Talmud still have great authority for many Jews. Orthodox Jews still follow the 613 mitzvot as interpreted by the Talmud. The authority of Rabbis is still exercised through the Beth Din. However, many Jews consider that the rules from the Talmud are out of date and need to be adapted to the modern world so that Talmudic Rabbis do not have great authority for some Jews today.

[15 marks] AO2

Question 2

0 2 . 1

Explain Jewish beliefs about resurrection.**[15 marks]**

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 the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Maimonides states in his Thirteen Principles of the Faith that there is bodily resurrection or resurrection of the flesh. Jewish teaching includes the idea that anybody who does not believe in resurrection will not have a share in the world to come. Traditional views are that in the Messianic Age, bodies will be resurrected from their graves and gathered to Israel. Jewish prayer includes a blessing to God who resurrects the dead.

In 1 Samuel 28, Saul calls up the body of Samuel from the ground to advise him in his battle with the Philistines. Using the power of the witch of Endor, Saul calls Samuel forth, showing that there is bodily resurrection, even though Samuel appears as a 'ghostly figure'. There are different views about the reality and the nature of this resurrection. Some Jews believe that at death their soul will spend up to a year in sheol where they will repent of their sins before joining God in the world to come.

Many Jews do not believe in resurrection of the flesh. It was rejected by the Reform movement in the Pittsburgh platform of 1885. Many Jews believe in the resurrection of the soul only. The mystical view includes the possibility of reincarnation into a new body. Some believe that in the Messianic Age, the soul will be shared out among all the bodies that it once inhabited. Some Jews do not believe that there is any kind of personal survival beyond death.

[15 marks] AO1:1

0 2 . 2

'There is little agreement in Judaism about what it means to be a Jew.'**Assess this view.****[15 marks]**

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 the 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 concept of 'Jew', and different understandings of what it means to be a Jew, including: the importance of being born to a Jewish mother; attitudes to circumcision and to bar/bat mitzvah.

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

There is little agreement about what descent makes you a Jew. Paternal descent

is accepted by Reform Judaism in the USA and some Reform synagogues in the UK, but is not accepted by Orthodox synagogues world-wide. However, all Jews accept maternal descent as the main determinant of Jewish status, although some groups may consider that if there has been commitment to another religion then that voids the maternal descent.

There is little agreement as to whether observance of rituals makes one a Jew. There is little agreement as to the necessity of rituals such as circumcision, Bar Mitzvah or Jewish marriage for maintaining a Jewish identity. However, most Jews agree that a circumcision for baby boys is an important element in accepting the covenant, while the status of children is frequently determined by the mother's Jewish marriage certificate.

There is little agreement as to whether conversion makes one truly a Jew. In recent years many conversions have not been accepted by other denominations of Judaism or even by other Rabbis within one denomination and some conversions are only valid within a defined geographic area. However, there is agreement that conversion is an acceptable way to become a Jew as it is detailed in the Talmud that a true proselyte should be accepted.

[15 marks] AO2