



A-level
RELIGIOUS STUDIES
7062/2E

Paper 2E Study of Religion and Dialogues: Judaism

Mark scheme

June 2021

Version: 0.1 Pre-Standardisation



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead 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.

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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.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

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

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

Levels of Response: 10 marks A-Level – AO1	
Level 5 9–10	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary
Level 4 7–8	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, alternative views and/or scholarly opinion are explained • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary
Level 3 5–6	<ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary
Level 2 3–4	<ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion • Limited organisation of ideas and coherence and use of subject vocabulary
Level 1 1–2	<ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development • There may be a basic awareness of alternative views and/or scholarly opinion • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 13–15	<ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis • There is an appropriate evaluation fully supported by the reasoning • Precise use of the appropriate subject vocabulary
Level 4 10–12	<ul style="list-style-type: none"> • A well-focused response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis • There is an appropriate evaluation supported by the reasoning • Good use of the appropriate subject vocabulary
Level 3 7–9	<ul style="list-style-type: none"> • A general response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought • An evaluation is made that is consistent with some of the reasoning • Reasonable use of the appropriate subject vocabulary
Level 2 4–6	<ul style="list-style-type: none"> • A limited response to the issue(s) raised • Presentation of a point of view relevant to the issue with some supporting evidence and argument • Limited attempt at the appropriate use of subject vocabulary
Level 1 1–3	<ul style="list-style-type: none"> • A basic response to the issue(s) raised • A point of view is stated, with some evidence or reason(s) in support • Some attempt at the appropriate use of subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

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Examine why there are different practices of worship in Judaism.

[10 marks]

Target: AO1.3: Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One reason why there are different practices is that there are different approaches to reading the Torah. Most Jews agree that Torah is read three times a week. Orthodox Jews follow the traditional calendar of Torah readings where the Torah is divided into 54 weekly portions and the whole portion is read every week. Others, for example British Progressive Jews, use a system where they read the whole Torah across three years, in common with the custom in Talmudic times in Babylon. However, different groups interpret the system differently, with some Jews reading a third of each portion each week while some other Jews read each portion across three weeks.

Another reason is the way the calendar is used. The day and month of most festivals are in the Torah, with the beginning of each month being defined by the first sighting of the new moon. Once Jews migrated from the Middle East, it became harder to identify the exact day. For this reason, Orthodox Jews celebrate each festival for two days to make sure they get the right day. However, other Jews celebrate only one day on the basis that they are following the custom in Israel, and also because scientific developments mean that the appearance of the new moon can be precisely identified.

A third reason is that the form of prayers differs between different groups. Although some prayers come from biblical times, the order and wording have changed over time. Different groups of Jews, for example East European or North African Jews, have created prayer books which follow the format of different medieval writers. Modern Jews from different traditions continue to use different prayer books. In addition, some Jews have reduced the length of the services and translated many prayers into the vernacular.

Maximum Level 2 for answers that only explain different practices.

0 1 . 2

‘The sanctity of life means that Jews should not take part in war.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: The sanctity of life: the concept of the sanctity of life and its application to issues concerning the embryo and the unborn child and war; issues including the use of weapons of mass destruction; different Jewish views on these issues.

Answers may present, analyse and evaluate some of the following arguments:

The concept of the sanctity of life comes from the fact that humans are made in God’s image, and therefore the preservation of human life is an absolute requirement. Because war involves killing, the sanctity of life as commanded by God means that Jews should not take part in war. However, there are some wars which are commanded in the Torah, for example Joshua’s conquest of Canaan, suggesting that in some cases, Jews should go to war regardless of the sanctity of life.

The sanctity of life teaches that only God gives life and only God takes it away. It is not acceptable to hasten a death, showing that war is unacceptable for some Jews because it may hasten death. However, killing in self-defence may be acceptable. For example, the Talmud says that if Jews are attacked, they must defend themselves, even if they are required to kill the attacker in order to do so. This suggests that wars of self-defence are not only acceptable for Jews but are commanded.

The sanctity of life teaches that all human life is of equal value and therefore engaging in war, which may mean that some people consider themselves to be of greater value than others, is unacceptable. However, a pre-emptive strike in the face of a proven threat may prevent other deaths. For example, the Talmud says that if there is evidence that a person has the intention to threaten life, they should respond appropriately, which may necessitate killing. This suggests that the sanctity of life does not preclude war for Jews.

0 2 . 1

Examine how scientific discoveries have influenced Jewish ethical thinking.
[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief including influence of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

As a result of scientific discoveries, some Jewish ethical thinking has become more traditional and conservative. For example, the discovery of genetic engineering and the ability to create designer babies has caused some Jews to see science as contradicting the basic principles of a good Jewish life. It is argued that adaptations to human life are corrupting God's gift of a unique and carefully crafted human body, and challenge God's authority as the giver and taker of life. Some might argue that Jews should therefore avoid such practices.

Some Jews embrace the scientific emphasis on reason and evidence, and appeal for reform to incorporate this further knowledge into ethical thinking. For example, in the case of cloning, many Jews argue that the potential for eliminating disease and ending world hunger far outweighs any concerns regarding the corruption of creation. They believe that these discoveries are achieved only with God's permission, and so should be seen as opportunities to promote pikuach nephesh and do God's work.

Some Jews argue that science merely discovers what has already been revealed in the Torah and Talmud. For example, upon the discovery of evolution, many Jews argued that this theory was an extension of the creation story in the Torah. Everything in the Torah and Talmud is part of God's revelation to Moses on Mount Sinai. All ethical thinking based on scientific discoveries is, therefore, merely identifying what has already been revealed by God, and so continues to change.

0 2 . 2

‘Judaism has no effective response to issues arising from the freedom of religious expression.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Jewish responses to issues of freedom of religious expression in society.

Answers may present, analyse and evaluate some of the following arguments:

There can be no effective response to issues because freedom of religious expression for all is enshrined in law. This means that Judaism is just one among many religions and has no privileged position to insist on Jewish practices and values in society. However, much of British law is underpinned by Jewish principles, and thus many Jewish practices and values form the basis of the legal system. Freedom of religious expression could be seen as an expression of the commandment to love one’s neighbour.

There can be no effective response to practices of other faiths which violate the social or ethical norms of some Jews. For example, some other faiths do not share Orthodox Jewish views on modest dress, but Jews cannot force their views on others. However, Jews’ own freedom of religious expression means that they can choose to live in an area where all observe a similar level of modesty, in a ghetto. This may constitute an effective response.

Jews who take an exclusivist view of other faiths may find it impossible to respond effectively to any aspect of freedom of religious expression because they hold the view that whatever other faiths may do is irrelevant to Judaism. However, those Jews who take a more inclusive view of other faiths may see aspects of other faiths which they can respond to positively and effectively. For example, a shared understanding of the unity of humankind before God / Ultimate Reality may lead to closer co-operation between faith communities.

0 3 . 1

‘Human life has purpose because there is continuing personal existence after death.’

Critically examine and evaluate this view with reference to the dialogue between Judaism and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

There may be discussion of religious and non-religious views about the possibility of continuing personal existence after death, and the relative values of different religious views about the purpose of life.

Judaism

The purposes of life in Judaism include obedience to God, to bring about the messianic age and to repair the world. Jewish teaching implies some form of life after death but does not specify its nature. Most Jews believe in some form of bodily resurrection, and some kabbalists believe in reincarnation.

Philosophy

The possibility of continuing personal existence after death may reflect views about the nature and existence of the soul, Descartes’ arguments for the existence of the soul, and aspects of the body / soul relationship. Various theories explaining continuing personal existence may be considered, for example Hick’s replica theory or Swinburne’s light-bulb argument.

Maximum Level 3 for answers that do not include both Judaism and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Most Jews believe that there will be some type of Messiah or Messianic age in the future. Some teachings suggest that the Messiah will come when the world is in such a desperate state that Messianic redemption is necessary. Others state that the Messiah will only come when the world is perfect. Either view demonstrates a purpose to this life based on a continued personal existence in Messianic times. However, Jewish sacred texts include little detail about life after death, and what detail is included is in the latest sections of the Talmud. This suggests that the purpose of life cannot always be linked to the idea of continuing personal existence after death.

There is evidence to suggest that there might be some kind of continuing personal existence, for example from near death experiences, and if there is, life may have a purpose in preparing for life after death. However, philosophical thinking about the possibility of continuing personal existence varies, and since philosophers have different views about the existence of a soul and the nature of consciousness, it is hard to see any sense of ultimate purpose in human life.

Judaism teaches that life has other purposes besides preparing for life after death, which include following the commandments in order to develop a personal relationship with God. Jews may therefore consider life to be purposeful even if there is no certainty of life after death. However, there is no evidence that life continues after death, so behaviour during the human lifetime may not have any purpose in preparing for the afterlife.

0 4 . 1

‘Miracles have no value for religion today.’

Critically examine and evaluate this view with reference to the dialogue between Judaism and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Judaism

Miracles had a purpose in history, for example the parting of the Red Sea and the manna from heaven. This implies a realist view of miracles. Jewish festivals remember miracles, for example, Hanukkah reflects on the miracle of the supply of oil for the temple menorah. For some Jews, miracles are everyday events which show the power of God acting in the world today.

Philosophy

There may be a consideration of realist and anti-realist views about miracles, and the views of Hume and Wiles. Hume’s realist approach sees miracles as maximally improbable. Wiles’ anti-realist approach denies that they happen apart from the miracle of creation.

Maximum Level 3 for answers that do not include both Judaism and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Hume was largely successful in arguing from a realist perspective that miracles are maximally improbable because no amount of evidence could support a violation of the laws of nature, and if he was correct, then miracles cannot possibly have any value for religion today. However, an anti-realist view of miracles allows for both a natural explanation of an event and a view that such an event acts as a sign of God's action in the world. For an anti-realist, a miracle may have value even if it is not a violation of the laws of nature.

Many modern Jews take a scientific world view, and often discount the value of miracles because they lack scientific support. They may look for empirical evidence to explain unlikely events rather than explaining them with reference to God's intervention in the world. However, the faith of many Jews is based on the idea of God being a God who works through history, intervening in the lives of Jews throughout time and protecting them as the chosen people. For some Jews, miracles such as the giving of the Torah still have value today.

The miracles described in the Torah and Talmud may appear to have no value for Jews today because these sacred texts reflect a pre-modern understanding of the world. Many of them can be explained in retrospect using modern scientific understanding. However, the miracles performed by God, for example at the Exodus or Hannukkah, provided convincing evidence of God's actions for Jews. Even if they were not real events, they still have value for religion today because they are part of the foundational mythology of Judaism.

0 5 . 1

‘Jewish teachings about homosexuality and transgender issues are no longer morally acceptable.’

Critically examine and evaluate this view with reference to the dialogue between Judaism and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Judaism

Jewish scriptures offer different understandings. All humans are created in the image of God, which implies that their sexuality and gender are not errors. In contrast other scriptures, for example the two prohibitions in Leviticus and the story of Lot, suggest that homosexuality is wrong. Similarly the Talmudic warnings against ‘the way of the Egyptians’ are taken to include homosexual marriage. There are prohibitions against cross-dressing and castration which are relevant to transgender issues. Some Jewish teachings, for example the concept of pikuach nephesh, may lead to a view that issues of sexuality and gender are matters of human wellbeing.

Ethics

There may be consideration from the perspective of any normative ethical theory, including Natural Moral Law, that reproduction is a primary precept, or from Situation Ethics, that agape love determines what is morally acceptable. The role of meta-ethics in determining the meaning of right and wrong may be considered relevant.

Maximum Level 3 for answers that do not include both Judaism and ethics.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Traditional Jewish views on homosexuality are that it is acceptable to be homosexual but not to have homosexual sex. This is no longer ethically acceptable because Situation Ethics aims for the most loving outcome which may be a committed, loving physical relationship and many Jews agree. However, some Jews consider that biblical injunctions against homosexuality continue to inform the ethical system of many in the Jewish community, showing that for them the teachings are still morally acceptable.

Jewish teachings about male to female surgical transition are that it is unacceptable due to the injunction against castration. In the 21st century, where acceptance of transgender people, including those who have undergone male to female transition, is increasingly common, these teachings are no longer morally acceptable to some Jews. However, consideration of Natural Moral Law suggests that transgender lifestyles are still unacceptable because they violate the primary precept of reproduction, so for Jews who accept this reasoning, Jewish views may still be morally acceptable.

Virtue Ethics suggests that those of good character carry out actions which are ethically sound. A homosexual of good character would therefore be seen to be acting ethically, suggesting that Jewish views are no longer morally acceptable. However, Judaism would define a person of good character as one who follows the mitzvot including the mitzvah against homosexual activity. Therefore, Jewish attitudes are still morally acceptable today.

0 6 . 1

‘Belief in free will undermines religious authority for Jews.’

Critically examine and evaluate this view with reference to the dialogue between Judaism and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Judaism

Free will is necessary for Judaism to make sense. The ability to choose freely makes actions morally and theologically relevant and leads to reward or retribution. The view that humans are made in the image of God means that they have free will, but that is limited by the conditions of the created world. Free will may be limited by the society or community in which a Jew lives, for example, some communities focus very strongly on following British law.

Ethics

There may be consideration of how far free will is possible, including various determinist, compatibilist and libertarian views, and the conditions of moral responsibility. There may be reference to theological determinism and debate about the free-will defence against the problem of evil, for example Mackie’s version, Plantinga’s response and Hick’s ideas.

Maximum Level 3 for answers that do not include both Judaism and ethics.

AO2

Answers may present, analyse and evaluate some of the following arguments:

For Jews, all authority originates in God. For most, that authority is mediated through the Torah, for others it comes through writings in the Talmud or the rulings of Rabbis. It could be argued that there is always a level of theological determinism in Jewish teaching, so belief in absolute freedom of the will must undermine religious authority. However, Jews also believe that free will is a fundamental gift from God to humankind, which would suggest that free will does not undermine religious authority because God cannot be undermined.

Theological determinism, for example the idea that the Jewish God is a God who works through history, puts God fully in control of every aspect of human life, including all choices. A belief in free will undermines the idea that God has absolute authority over all creation. However, compatibilists argue that although certain aspects of the world are determined, humans do in fact have free will. This would suggest that free will could operate within the framework of religious authority rather than undermining it.

Belief in the absolute freedom of the will implies that humans can distinguish right and wrong without reference to a divine source of authority, for example through Intuitionism. This undermines those religious authorities who assume that God is the source of right and wrong. However, most Jews see God as the source of all goodness, and interpret free will as the choice to follow or deviate from God's will as mediated through religious sources of authority. Such a view does not undermine religious authority.