

---

# AS RELIGIOUS STUDIES 7061/1E

1E: JUDAISM AND THE PHILOSOPHY OF RELIGION

---

## Mark scheme

2018 Draft Specimen

Version 0.1

---

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>• Good use of appropriate evidence and/or examples</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>• Use of appropriate evidence and/or examples</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</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 examples</li><li>• Some 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, and 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**

- |                                |   |
|--------------------------------|---|
| <b>Level 5</b><br><b>13-15</b> | <ul style="list-style-type: none"><li>• Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis</li><li>• Evaluation is based on the reasoning presented</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>• Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view</li><li>• Evaluation based on some of the reasoning</li><li>• Specialist language and terminology is used appropriately</li><li>• The answer is largely clear and coherent</li></ul> |
| <b>Level 3</b><br><b>7-9</b>   | <ul style="list-style-type: none"><li>• Different points of view supported by evidence and chains of reasoning</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>• A point of view relevant to the question with supporting evidence and chains of reasoning</li><li>• Some 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>• A basic response to the question with reasons given in support</li><li>• Isolated elements of accurate and relevant information, and 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>  |

## Section A: Study of Religion

### Question 01 Judaism

- |   |   |
|---|---|
| 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.
- The promise of the Messianic Age inspires many. Actions are rewarded, so beliefs about life after death affect behaviour in this life.
- Importance of living in this world as an ‘ante-chamber’ to the world to come.
- Attitudes to death.
- Expressions of beliefs in funeral rituals, and particular role of kaddish.

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 life after death has little significance.’  
How far do you agree?**

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

**In support**

- Emphasis is on this life and its importance
- Although judgement is based on actions, the purpose of life is not to earn rewards
- Little description of heaven or the rewards of obedience

**Other views**

- Anticipation of the coming of the Messiah is linked to hope for afterlife
- There is reward for good and punishment for bad – and a meaning and purpose of life beyond this one

[15 marks] AO2

**Section B:**

**Question 2 Arguments for the existence of God**

- |   |   |
|---|---|
| 0 | 2 |
|---|---|

 . 

1
---

**Explain the differing approaches to proving that God exists taken by the cosmological and ontological arguments.**

**Target:** AO1:4 Knowledge and understanding of approaches to the study of religion and belief.

**Cosmological**

Note that the student may, but need not, refer only to way three.

- Based in observation which is then interpreted in the light of a given framework
- For Aquinas that framework was the medieval worldview: movement /change and cause dependent at the moment they happened on an unseen mover /cause
- Observation that everything is contingent – it comes to be and ceases to be depending on other factors
- Argued that the chain of dependency has to have a beginning and that only a necessary being could begin it.

**Ontological**

Note that the student may, but need not, refer only to Anselm's version.

- Based in thought alone – a priori
- Reasons that the idea of God is grasped by all who think about God
- Argued that to think of God while denying God's existence is a self-contradiction and proof that the individual is not thinking about God.
- 'God does not exist' is an absurd statement comparable to 'this square is round'.
- The concept of God entails necessary existence.
- Those who know /understand God, know that God exists
- Those who do not know that God exists do not know God

**[15 marks] AO1**



**0 2** . **2** **‘Philosophical arguments for the existence of God have no value for religious faith.’**

**How far do you agree?**

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

There may be an analysis of proof in higher-level answers

Note that a summary of the argument is not required

The student may, but need not, refer only to Paley’s argument

**In support**

- Faith is not based on arguments / independent of reasoning – fideism
- Fideism may be exemplified from scholars / theologians such as Tertullian, Barth or Pascal
- Faith is belief ‘in’ – trust, not intellectual assent.

**Other views**

- Faith can be a response to / interpretation of the conclusions of reasoning.
- Belief ‘in’ something presupposes that there is something to believe in.
- Thomism: God’s existence can be demonstrated by reasoning.
- Catholic teaching: rational thinking and philosophical discourse make faith in God possible ( John Paul II)  
Anselm: faith seeking understanding.

**[15 marks] AO2**

**Question 03 Religious Experience**

**0 3** . **1** **Explain religious views about the nature of the following type of religious experience: visions.**

**Target:** AO1:1 Knowledge and understanding of religious, philosophical and/or ethical thought and teaching.

- Religious views vary – specification lists corporeal, imaginative and intellectual.
- Classical discussion from Christian Saint: Teresa of Avila.
- Corporeal visions: understood that what is seen is external to the mind; has physical form and may leave physical traces; may be seen by many at the same time.
- Imaginary visions: eg dreams. Internal to the mind – may be ‘seen’ when the eyes are closed.
- Intellectual visions: sense of the presence of a being, eg devil, but nothing seen either internally or externally.
- Visions could also be explored in terms of Swinburne’s classification of private and public /describable indescribable.
- Some religious believers see all or some ‘visions’ as illusions, natural phenomena wrongly interpreted as religious.

**[15 marks] AO1**

- |   |   |
|---|---|
| 0 | 3 |
|---|---|

 . 

2
---

**‘Science makes it unreasonable to believe that visions are a form of religious experience.’**  
**How far do you agree?**

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

There may be some explicit discussion of ‘unreasonable’ as against reason or unsupported by reason. Answers should be supported with reference to evidence and examples. Reference to scholars is not required but may be credited.

**In support**

- Alternative physical and psychological explanations have been offered for such experiences.
- Eg epilepsy: because the ecstasy of some religious experiences appear similar; drugs or alcohol: because they can produce ‘visions’.
- Experiments claim to have replicated features of religious experiences: Persinger’s helmet.
- Mental illness may have symptoms of voices and visions – eg schizophrenia.
- There is now no need to include God /the divine in an explanation for such an experience.

**Other views**

- The mind/body must be the conduit for such experiences – the fact that physical changes occur in the brain does not prove a causal link, those changes may only accompany the experiences.
- Most studies are based on descriptions of the experiences, and look for similarities in those descriptions and descriptions of non-religious experiences. That is not a sound approach, religious experiences may be ineffable, problems of religious language apply.
- The subjective elements of the experience cannot be investigated.

**[15 marks] AO2**