



General Certificate of Secondary Education

Religious Studies (4051/4052)
Full and Short Course
Specification A

Unit 11 Judaism: Ethics (405011)

Report on the Examination
2010 examination - June series

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Unit 11 Judaism: Ethics

General comments

This is a new paper and the first year of the specification. The candidates entered for the paper this year understood the questions and responded thoughtfully and competently; they produced responses of a very high standard, reflecting excellent teaching and careful preparation.

Candidates were able to show an excellent breadth of knowledge of Jewish teachings and concepts, a depth of understanding and mature evaluative skills.

Candidates had been well prepared to answer evaluation questions, and there was some evidence of planning on the scripts. Some candidates mapped out their arguments for and against the stimulus statement in bullet points before commencing their answers. The majority of candidates had clearly been taught to develop both sides of an argument with two or three separate ideas. This worked well for candidates, enabling many to reach a Level 5 or Level 6 on AO2 questions worth 6 marks.

It is important to remind candidates to write in the spaces provided and not to write in the margins. Additional pages can be provided if extra paper is required.

All candidates obeyed the rubric, choosing one question out of the two available in Part B. Candidates did not favour a particular question; there was an even spread of answers between Questions B5 and B6.

Question A1 *Life Death and Relationships*

A large number of candidates gained full marks in part (a), showing a clear understanding of *in vitro* fertilisation. The majority of candidates scored 2 or 3 marks on part (b) and chose to argue against the quotation, using a pleasing range of Jewish teachings to support their answers. Reference was made to Genesis 1:28, as well as to general concepts such as the importance of raising a family in Judaism. Many candidates answered part (c) well, and were able to write about the sanctity of human life and contrast this with circumstances under which some Jews might accept abortion. Part (d) produced an interesting range of answers; candidates were clearly well versed in the importance of Jewish marriage as the foundation for the family and made good use of this knowledge to agree with the quotation. Some candidates also used their knowledge of divorce in Judaism to argue against the quotation.

Question A2 *Wealth and Poverty*

Part (a) was answered well, with all candidates gaining full marks. Part (b) did differentiate more, with some candidates not reading the question carefully and missing that the target was Jewish communities in the UK. Some candidates therefore wrote about the work of World Jewish Relief. Teachers should note that the specification does differentiate between the work of Jewish organisations and agencies in world development and poverty, and the ways in which Jewish communities in the UK work to relieve poverty and suffering. Part (c) was answered well. Candidates were able to make good use of the mitzvah of tzedaka, and developed the idea with impressive use of Maimonides' eight levels of giving.

Question A3 *Crime and Punishment*

Most candidates gained full marks in part (a) and were able to give examples to illustrate the aim of punishment that they had chosen to discuss. Part (b) stimulated interesting responses from candidates. They were able to give not only teachings, but also attitudes and reference to modern day Israel and the treatment of Nazi war criminals. All candidates gained full marks on this question; they were obviously well prepared and able to explain Jewish attitudes in depth. Part (c) was also well handled, with reference to the concept of forgiveness and the work of the Bet Din. Some candidates also balanced the concept of forgiveness with the need for justice to be seen to be done.

Question A4 *Relationships and Lifestyle*

Parts (a) and (b) were both well answered, with all candidates gaining full marks. Candidates appeared to enjoy discussing part (c) and were able to back up their arguments with Jewish teaching and current practice.

Question B5 *The Environment*

Part (a) was mostly very well answered. Candidates were able to give a range of ways in which humans have polluted the world, discussing these in prose rather than bullet points, thus facilitating coherence. Some candidates went slightly off target by discussing stewardship. It may be helpful to remind candidates to read the stimulus carefully to avoid such a pitfall. Part (b) was again well answered, with good reference to the concept of stewardship and to the role of Jews as God's chosen people. Part (c) was also well done, with specific reference to Jewish teachings on the use and care of animals. A small minority of candidates brought kosher food laws into this answer, which was again slightly off target. Part (d) generated a lot of well-informed discussion with reference to kosher food laws, and was well answered in the main.

Question B6 *Conflict and Suffering*

Part (a) saw impressive answers from those candidates who were able to make reference to moments in Jewish history when Jews have been required to go to war or refer to the differences between war by commandment (*milchemet mitvah*) or authorised war (*milchemet reshut*). Some candidates gave more generic reasons for going to war including self-defence and the protection of your own family. These candidates struggled to go beyond the generic and add detail, enabling them to reach the higher levels of the mark scheme. Part (b) stimulated some very considered responses about the pros and cons of having nuclear weapons; many candidates were able to bring Jewish attitudes into their responses, citing stewardship for the planet as a reason for agreeing with the quotation. Again, candidates were able to bring a wide range of knowledge and understanding to part (c). Some mentioned the Holocaust and Jewish responses to it, Job's suffering in the Torah, and God's purposes in making humans suffer. Part (d) was also well answered; candidates clearly enjoyed bringing their wider knowledge of current affairs to this question. They were also able to support their answers with clear Jewish teachings about protest and the idea that one person's freedom fighter is another person's terrorist.