



A-level
RELIGIOUS STUDIES
7062/2E

Paper 2E Study of Religion and Dialogues: Judaism

Mark scheme

June 2019

Version: 1.0 Final

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 Assessment Writer.

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 from aqa.org.uk

Copyright information

For confidentiality purposes acknowledgements of third-party material are published in a separate booklet which is available for free download from www.aqa.org.uk after the live examination series.

Copyright © 2019 AQA and its licensors. All rights reserved.

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 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 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

0 1 . 1

Examine how secularisation has challenged Judaism.

[10 marks]

Target: AO1:2 Knowledge and understanding of religion and belief including influences 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.

Note that answers may, but need not, be limited to consideration of the following specification content: the British context.

Judaism has had to adapt to the fact that, for many people, religion has been replaced by science or logic as the source of truth and moral values in everyday life. Many people do not look to God for explanations of life, the universe and everything. This has challenged Judaism where life is based both on following the 613 mitzvot, given by God; and by finding out God's will, through the sacred texts, from which all questions can be answered.

In general, religion has been relegated to the personal sphere. This has challenged Judaism which is seen as a community way of life, practised in both the public and personal spheres. The result of this challenge is that two distinct strands of Judaism have developed, one which ignores the secular world and continues to live in a community which only superficially acknowledges the secular world and the other which engages with religion mainly in the personal sphere, thus splitting Judaism and raising questions about what it means to be Jewish.

The rise of militant atheism and the spread of the idea that religion is irrational has challenged Judaism. Militant atheists promote atheism and try to discredit religion and beliefs such as belief in the existence of God, on the grounds that they are not based on reason or evidence. Some Jews accept these arguments and believe that being Jewish is a matter of ethnicity and not to do with belief in God or following the commandments, which they see as irrational. Some may follow the commandments as part of their cultural life rather than their religious life.

0 1 . 2

‘Judaism has no successful defence against secularisation.’**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: Ghettoism: the preservation of Jewish identity with reference to Nehemiah 10:28–31 alternative responses of assimilation and integration; Responses to materialistic secular values: the value of wealth and possessions; Different responses to the state of Israel including Political Zionism and Religious Zionism; Emphasis on the social relevance of Judaism: liberationist approaches such as supporting the poor and defending the oppressed with reference to the Jewish Social Action Forum (JSAF).

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

That religious Judaism has no defence against secularisation is suggested by the fact that the number of Jews in the world is at an all-time high, but the percentage of Jews who engage with the religion is falling year by year. However, at the same time, the number of religious Jews is also on the increase despite secularisation, so some tactics, such as living in communities partly separated from the secular world, do appear successful for some.

Significant numbers of Jews, especially among the younger generation, seem to feel that Jewish organisations are not relevant to today's issues, as evidenced by falling synagogue membership. For many, wealth and possessions have become more important than religious concerns. However, the work of Jewish organisations such as the Jewish Social Action Forum do show concern for the poor and oppressed so meet the challenge.

Political Zionism, and the secular state of Israel, can be interpreted as the triumph of secularisation over religious Judaism, and many Jews do see being Jewish as a matter of ethnicity only. However, the influence of Judaism in Israel is so strong that some see it as a religious state in all but name. Religious Zionists are still working towards making it a theocracy and family law is administered by religious rather than state authorities.

0 2 . 1

Examine the changing role of the synagogue in society.

[10 marks]

Target: AO1:1 Knowledge and understanding of religion and belief including religious, philosophical and/or ethical thought and teaching.

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: developments during the Exile in Babylon and its role today.

The synagogue developed during the Babylonian exile where it acted as a place of prayer and instruction for Jews who no longer had access to the Temple in Jerusalem. It performed the functions of the Temple, without the animal sacrifices. After the return to Israel, alongside the rebuilding of the Temple, synagogues continued to be built. They served the purpose of providing a place for prayer, for education of boys and men and as a place of meeting for the community.

After the destruction of the Temple, the role of the synagogue changed to be the centre of Jewish life in the diaspora. It still fulfilled the same three roles, House of Prayer, House of Education and House of Meeting. The synagogue became a setting for the Beth Din (religious court). There would also be a mikvah (ritual bath) for ritual family purity and a school for children, as well as a yeshivah (advanced study school) for men to study sacred texts.

Today, few synagogues contain a school because children complete their education in buildings dedicated to education. There are not religious courts in every city. The synagogue remains a house of prayer and still provides religious education for children, normally on a Sunday morning. The synagogue also operates as a cultural centre and as a venue for Jewish entertainment. In some communities, Israeli representatives will be based in synagogues.

Maximum Level 3 for answers that do not consider the changing role.

0	2	.	2
---	---	---	---

‘Judaism’s attitude to other faiths is generally positive.’

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 concept of Pluralistic Judaism, its implications for relationships between the different traditions of Judaism and between Judaism and other faiths; Jewish understandings of their role as the chosen people and its implications for their relationship with other faiths; Jewish responses to issues of freedom of religious expression in society.

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

Judaism has become a pluralist religion, with most Jews accepting all other religions as being valid ways of worshipping God. Judaism is particularly positive about those religions which follow the seven Noahide laws, for example Christianity and Islam. However, Judaism can be less positive about other strands of Judaism, with Orthodox not accepting Reform conversions or Reform Rabbis. Some Jews may be negative about religions which worship idols.

While Jews see themselves as the chosen people, this does not imply that they are superior to other religions. For example, the Talmud says that God offered the role to other peoples but only the Jews accepted, therefore Judaism has a mainly positive attitude to other faiths. However, the idea of the chosen people means that some Jews may consider that they alone are carrying out God’s commands, which could lead them to have a negative attitude to other faiths.

In the modern post-Holocaust world, Jews have been prominent in the campaign for all people to have freedom of religious expression. Jews have worked to further the rights of all people, whatever their religion, showing that Judaism has a positive attitude to other faiths. However, freedom of religious expression may be challenged if it is socially divisive or contradicts Jewish values.

0 3 . 1

‘The fact that the world exists makes it reasonable for Jews to believe in God.’

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 of, 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

Judaism teaches that God is the creator of the world and that the world is therefore proof of God’s existence. God both creates and sustains the world and nature is a sign of God’s activity.

God is described in personal terms in the Tenakh.

God may be seen as the reason that there is something rather than nothing.

Philosophy

A belief may be considered ‘reasonable’ if it is based on reason and/or consistent with reason.

There is a distinction between ‘belief that’ and ‘belief in’: ‘belief that’ may be seen as intellectual assent to statements of faith such as ‘God exists’; ‘belief in’ may be seen as an attitude of trust which assumes belief that God exists but goes beyond it.

The cosmological argument argues that the existence of the world is proof of the existence of God. Hume and Russell criticise that argument on various grounds.

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

AO2

Aquinas argues that existing things are contingent and point beyond themselves to something that has necessary existence, God. However, others argue that, even if all presently existing things are contingent, the succession of dependent things may be infinite or cyclical and/or what they depend on may be energy rather than God. For that reason they do not provide evidence of God's existence.

God is offered as the most reasonable explanation for the existence of the world, however, there may be no explanation, the world may simply be a brute fact. The debate about whether or not there is an explanation requires a perspective external to the universe which humanity cannot possess so neither the belief 'it has an explanation' nor the belief 'it has no explanation' may be considered reasonable. Rather, these are faith statements that are not based on evidence.

The nature of the world, in particular the amount of suffering within it, may count against the claim under discussion. The qualities of omnipotence, omniscience and omnibenevolence are generally attributed to God, but they are challenged by the evidential and logical problem of evil. However, Hick's theodicy, or the free will defence, may successfully overcome this problem and demonstrate that belief in such a God is consistent with the evidence.

The distinction between the God of philosophy and the God of faith means that the evidence is not sufficient to make belief in the God of faith reasonable because God has many more attributes than simply 'the creator'. Belief in God may, however, still be consistent with reason.

The conclusion reached may depend on the concept of 'reasonable' used in the answer and the attention paid to 'belief in'.

0 4 . 1

‘Jewish statements about God are non-cognitive.’

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 of, 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

There are many examples of Jewish statements about God such as ‘God exists’ ‘God is one’ and ‘God created the heavens and the earth’. There are various understandings of the relationship between the oneness of God and the attributes of God. Some view God as personal.

Most Jews seem to assume that these statements are cognitive, ie, that they are informative about the external world and describe an actual state of affairs. Jewish faith has a very strong element of ‘belief that’ on this view, and this includes intellectual assent to a range of statements about God.

Philosophy

The view that religious language about God is non-cognitive may be related to the challenge of verification and falsification to the meaningfulness of religious language. The view that religious language is a language game, or a Blik, may also be referenced. In each case, the central claim is that the statements inform about the way the speaker sees life, not about the way life is. This may be linked to an anti-realist view of religion.

A range of responses to that view may be presented including eschatological verification, and religious language as analogical or symbolic.

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

AO2

Responses to the verification and falsification principles may be evaluated. For example, the principles may be argued to fail their own standards of meaningfulness. They may be considered arbitrary, or to be based simply on a Blik which provides a frame of reference within which each statement is assessed for meaning. This does not mean that the particular frame of reference they assume is better or worse than the religious frame of reference.

Eschatological verification argues that statements such as 'God exists' do apply to the 'real' world and will be verified through experience after death, so, they are cognitive. However, this does not help to establish, here and now, whether the statements are meaningful. If the statements are false we will never discover that fact. One issue here is whether the truth or falsity of any statement, or the method of discovering the same, can be determined before the meaning of the statement is known. The two principles might be better described as claiming that the statements in question are meaningful but false rather than meaningless or non-cognitive.

The cosmological and design arguments for God's existence assume that the statement 'God exists' is informative and that its truth can be demonstrated through evidence and reasoning. Those philosophers who engage with these arguments clearly treat the claim as cognitive. The status of God and faith in the ontological argument is more ambiguous and it can be argued that it explores the state of mind of those who cannot conceive of the non-existence of God rather than of a claim about an objective reality.

The whole issue of whether there is an external world of which the mind can be aware may be argued to be beyond human understanding, because it requires a perspective external to the reality it is considering. This would make it impossible to determine whether statements about God are cognitive or non-cognitive.

0 5 . 1

‘Jewish ethics is character based.’

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 of, 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 ethics may be variously defined. Some would stress the ethical commands in the mitzvot as normative, some the overriding principle of pikuach nephesh and others the importance of love and compassion. Some call for a re-evaluation of the Torah laws for the modern age.

Justice, truth and peace can be seen as three important virtues.

Ethics

The nature of character based ethics, which may be illustrated through virtue ethics, may be explained, including the identification of an appropriate set of virtues and the idea of the mean. There may, but need not be, reference to thinkers other than Aristotle.

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

AO2

Compassion, justice and sanctity of life are three over-riding virtues, and their application requires knowledge and understanding of the situation and the will to do what is right rather than what a 'law' demands. The motive behind the action is also important and that clearly relates to character. People of good character are held up as examples and there are traditions within Judaism that focus on the cultivation of moral virtues.

However, Judaism appears to have a strongly deontological character. It is seen as the moral duty of a Jew to obey the Law of God and it appears that some actions are intrinsically right or wrong and are either commanded or forbidden by God. Obedience to the Law is a prime virtue. However, there are occasions when setting aside the law is permitted under the principle of pikuach nephesh, and this higher principle requires a personal judgement in the concrete situation. There are disagreements within Judaism about the status of the mitzvot.

In some forms, Jewish ethics has much in common with a consequentialist approach to moral decision making because commands to love one's neighbour and the golden rule stress the outcome of the chosen action. Reform Judaism looks for timeless truths in the Torah but sets aside many of the detailed laws as irrelevant and as obstructing spiritual development.

Jewish ethics can be considered teleological, in the sense that the moral values aim at bringing about a perfect state of affairs. This is eudaimonia/human flourishing in virtue ethics. In Judaism it may be variously understood, but includes the idea God is realised in the world when his presence is felt. This may be achieved through obedience to the law, but the law must achieve its purpose to have value and some Jews set the traditional laws aside if they are not fit for purpose.

0 6 . 1

‘For both Judaism and Virtue Ethics, genetic engineering is wrong.’

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

[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 of, 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

Understanding of the nature and role of genetic engineering, and of the issues it raises, can be credited. This discussion may refer to genetic engineering on plants, animals and/or humans.

Judaism

The sanctity of life requires that all life deserves care and respect and suffering should be minimised. Embryos are regarded as living but not as human beings. Genetic engineering could be judged according to its consequences: it would be vital that this contributed to both short term and long term good.

Virtue Ethics

The goal of virtue ethics is human flourishing, and anything that contributes to such flourishing may be considered good – the benefits to those who benefit from genetic engineering may be considered in this light. Responsible use of the technology, and the necessity of considering the possible consequences, may be demanded by virtue ethics. The need for a development of new sets of virtues relevant to a genetically altered humanity may be considered.

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

AO2

Virtues of love and compassion may be championed by both ethical systems, and require responsible use of the technology to minimise pain and suffering. The use of genetic engineering means that humanity is being/will be moulded to conform to some 'ideal' of what a human being should be. Both ethical systems may have concerns about the underlying vision of the 'ideal'. This is a form of a 'slippery slope' argument. It is not opposed to the principle of genetic engineering but to its application.

The dangers of genetic engineering and the release of genetically altered material into the environment include the possibility that it will upset the natural balance and/or lead to damaging mutations that are beyond the control of humanity. Both ethical systems would agree on the necessity of knowing the risk attached to such actions. Those who believe that the world is not as God intended, and that God-given intelligence should be used to overcome its imperfections, can support genetic engineering; they are challenged by those who accuse scientists of 'playing God' and usurping a role that should be limited to God.

The mechanics of genetic engineering may include masturbation and disposal of rejected embryos. It also implies that some couples should not 'breed' without, at the very least, pre-implantation genetic diagnosis (PGD) to determine the genetic health of the embryo. This raises issues for some Jews who believe that reproduction should be left to nature. For virtue ethics, and some Jews, the failure to use PGD where it could be used to prevent suffering makes society, or individuals, responsible for that suffering.