

Mark Scheme (Results)

Summer 2013

GCE Religious Studies (6RS04)

Paper 1G

Judaism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately. All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

(a) Examine the argument and/or interpretation in the passage. (30)

(b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

Level	Mark	AO1
1	1-6	<i>Levels Descriptor</i> Candidates may provide a simple summary of the passage with limited attention to key ideas. Candidates may: <ul style="list-style-type: none"> • mention a few unstructured ideas such as one or two ethical aspects of the Ten Commandments.
2	7-12	<i>Levels Descriptor</i> Candidates may provide a basic understanding of the passage with a limited ability to select key information. They may present: <ul style="list-style-type: none"> • a simple account of Jewish family values • a few examples that illustrate these features of practical ethics.
3	13-18	<i>Levels Descriptor</i> Candidates may clarify the main line of interpretation. Candidates may examine: <ul style="list-style-type: none"> • expressions such as 'image of God' and practical moral actions • related elements in their course of studies, such as ethical codes associated with Orthodox Judaism • examples of righteousness in the Torah.
4	19-24	<i>Levels Descriptor</i> Candidates are likely to demonstrate a clear understanding of the key interpretations in this passage. Candidates may examine: <ul style="list-style-type: none"> • key themes within the passage such as being created in the image of God coupled with acting in certain ways • different elements in their studies, such as related anthologies in unit 4 including Smart's ethical dimension • the links with ethical teaching in the Ethics of the Fathers • a partial understanding of the cohesion between belief in God and moral codes.
5	25-30	<i>Levels Descriptor</i>

		<p>Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. Candidates may examine:</p> <ul style="list-style-type: none">• the context of Halakhah for an understanding of Jewish ethics• theological and historical evidence of the emphasis on the practical over the metaphysical• the significance of the image of God as the basis for moral behaviour• scholarly contributions to an understanding of this passage such as Dorff• a critical insight into the distinctive aspects of this Jewish ethics.
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(b) Do you agree with the ideas expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

Level	Mark	AO2
1	1-5	<i>Levels Descriptor</i>
		<p>Candidates may present a superficial account of a few views:</p> <ul style="list-style-type: none"> • for one or two Jewish codes of behaviour without a focus on the question.
2	6-10	<i>Levels Descriptor</i>
		<p>Candidates may present:</p> <ul style="list-style-type: none"> • a basic viewpoint in support of the author's claim about the divine basis of morality • the view that the diversity of Jewish traditions weakens the notion of 'Jewish ethics'.
3	11-15	<i>Levels Descriptor</i>
		<p>Candidates may compare some views for and against the interpretation in the passage and come to their own line of thinking. Candidates may:</p> <ul style="list-style-type: none"> • present evidence to support the ideal of an imitation of God in action • put forward the view that such an aim can never be satisfied. <p>In terms of implications for religion candidates may argue that:</p> <ul style="list-style-type: none"> • Jewish sources provide detailed guidance for practical morality. <p>In terms of human experience candidates may argue that:</p> <ul style="list-style-type: none"> • the considerable differences of moral guidance across Jewish traditions inhibit moral decision making.
4	16-20	<i>Levels Descriptor</i>

	<p>Candidates are likely to present a critical evaluation of the interpretations in this passage, weighing up strengths and weaknesses of the views. Candidates may:</p> <ul style="list-style-type: none">• debate the opposing stances regarding the view that morality is rooted in divine law• question the reduction of the imitation of God to practical matters rather than a mystical quest• use exemplar material from relevant scholars such as de Lange in order to debate alternative stances. By means of these discussions candidates are likely to build up a coherent and justifiable argument. <p>Candidates may evaluate the implications for religion in the sense that:</p> <ul style="list-style-type: none">• Judaism offers a pluralistic model to tackle modern moral dilemmas. <p>From the perspective of human experience candidates may debate the view that:</p> <ul style="list-style-type: none">• the plethora of guidance is counter-productive to individual moral decision making.
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