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**General Certificate of Secondary Education
June 2010**

Religious Studies

405011

Specification A

Unit 11 *Judaism: Ethics*

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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 to download from the AQA Website: www.aqa.org.uk

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Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. No half marks or bonus marks are to be used under any circumstances.
2. 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.
3. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L2, and in the right-hand margin, the mark that has been awarded for the question.
4. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
5. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
7. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
8. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.

Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' 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.

The **assessed level** of response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate 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 candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates 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 candidates are required to produce extended written material in English, they will be assessed on the quality of written communication. There will no longer be a separate mark awarded to the candidate for accurate spelling, punctuation and grammar. Instead, the quality of written communication skills of the candidate 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, i.e. 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.

Candidates will be given credit for reference to diversity in belief and practice within Judaism.

Part A

A1 Life, Death and Relationships

- (a) Explain briefly what is meant by in vitro fertilisation (IVF).

Target: Knowledge and understanding of the term in vitro fertilisation

When egg cells are fertilised by sperm in a test tube before being returned to the woman's uterus.

One mark for simple statement.

Two marks for two points or developed answer.

(2 marks) AO1

- (b) 'Jews should not agree with in vitro fertilisation (IVF).'

What do you think? Explain your opinion.

Target: Evaluation of whether Jews should approve of IVF in the light of Jewish teachings on fertility

| Levels | Criteria | Marks |
|----------------|---|--------------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. | 3 marks |

Candidates might include some of the following points:

Orthodox Judaism is clear that conception is meant to be as natural as possible / it is for this reason that contraception should not impede natural intercourse / God must have a reason for making a couple childless / IVF is 'playing God' / only God has the right to decide when life should begin.

However, in Jewish teachings having children is a blessing and a duty / Sarah and Hannah were depicted as being cursed for being childless in the Jewish scriptures / God has given Jews the intelligence to help childless couples / famous Jews are involved in IVF technology because they believe that helping childless couples is the right thing to do, e.g. Professor Robert Winston.

(3 marks) AO2

(c) Explain Jewish attitudes to abortion.

Target: Knowledge and understanding of Jewish attitudes towards abortion

| Levels | Criteria | Marks |
|----------------|---|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |

Candidates may include some of the following points:

Many Orthodox Jews have absolutist views on abortion / God decides when life should begin / all life has sanctity including the life of the foetus / human beings do not have the right to end human life only God does / since the Holocaust, many Jews feel it is their responsibility to ensure that they contribute towards the survival of the Jews.

However, the life of the mother also has sanctity / many Jews would argue that in certain circumstances the rights of the mother take precedence over the rights of the foetus / many Jews accept abortion if the life of the woman is endangered / many Jews accept abortion if the mother is likely to be mentally traumatised by continuing the pregnancy / some Reform Jews consider poverty as a reason for abortion.

(3 marks) AO1

(d) ‘Unmarried people should not have children.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Judaism in your answer.

Target: Evaluation of whether Jews should approve of parenting outside of a married relationship

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates might include some of the following points:

Agree

Judaism is very clear that the married relationship is the only appropriate context for sex and therefore procreation / the Jewish marriage service is clear that the couple are expected to have children / Jewish society expects men and women to marry and have children / therefore a married relationship provides the most appropriate and stable setting for children in Judaism / many Jews feel that the married family unit provides children with a stable context to learn and develop as an individual / both mothers and fathers have a role to play in transmitting Jewish values to their children, this is supported by the married relationship / it is for this reason that many Orthodox Jewish families are very large.

Other views

Just because a person is unmarried it doesn't mean that they are without parenting skills / there are plenty of contexts where children thrive, yet their parents are not in a married relationship / for example Jewish divorcees raise children alone / so do single parents / also homosexual couples / Judaism attaches no stigma to children born outside of a married relationship / some children in Judaism have been adopted by a married couple this doesn't invalidate the parenting they receive / it is for these reasons that Reform Jews are more pragmatic about the issue and therefore supportive of parenting outside of a married relationship.

(6 marks) AO2

A2 Wealth and Poverty

(a) Explain briefly two causes of poverty.

Target: Knowledge and understanding of the causes of poverty

| Levels | Criteria | Marks |
|---------|--|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Disease / war / famine / flood / living in a less economically developed country / corrupt government / wages do not pay for the basics of living / natural disasters / credit ideas of comparative wealth for instance you do not have the same possessions as your peers do / substance addiction / alcohol addiction.

An explanation of each of the two causes is required for Level 4.

(4 marks) AO1

(b) Explain how Jewish communities in the UK help the poor.

Target: Knowledge and understanding of the work of a Jewish communities in the UK to relieve poverty

| Levels | Criteria | Marks |
|---------|---|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |

Candidates may include some of the following points:

Jews are instructed to give tzedekah and many synagogues collect to support charities in the UK as well as abroad / a Jewish community might fundraise for chosen charities / they might give of their time and effort to get involved in local charity projects such as Jewish Care / projects like Jewish Care work to support vulnerable groups such as the elderly, the disabled, asylum seekers, young parents, etc. / they might raise publicity about these charities / they might keep pushkes in the home for charities that help the poor.

(3 marks) AO1

(c) ‘Jews should not give their money to beggars on the street.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Jewish teaching in your answer.

Target: Evaluation of the ways in which charity should be given to others according to Judaism

| Levels | Criteria | Marks | Quality of Written Communication |
|---------|---|---------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree

Putting money into a poor person’s hands is tzedekah but may cause the recipient embarrassment / Judaism teaches that human dignity must be preserved in charitable acts and so giving in the street is not advisable / giving in secret is a far preferable way of giving / Jews should aim to give charity so that it supports long term independence rather than short term dependence of the recipient / the giver cannot be sure what their money will be spent on it might be used to fuel an addiction such as drugs or alcohol thus sustaining the beggar’s situation.

Other views

Jews have a duty to give tzedekah and a beggar is clearly in need therefore they should give / Rabbi Shmelke of Nicholsburg said, ‘When a poor man asks for aid, do not use his faults as an excuse for not helping him’, therefore Jews have a responsibility to give even if that person has an addiction / people do not beg on the street for fun / Jews are clearly instructed to give to those who are in need, there are many teachings that would support giving / credit specific teachings for instance Deuteronomy 15¹¹, Leviticus 19⁹⁻¹⁰, etc.

(6 marks) AO2

A3 Crime and Punishment

(a) Explain one other aim of punishment.

Target: Knowledge and understanding of the aims of punishment

| Levels | Criteria | Marks |
|----------------|---|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |

Candidates may include some of the following points:

Deterrence – to discourage the offender or others from committing similar crimes.

Retribution – to offer revenge to those who have been wronged.

Reparation – to allow the offender to ‘pay’ for what they have done wrong and have their guilt wiped away so that they can have a fresh start.

Protection – for the safety of society offenders may need to be removed from society

Allow examples for development.

(3 marks) AO1

(b) Explain Jewish attitudes to the death penalty (capital punishment).

Target: Knowledge and understanding of Jewish attitudes towards the death penalty

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Leviticus 24¹⁷ states that capital punishment is allowed in Judaism for murder / capital punishment is also allowed for other offences in Leviticus including adultery and insulting your parents / many Orthodox Jews would support the death penalty for murder in the light of these teachings.

However, Judaism is also clear that the punishment needs to be fitting for the crime and must be proportionate / capital punishment is seen as a last resort and the Mishnah records many restrictions on the use of capital punishment / Reform Jews may have a more varied view on capital punishment in the light of these teachings / Reform Jews might counterbalance these arguments for capital punishment with arguments about the sanctity of life.

(4 marks) AO1

(c) ‘Jews should forgive criminals, not punish them.’

What do you think? Explain your opinion.

Target: Evaluation of the relative importance of forgiveness in comparison to punishment in Jewish attitudes

| Levels | Criteria | Marks |
|----------------|---|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |

Candidates may include some of the following points:

God requires Jews to act with mercy / forgiveness is important in Judaism / it is important that Jews should practise their teachings / there are teachings in Judaism which prevent excessive punishment / for instance the teaching of an ‘eye for an eye’ is to prevent excessive retribution / the laws of the Bet Din protect people from unfair punishment as circumstantial evidence of a crime is not admissible.

However, justice is an important principle in Judaism / the existence of the Bet Din indicates that justice needs to be done when someone has committed a crime / the Bet Din has existed throughout Jewish history as an arbiter of justice and punishment / God might want Jews to forgive the criminal yet insist on justice being done.

(3 marks) AO1

A4 Relationships and Lifestyle

(a) Explain briefly why a mikveh is used.

Target: Knowledge and understanding of the use of a mikveh

The mikveh is a ritual bath used by in synagogues for the purpose of purification / it is used to purify a woman after her period / or after she has had a child / men also use it on the day before Yom Kippur / some men also use it on the eve of Shabbat and festivals / it is also used when a person converts to the religion of Judaism.

One mark for a superficial comment or single point,
Two marks for a developed answer or more than one point,

(2 marks) AO1

(b) Explain the purposes of a Jewish marriage.

Target: Knowledge and understanding of the purposes of Jewish marriage

| Levels | Criteria | Marks |
|----------------|---|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |

Candidates may include some of the following points:

To have children / to develop their personalities fully / to provide the right context for a sexual relationship / to give them happiness / to face trouble together / to provide spiritual fulfilment / part of God's plan.

(3 marks) AO1

(c) ‘Divorce is too easy in Judaism.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the ease of divorce in Judaism

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|---------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree

There are no grounds for a divorce in Judaism which makes it easy for a couple to walk away from a marriage / the process of divorce in Judaism reduces the obstacles a couple might experience / therefore a couple might be encouraged to go down this route more quickly than if they knew the process was going to be difficult / the Get document makes dividing up assets after divorce easy / as marriage and divorce are seen as voluntary agreements they might be thought of as easy to walk away from.

Other views

Judaism places a great value on marriage / it is said that the altar weeps when a couple divorce / every effort is made to preserve the relationship before divorce / the fact that divorce exists does not mean that Judaism does not value marriage / nor does it mean that Jews are encouraged to divorce at the first sign of difficulty / the Jewish community makes every effort to support a couple experiencing difficulties / couples are encouraged to stay together because of the impact on the children of the family.

(6 marks) AO2

Part B

B5 The Environment

(a) Explain how humans have polluted the world.

Target: Knowledge and understanding of how humans have polluted the world

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |
| Level 5 | A detailed answer with some development and / or analysis. | 5 marks |
| Level 6 | A full and coherent answer showing good development and / or analysis. | 6 marks |

Candidates may include some of the following points:

Disposing of waste irresponsibly / littering / releasing chemicals into the atmosphere / deforestation / burying nuclear waste / pollution from car engines / dumping chemicals at sea / oil spillages / excessive use of fossil fuels / excessive carbon dioxide production / forest fires / factory farming by products / manufacturing by-products / overuse of oil products / agricultural by-products released into water courses.

Maximum Level 3 for a list.

(6 marks) AO1

(b) ‘Jews have more responsibility than other people to protect the world.’

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Judaism in your answer.

Target: Evaluation of whether Jews have a greater responsibility towards protecting the planet than non-Jewish people

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree

Jews have more responsibility than others for the planet as they believe that they are God's chosen people and should therefore set an example / Jews believe in stewardship, justice, compassion and responsibility towards the planet / Jews should practise their teachings / Jews recognise that they have a responsibility to pass the earth on to the next generation in the best condition that they can, therefore they should do as much as they can to protect it.

Disagree

All human beings have an equal responsibility to look after the planet as we share it / there is a limit to what an individual can do / Jews might already be doing as much as they can on other issues / it is not fair to put this responsibility just on the Jewish race, all human beings have an ethical responsibility towards the planet.

(6 marks) AO2

(c) Explain Jewish teachings about the use and care of animals.

Target: Knowledge and understanding of Jewish teachings about the use and care of animals

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |
| Level 5 | A detailed answer with some development and / or analysis. | 5 marks |
| Level 6 | A full and coherent answer showing good development and / or analysis. | 6 marks |

Candidates might include some of the following points:

Animals are part of the wealth of resources that God gave to mankind in creation / in Genesis 1²⁶, man is told he has "dominion" over the natural world, and to subdue it / Psalm 8⁶⁻⁸ teaches that man is lord over animals and fish and that they are under man's feet, meaning that humans are in control / therefore Jews can use animals as they see fit.

However, Judaism also teaches that animals are part of God's creation and should be treated with compassion and care / the Talmud specifically instructs Jews not to cause pain to animals / Proverbs 12¹⁰ says "The righteous person regards the life of his beast." / in Deuteronomy 5¹⁴ one of the reasons for resting on the Shabbat is to give working animals a rest / in Deuteronomy 25⁴ Jews are instructed not to muzzle the animal pulling the wagon so that it can eat its share of the crop as it works / Jewish law on killing animals is designed to reduce the pain and distress that the animal suffers.

(6 marks) AO1

(d) 'If Jews truly care about animals, they should be vegetarian.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Judaism in your answer.

Target: Evaluation of whether Jews should be vegetarian

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|---------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree

Taking the life of an animal is not respectful / slaughter causes pain and misery to the animal / vegetarianism shows respect for other sentient creatures in God's creation / non violence towards others should also apply to animals / if you respect something, you shouldn't eat it.

Other views

Killing animals for food is an acceptable part of the dominion that God has given Jews / God has given the Jews rules about keeping Kosher which must mean that God allows Jewish people to kill for food / Judaism also teaches that it is acceptable to harm or kill animals if that is the only way to fulfil an essential human need / eating a meat based diet does not mean that you have no respect for animals / kosher methods of killing minimises the distress an animal suffers.

(6 marks) AO2

B6 Conflict and Suffering

(a) Explain Jewish views about war.

Target: Knowledge and understanding of Jewish views on war

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |
| Level 5 | A detailed answer with some development and / or analysis. | 5 marks |
| Level 6 | A full and coherent answer showing good development and / or analysis. | 6 marks |

Candidates may include some of the following points:

War is an acceptable last resort when discussions have failed / Judaism teaches that Milchemet mitzvah (obligatory war) is commanded by God / a war of self defence is considered an obligatory war / Milchemet reshut (optional war) can prevent a greater calamity / it is a religious obligation to defend your own life and those of your family in Judaism / Jewish history is full of conflict and war commanded by God / Joshua was commanded to fight by God / credit other relevant examples from Jewish history.

(6 marks) AO1

(b) ‘It is wrong to have nuclear weapons.’

Do you agree? Give reasons for your answer, showing you have thought about more than one point of view. Refer to Judaism in your answer.

Target: An evaluation of the Jewish perspective on keeping nuclear weapons

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree

Nuclear weapons are far more destructive than the weapons written about in the Jewish holy texts / nuclear weapons do not limit the damage to the environment / if there was a nuclear war this would involve innocent civilians / for all of these reasons the use of nuclear weapons are often in direct contradiction to Jewish teachings.

Other views

The majority of Jews support nuclear weapons due to Jewish teachings about war / they believe in the right to defend themselves when their safety is threatened / nuclear weapons are used to enhance national security / nuclear weapons are an effective deterrent against further conflict / nuclear weapons are more technologically advanced to limit damage to civilians and the environment.

(6 marks) AO2

- (c) Explain how Jews can believe in a loving God when there is so much human suffering.

Target: Knowledge and Understanding of defences for God in response to the challenge of suffering

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |
| Level 5 | A detailed answer with some development and / or analysis. | 5 marks |
| Level 6 | A full and coherent answer showing good development and / or analysis. | 6 marks |

Candidates may include some of the following points:

Suffering is part of God's plan for humanity / suffering is a test of faith for Jews, so they should accept their suffering just as Job did / suffering is a punishment for sin / suffering allows humans to grow, develop and learn / suffering allows Jews to develop their obedience to God in this lifetime / suffering allows humans to have a relationship with God / good can come from suffering / God never sends more suffering than can be endured.

(6 marks) AO1

(d) 'Protesting about terrorism is pointless.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Judaism in your answer.

Target: Evaluation of the power of protest in the face of terrorism

| Levels | Criteria | Marks | Quality of Written Communication |
|---------|---|---------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree

Protests are not going to influence the views of individuals who might be terrorists / terrorists are often on the fringes of society and are unlikely to take notice of a mainstream protest / terrorism is a global phenomenon national and local protests are not going to influence such a big problem / protests might be successful in democratic countries but in dictatorships will have no impact or might even be dangerous to participate in.

Other views

Protest is a powerful lever for change / Jewish people have a history of protesting against injustice / Jews have a duty to support others including through the use of protest / many prophets protested loudly about the behaviour of groups, nations and individuals / protest puts pressure on governments / protests can influence others and shape attitudes / terrorism works by creating fear and terror - protest is a clear signal to terrorists that terrorism doesn't work.

(6 marks) AO2