
AS
RELIGIOUS STUDIES
7061/2E

2E: JUDAISM

Mark scheme

2017 Specimen

Version 1.0

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

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
13-15 | <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 |
| Level 4
10-12 | <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 |
| Level 3
7-9 | <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 |
| Level 2
4-6 | <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 |
| Level 1
1-3 | <ul style="list-style-type: none">• Knowledge and understanding is basic• Isolated elements of accurate and relevant information• Basic use of appropriate subject vocabulary |
| 0 | <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
- A very well-focused response to issues 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 issues 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 issues 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 issues raised
 - A point of view relevant to the issues 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 issues raised
 - A point of view is stated with some evidence or reasons in support
 - Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit

Judaism**Question 01**

0 1 . 1 Explain the influence of beliefs about life after death on Jewish individuals and communities.

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

- The influence of this belief may be evidenced in many ways including art, lifestyle and values, and the lives of significant individuals.
- The emphasis in the answer should be on the link between the belief and its expression – the student should apply understanding of the belief, a presentation of it is not required.
- There may be reference to a diversity of understandings of the belief.

Students may include some of the following points, but all other relevant points must be credited:

- Hope for the coming of the Messianic Age after the end of an individual's life gives the community something to work for.
- Belief in reincarnation can influence attitudes to the environment, because you may return to it, and to other people because you may meet them again.
- Belief in resurrection of the flesh may influence funeral practices, for example using burial rather than cremation.
- Belief about a future reward in the afterlife can encourage believers when no reward is obvious in this life; belief reward and punishment can also encourage obedience to the teaching, albeit for selfish reasons.
- The belief that there is no life after death can encourage a focus on this life and the quality of one's relationship with God and with other people.

For answers that present the belief(s) but make no link to influences - Max level 2
Answers above level 3 must refer to the influence on both individuals and communities.

[15 marks]

AO1

0 1 . 2 'In Judaism, belief in the afterlife is not important.'

Assess this view.

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: significance.

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- There is very little about the afterlife in the Tenakh, the emphasis is on this life and how it should be lived. Life is so important that the mitzvot can be set aside to save it when necessary. Rewards and punishments are said to come in this life not in the next.
- Belief in the resurrection of the flesh is stated in the Thirteen Principles of the Faith which are central to Jewish beliefs. However, today many Jews have rejected literal belief in this. Similarly while some Kabbalistic Judaism teaches reincarnation, this is a minority movement in Judaism and not accepted by the majority.
- Belief in the afterlife may be important for Jews who do not see the rewards for good behaviour, or punishment for bad, in this life; their belief in the Justice of God makes them believe that he must punish and reward fairly, but this does not appear to happen. Belief in the coming of the Messianic Age, however interpreted, may mean that all Jews look beyond their own life to a time or condition that they have contributed to. That gives a purpose to their lives.

[15 marks]

AO2

Question 02

0 2 . **1** **Explain the nature of the Babylonian Talmud and its authority for Jews.**

Target AO1:1 Demonstrate knowledge and understanding of religion and belief, including: religious, philosophical and/or ethical thought and teaching

Students may include some of the following points, but all other relevant points must be credited.

Nature

- The Babylonian Talmud is the written record of the oral law of Judaism and the commentaries on it; it is the source from which the Jewish law, halakah, is derived.
- The original oral law is divided into six parts or Sedarim, dealing with laws on different subjects; these include: agriculture, Sabbath, marriage; civil and criminal laws, sacrifice and dietary laws, and ritual purity. The Rabbinic commentary on these laws was recorded between the 2nd century CE and completed in the 5th century CE.

Authority

- There are very different attitudes to the authority of the Babylonian Talmud today: Orthodox Judaism regard it as divine and its commands as binding and permanent; some Orthodox Jews aim to make the Talmud the general law of the state of Israel; study of the Talmud is considered an essential part of the education of an orthodox Jew.
- For many in Reform Judaism, the Talmud has no authority, it is regarded as a historical document and contemporary interpretation of the Torah is considered equally authoritative.

Answers above level 3 must refer to both nature and authority.

[15 marks]

AO1

0 2 . 2 'Good moral conduct is the most important aspect of the Jewish way of life.'

Assess this view.

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief.

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Moral conduct as defined by Jewish Law is regarded as a central part of keeping the covenant with God, but the first command is to 'Love God' and some of the commandments relate to worship rather than to moral conduct, so it is only one aspect of the faith.
- Duty to God covers all aspects of life, so 'good moral conduct' could be interpreted very broadly to mean obedience to the law of God. However obedience, or 'doing the right thing' without faith or the right intention is pointless.
- It may be argued that worship and study are more important for some Jews, and that given the diversity of 'Jews' and 'Jewish way of life' it is impossible to make generalisations, and there are different understandings of what good conduct might be. However some debates among Jews about what it means to be Jewish do focus in part on this issue.

[15 marks]

AO2