



**General Certificate of Secondary Education  
June 2012**

**Religious Studies**

**405011**

**Specification A**

**Unit 11     *Judaism: Ethics***

**Final**

***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 students' 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 students' 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 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 to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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## 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.

## Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, students' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and students if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.
5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.

6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

## Levels of Response Marking

Levels of response marking requires a quite different approach from the examiner than traditional 'point for point' marking. It is essential that the **whole response is read** and allocated to the level it **best fits**.

Marking should be positive, rewarding achievement rather than penalising the student for failure or omissions. The award of marks must be directly related to the marking criteria.

You should use your professional judgement to select the level that **best** describes the student's work. 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.

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.

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** 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.

## Assessment of Quality of Written Communication

Where students are required to produce extended written material in English, they will be assessed on the quality of written communication.

Students will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in 6-mark AO2 questions. In awarding marks to these responses the Religious Studies content is the driver. Quality of Written Communication is secondary. If you are hesitating between two levels, the quality of written communication may help you to decide.

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

**PART A**

**A1 Conflict and Suffering**

- (a) ***Explain briefly what is meant by pacifism.***

**Target: Knowledge and understanding of the term pacifism**

Pacifism is the belief that violence and war are unnecessary / there are other non-violent ways to resolve disputes / pacifists refuse to fight in wars / pacifism is a moral principle / pacifists value peace.

1 mark for a superficial comment or single point.

2 marks for a developed answer or more than one point.

**(2 marks) AO1**

- (b) ***Explain briefly what is meant by terrorism.***

**Target: Knowledge and understanding of the term terrorism**

Terrorism is when groups use violence or the threat of violence to achieve their aims rather than use the democratic process / the violence is often indiscriminate and intended to create an atmosphere of fear / terrorist attacks have included bombings, kidnappings, assassinations, hijacking and poisoning.

Accept examples as development.

1 mark for a superficial comment or single point.

2 marks for a developed answer or more than one point.

**(2 marks) AO1**

**(c) Explain Jewish attitudes to war.**

**Target: Knowledge and understanding of Jewish attitudes to war**

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

**Students 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 in 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 / pre-emptive can be acceptable to prevent greater damage to people.

**(3 marks) AO1**

(d) **‘Jews should not support the use of nuclear weapons.’**

**What do you think? Explain your opinion.**

**Target: Evaluation of the Jewish perspective on the use of nuclear weapons**

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

**Students 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 / this is against teachings about stewardship / if there was a nuclear war this would involve innocent civilians / this is against teachings on the sanctity of human life / the use of nuclear weapons is not proportionate / the Talmud prohibits war where casualties exceed one sixth of the population / a nuclear war which endangered the entire human race could never be justified in Judaism / Ba'al Taschit means to not destroy / the Torah tells Jews not to destroy fruit trees during a siege..

**Other views**

Many Jews would support the use of nuclear weapons in particular circumstances / Jewish teachings about war suggest that Jews have a right to defend themselves if under attack / similarly Jewish teachings state that it is unacceptable to stand by while their neighbour's blood is shed / nuclear weapons are technologically advanced to limit damage to civilians and the environment / it is thought that the modern state of Israel has nuclear capability / keeping nuclear weapons acts as a deterrent and therefore prevents bloodshed in the first place.

**(3 marks) AO2**

**A2 Crime and Punishment**

**(a) Explain why community service is used as a form of punishment.**

**Target: Knowledge and understanding of community service as a form of punishment**

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

**Students may include some of the following points:**

Community service is a punishment for those who have harmed the community in some way / such as through being drunk and disorderly, committing anti-social behaviour or criminal damage / the punishment is closely supervised and aims to repair the damage to that community / so for instance a criminal might clean up a local 'grot spot', remove graffiti or work in a charity shop.

Credit candidates who have explained how community service fulfils the aims of punishment.

Maximum of Level 2 for definition and examples only.

**(4 marks) AO1**



**(b) Explain Jewish attitudes to the imprisonment of offenders.**

**Target: Knowledge and understanding of Jewish attitudes to imprisonment**

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

**Students may include some of the following points:**

The Torah does decree that a person who has committed theft be ‘sold’ for a period of time, i.e. sent away from the community in which they live / Moses established three ‘cities of refuge’ prior to the Israelites’ entry to the Holy Land / murderers were sent here to escape revenge of the victim’s surviving relations / punishment in prison allows atonement for the crime and learning through suffering / Jews have an obligation to follow the law of the land they live in / this includes the acceptance of punishments imposed by a government / Judaism recognises that from the darkest times in a person’s life come the greatest gains.

However Judaism is also clear that after a punishment a ‘fresh slate’ should be offered to the criminal so they can become a productive member of society / spending lengthy amounts of time in prison does not enable this to happen / prisons mentioned in the Torah were always prisons established by non-Jewish societies / the ‘cities of refuge’ Moses established were nothing like prisons because offenders were allowed to take their families with them / this is because the purposes of punishment were atonement, not isolation / Jews have an obligation to bring comfort to a Jewish prisoner.

Credit reference to how imprisonment fulfils or does not fulfils or does not fulfil the aims of punishment.

**(4 marks) AO1**

- (c) ***‘Judaism teaches that everyone who breaks the law should be punished severely.’***

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

**Target: Evaluation of views on the severity of punishment in Judaism**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The student 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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The student 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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The student 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.
<b>Level 6</b>	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	

**Students may include some of the following points:**

**Agree**

There are a number of punishments stated in the Torah / these include fines, corporal punishment or in extreme cases capital punishment / the purpose of punishment in the Torah is penance, atonement, rehabilitation and purging / the Torah is clear that punishment should be seen to be done / God punished the Jews when they were in exile in the desert / some Orthodox Jews defend the principle of capital punishment / some crimes are so horrific that the death penalty is the appropriate punishment / for instance Adolf Eichmann for his role in the Holocaust / the Torah states ‘an eye for an eye’.

**Other views**

However Judaism is also clear that punishment should be proportionate to the crime committed / one of the purposes of punishment is atonement / punishments should be seen to be done, but criminals should be able to move forward and lead productive lives / this is not possible after the death penalty or if a person languishes in prison for a long time / Jews have an obligation to bring comfort to a Jewish prisoner / capital punishment has rarely been used by Jewish society over the years / the Talmud sets down so many conditions for the use of capital punishment it is almost impossible to use it / in Judaism punishment needs to be a balance of justice and mercy / Jews must also balance any decision to use the death penalty with teachings about the sanctity of human life.

**(6 marks) AO2**

**A3 The Environment**

- (a) ***Explain why animals are used in research. You may use examples in your answer.***

**Target: Knowledge and understanding of why animals are used in research**

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

**Students may include some of the following points:**

Animals are used to conduct experiments to further human knowledge and understanding of the world / animals are used to research drugs that relieve human suffering / animals are also used to research diseases and try to reduce human suffering and save human lives (Pikuach Nefesh) / animals are also used in cosmetic research to ensure the safety and efficiency of products.

Credit specific examples of animal research.

**(3 marks) AO1**

**(b) Explain Jewish attitudes to the care of animals.**

**Target: Knowledge and understanding of Jewish attitudes to the care of animals**

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

**Students may include some of the following points:**

Judaism teaches that animals are part of God’s creation and should be treated with compassion and care / stewardship extends to the treatment of animals / the Talmud instructs Jews not to cause pain or suffering to animals / Proverbs 12:10 says ‘the righteous person regards the life of his beast’ / during Shabbat animals are also given a rest / Jews are instructed not to muzzle an animal pulling the wagon so it can eat its share of the crop as it works / humane killing of animals.

**(3 marks) AO1**

(c) **'Care for the environment has nothing to do with religion.'**

**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 caring for the environment is a religious duty**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The student 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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	3 marks	The student 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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The student 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.
<b>Level 6</b>	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	

**Students may include some of the following points:**

**Agree**

Religion is about people’s relationship with God, not the environment / religion is about prayer and worship / there are more important duties in Judaism, for instance the family and community / care for the environment is an ethical matter, not a religious one / according to Judaism, humans have been given power over the environment and have God’s permission to rule and use creation / dominion means we can use the environment as a resource.

**Other views**

Stewardship is a common principle in many religions / the Jewish understanding of stewardship means that Jews have a responsibility to care for the creation as well as have use of it / this means that humans do not have permission to ruin it / festivals such as Sukkoth and Tu B’Shevat remind Jews of the importance of the planet / it is also wrong to wantonly destroy nature / care for the environment is very much linked to religious duties in Judaism / some prayers relate to Jewish relationship to the environment.

**(6 marks) AO2**

**A4 Jewish Attitudes to Fertility Issues**

**(a) Explain why some Jews disagree with artificial insemination by donor (AID).**

**Target: Knowledge and understanding of Jewish attitudes to artificial insemination by donor (AID)**

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

**Students may include some of the following points:**

Artificial insemination by donor is a technology when semen is collected from a different man who is not the husband and introduced into the female in the hope of creating a baby / the child that results is not biologically related to both parents and therefore illegitimate / there are concerns about the collection of semen because of the story of Onan and masturbation / there is also the issue of adultery / it is against the purity and holiness of family life / the child’s identity is in question / there are issues in relation to any inheritance for the child / as well as unintentional incest which is possible.

**(3 marks) AO1**

- (b) **'If a Jewish couple want children but are unable to have them, they should be allowed to use a surrogate mother.'**

**What do you think? Explain your opinion.**

**Target: Evaluation of legitimacy of surrogacy for Jews**

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

**Students may include some of the following points:**

A surrogate mother has the child for the couple and then hands it over for the couple to raise as their own child / surrogacy means that the sperm and the egg from the couple concerned are implanted in the surrogate mother / this means that the child is the biological product of the parents / it aids a couple to fulfil the commandment to be fruitful and multiply / some Jews may see helping a couple to have a family as more important than the religious issues raised.

Most Jews are opposed to the idea of surrogacy / this is because the surrogate mother affects the Jewish identity of the child / a child is only considered Jewish if they have a Jewish mother / there is also a concern that surrogacy can be seen as adultery / there is also the potential for incest if the surrogate mother is a family member or if the surrogate child later marries another child born to the same surrogate mother.

**(3 marks) AO2**

(c) **‘Genetic engineering is a good thing.’**

**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 use of genetic engineering**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The student 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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	3 marks	The student 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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The student 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.
<b>Level 6</b>	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	



**Students may include some of the following points:**

**Agree**

Medical advances mean that doctors can use stem cells from the umbilical cord of a sibling to treat serious genetic illnesses / the need to try to cure and eliminate disease would be paramount to parents of a sick child / genetic engineering used in this way preserves human life which is an important concept within Judaism / in Judaism God has given mankind the duty to make the world a better place and the knowledge to do so / Rabbi Akiva stated that the works of man as finishing touches to nature, are better than the unfinished works of God / many Jewish doctors support the use of genetic engineering to eradicate disease and suffering / genetic engineering of crops and animals should allow better and more efficient farming in the future / this will help to eradicate poverty in the developing world.

**Other views**

God placed limits on man's activities to prevent man from negatively interfering with or destroying the creation / these limitations are both in the form of natural laws and in the form of religious laws / genetic engineering is interfering with natural law / the use of cloning on humans raises many ethical issues for Jews particularly when this is done for non-life-preserving motives / as genetic engineering is a relatively new science, some rabbis are concerned that we do not yet fully understand the impact that it may have on humans and the planet that God made / using genetic engineering to develop designer babies is a slippery slope to eugenics / the Holocaust is a lesson as to where this kind of thinking leads / genetically modifying food may create foodstuffs which will damage the environment / not all modifications are desirable e.g. Dolly the sheep / genetic engineering in agriculture makes farmers dependent on buying seeds every year / Judaism does have rules about the mixing of species.

**(6 marks) AO2**

**Part B**

**B5 Relationships and Lifestyle**

(a) **Explain Jewish attitudes to homosexuality.**

**Target: Knowledge and understanding of Jewish attitudes to homosexuality**

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

**Students may include some of the following points:**

The Torah forbids homosexual relationships / Leviticus 18:22 states ‘You shall not lie down with a man in the same way as you would lie down with a woman; it is an abomination’ / homosexuality was even punishable by death in Jewish history / in Leviticus Jewish women were warned not to follow the ways of the Egyptians and Canaanites who were believed to have approved of lesbian marriages / Orthodox Judaism considers homosexuality wrong for these reasons / however some non-Orthodox Jews place an emphasis on the loving relationship between the couple and regard their conduct as between the two people involved / Genesis 1:26 says that God created all humanity in his image, so all people should be accepted by God / some also accept the validity of civil marriages between homosexual couples.

**(6 marks) AO1**

- (b) ***‘The married relationship between a man and a woman is the best environment for raising 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 the role of the married relationship for raising children in comparison with other relationships**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The student 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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	3 marks	The student 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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The student 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.
<b>Level 6</b>	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	

**Students may include some of the following points:**

**Agree**

Jewish teachings, e.g. Genesis 1:28 and Genesis 2:24, make it clear that the married relationship is the best foundation for raising children / marriage is intended by God and the natural state in which people should live according to Judaism / marriage provides security for children and a loving home for them / it also provides religious and moral guidance for them / parents are expected to teach children the customs and traditions of Judaism / they must also set their children a good example / the shema commands Jews to teach their children the ways of Judaism.

**Other views**

People can be good parents outside the married relationship / there are plenty of contexts where children thrive but their parents aren't married / for example Jewish divorcees raise children alone / so do single parents / and homosexual couples / Judaism attaches no stigma to children born outside of the married relationship / it is for these reasons that non-Orthodox Jews are more pragmatic about the issue and therefore supportive of parenting outside of the married relationship.

**(6 marks) AO2**

**(c) Explain Jewish attitudes to the use of tobacco.**

**Target: Knowledge and understanding of Jewish attitudes to the use of tobacco**

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

**Students may use some of the following points:**

Judaism does not forbid the use of tobacco / it is up to the individual to decide / in the past some rabbis engaged with a debate about whether a blessing should be recited before smoking because it was a pleasure / however it is widely recognised that smoking is harmful and for this reason many Jews do not agree with smoking tobacco / Deuteronomy 4:1 makes it clear that Jews should look after their health / they should also preserve the body given to them by God / some Jews regard smoking tobacco as disrespectful to God / it is frowned upon because it affects others, for instance passive smoking / the Jewish responsibility is to preserve life, and tobacco destroys and shortens life.

**(6 marks) AO1**

**(d) ‘Jews should not drink alcohol.’**

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

**Target: Evaluation of whether Jews should drink alcohol**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The student 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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	3 marks	The student 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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The student 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.
<b>Level 6</b>	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	

**Students may include some of the following points:****Agree**

Drinking is harmful to a person and not respecting God's gift of life / Jews have a duty to preserve life / in Judaism death cannot be brought on more quickly than it would happen naturally / life is God given and therefore sacred in Judaism / in Judaism life should be respected and maintained at all times / humans do not have a right to do anything that might damage life / there are teachings in the Midrash that are against the use of alcohol / Proverbs warns against drunkenness.

**Other views**

Judaism allows the use of alcohol in moderation / many celebrations in Judaism include the use of alcohol / not all drinkers end up addicted or impacting negatively on the lives of others / if God created all things, he also created alcohol for humans to use / if God gave us life as a gift, it is up to us how we use that gift / wine is a symbol of joy and celebration / it is used in festivals and at birth and marriage ceremonies / there is a blessing to God for wine in Judaism.

**(6 marks) AO2****B6 Wealth and Poverty****(a) Explain how tzedaka (giving to charity) shows righteousness in action.**

**Target: Knowledge and understanding of the links between tzedaka and righteousness**

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

Tzedaka means doing righteous acts / giving to charity / Jews give 10% of their disposable income to charity / righteousness means behaving in a fair and proper way / giving to others and putting their interests alongside our own interests is fair and just / kindness to others is an act of righteousness because it leads to an action that is right / the gap between the rich and poor in this world and society is not fair / giving tzedaka aims to rebalance this unfairness / tzedaka is a commandment and act of loving kindness / helping others to become self-sufficient is the highest level of giving in Judaism.

Credit examples of tzedaka showing righteousness in action.

**(6 marks) AO1**

**(b) ‘There are more important things for Jews to do than to give to charity.’**

**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 relative importance of tzedaka**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The student 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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	3 marks	The student 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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The student 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.
<b>Level 6</b>	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	

**Students may include some of the following points:**

**Agree**

There are 613 mitzvot in Judaism which cover all aspects of how a Jew should live / it is not possible to establish which is the most important one as they are all God’s rules and should be followed / surely mitzvot instructing Jews about their relationship with God should be prioritised / likewise the mitzvot to study the Torah / or to live a good life according to the laws of Judaism / or the responsibility to look after your own family.

Credit specific examples of mitzvot used to illustrate the point that there are more important mitzvot than tzedaka.

**Other views**

One of the most commonly mentioned mitzvot in the Torah is the responsibility to love other human beings / this is particularly common in relation to people that are strangers to us / surely tzedaka is this love for strangers in action / caring for others is a responsibility that Jews must take seriously / any wealth is a blessing but also a responsibility.

**(6 marks) AO2**

**(c) Explain what Jewish organisations and agencies do to help relieve poverty in the world.**

**Target: Knowledge and understanding of the work of Jewish organisations in relieving world poverty**

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

**Students may include some of the following points:**

Jewish agencies provide emergency aid in the short term in response to a crisis or disaster / for instance they might send food in times of famine / they might send medical supplies / shelter / clothing / or search teams to look for survivors / Jewish agencies might also send long term aid to help needy people help themselves / they might provide tools / education / funding for longer term projects including development partnerships.

Credit specific examples of the work of Jewish agencies including World Jewish Relief.

**(6 marks) AO1**



- (d) ***‘British Jews should look after people in the UK before helping people in other countries.’***

***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 need to help people in our own society before those abroad**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The student 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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	3 marks	
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	The student 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.
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The student 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.
<b>Level 6</b>	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	

**Students may include some of the following points:**

**Agree**

The most immediate and important community in Judaism is family / Jews also have a responsibility to look after the Jewish community / in the current economic climate there is less wealth and a need to target resources wisely / charity begins at home / there is great need in the United Kingdom and this should be prioritised ahead of other countries.

**Other views**

Jews have a responsibility to all members of the community / Judaism is clear that there is a need to care for strangers as well as those that are known to us / the work of many Jewish agencies is global / comparative levels of poverty mean that Jews should care more for those abroad / the United Kingdom is less likely to suffer from natural disasters than other countries.

**(6 marks) AO2**

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