



AS

Religious Studies

7061/2E Judaism

Mark scheme

7061

June 2017

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

- | | |
|----------------|--|
| Level 5 | <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 |
| 13-15 | |
| Level 4 | <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 |
| 10-12 | |
| Level 3 | <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 |
| 7-9 | |
| Level 2 | <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 examples which may include textual /scriptural references where appropriate • Some clarity and coherence and limited use of specialist language and terminology |
| 4-6 | |
| Level 1 | <ul style="list-style-type: none"> • Knowledge and understanding is basic • Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 1-3 | |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

LEVEL DESCRIPTORS

Levels of response: 15 marks AS-Level – AO2

- | | |
|--------------------------------|---|
| Level 5
13-15 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view• Evaluation based on some of the reasoning• Specialist language and terminology is used appropriately• The answer is largely clear and coherent |
| Level 3
7-9 | <ul style="list-style-type: none">• 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 point of view relevant to the question with supporting evidence and chains of reasoning• Some 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 question with reasons given in support• Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none">• No accurate or relevant material to credit |

Judaism:**Question 01**

0 1 . 1

Explain why there are different Jewish beliefs about the authority of the Tenakh **and** why the differences between them are significant.

Target: AO1:3 Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

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.

Causes of differences

Different beliefs within and/or between traditions of Judaism may be referenced.

This can be approached in a variety of ways, answers may refer to some of the following:

Orthodox Judaism accepts the Tenakh as being from God, but the different books have different kinds and levels of authority. The Torah is regarded as the direct revelation from God to Moses in parallel with the oral law. Many however accept greater human involvement in the material recorded in the Prophets and Writings, and a few orthodox commentaries include modern critical scholarship (eg Da'at Miqra); There is debate within orthodox Judaism about the relative authority of the written and oral law, but the oral law is also seen as revealed to Moses by God and some give it priority over the Tenakh because the written record came later.

Reform Judaism teaches continuous or progressive revelation, so the Tenakh cannot be a complete guide / authority. All scripture is seen as the work of writers who were inspired by God but offered their own interpretation and understanding relative to their time and place in history. Critical study of the work of these writers informs present attitudes to the authority of their ideas.

Significance of differences

This can be approached in a variety of ways, answers may refer to some of the following:

These differences both reflect and contribute to different ways of practising Judaism and so are reflected in different attitudes to many of the mitzvot in the Tenakh – for example, kosher laws and Sabbath observance. The orthodox community stresses continuity with the past and adherence to the expressed will of God, the Reform community sees the past as past and continually develops its understanding of how the relationship between God and the Jews should be expressed in the modern world.

Maximum Level 3 for answers that do not cover both aspects.

[15 marks] AO1

0	1	2
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‘From a Jewish point of view, God cannot be clearly described.’

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: ‘Debates about how the anthropomorphic and gender based language about God should be interpreted, with particular reference to God as King and Father and to Genesis 3:8.’

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

For Jews, God is an indivisible and incomparable being that cannot be reduced to any verbal description of God. It is generally held that qualities attributed to him are likely to be misleading. However, the Tenakh does describe God as Father and King, among other things, and for orthodox Jews these are part of God’s self revelation and must be correct. There are also statements about God in Maimonides’ Thirteen Principles of the Faith.

The language of Genesis 3:8 may be seen as misleading by some Jews because it describes God in human and gender specific terms. He is described as walking in the garden in the cool of the day, this seems to limit God in time and space, and to give God human characteristics, but other passages stress that God cannot be represented in any form and while some passages state that some people see God the general belief is that he is invisible. The descriptions need very careful interpretation to be clear.

Gender specific (male) language is used of God in the Tenakh, but some Jewish thinkers find this misleading and prefer genderless terms. Different views here reflect different understandings of the nature of the Tenakh.

[15 marks] AO2

Question 02

0	2	.	1
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Explain why good moral conduct is important in Judaism.

Target: AO1:1 Knowledge and understanding of religion and belief including religious, philosophical and/or 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.

This can be approached in a variety of ways, answers may refer to some of the following:

Much of the material in the Tenakh concerns moral conduct and orthodox Jews believe that obedience to God in carrying out those commands is an essential part of being a Jew. Many stress the benefits for individuals and society here and now of obedience to these laws – including peace, justice and respect for life.

Traditionally, suffering is seen as a punishment for sin, so good moral conduct is seen as important as the way of avoiding suffering in this world. Good conduct cannot be done for selfish reasons however, it must be done because it is good, not for hope of reward.

Those Jews who believe in an afterlife see a connection between good moral conduct and the life to come, whether that is reincarnation, heaven or hell. Some believe that the souls of the wicked are tormented by demons of their own creation.

Maximum level 2 for answers that only explain good moral conduct.

[15 marks] AO1

0	2	.	2
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‘Keeping Shabbat is essential for Jews 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.

Specification content: different attitudes to...keeping Shabbat.

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

Keeping Shabbat from an orthodox perspective is an essential part of Judaism, commanded by the Ten Commandments; it should be observed as a day of rest with no work undertaken. There are exceptional circumstances that can override the prohibition against work: preservation of life (pikuach nephesh) that may apply to surgeons, those driving the injured to hospital etc. Some criticise attention to the letter of the law above its spirit – for example in households that use automated timers or other devices to avoid doing work while otherwise carrying on life as usual.

Some Reform thinkers redefine ‘work’ and discount, for example, recreational activities which benefit people and enable them to carry on working to a high level for the rest of the week. They emphasise the spirit rather than the letter of the law. Many allow individuals to judge for themselves what counts as ‘work’. The danger here is that non-observance of Shabbat customs could lead to the neglect of other aspects of Judaism, but Jews argue that respecting Jewish values and living fully within society is more important than observing the ritual of a day of rest.

Observing Shabbat prevents assimilation and loss of Jewish religious identity by setting Jews apart, especially in a non-Jewish country that observes a different, or no, ‘day of rest’. However that can also lead to isolationism and limit the integration of Jews into the wider community. There are risks associated with that in societies that are not tolerant of differences.

[15 marks] AO2