# AQA

# A-LEVEL
# RELIGIOUS STUDIES
7062/2E: Study of religion and dialogues: Judaism
Report on the Examination

7062
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**General comments**

There were many very successful scripts with a broad range of examples used. Most students handled the command word 'examine' very well, unpacking their knowledge to include a broad range of relevant points. Not all AO2 was as well handled with some answers including two viewpoints, but without relating both to the question. A number of papers referred to Judaism in the USA or Israel, while others focused on the UK. All these approaches were credited.

**Question 1**

**Part 01.1**

There were some exceptionally successful answers to this question. Some answers referred to the definition of secularisation as on the specification and these tended to be strong answers. Others took a different but equally valid approach, focusing on examples of Judaism within secular countries. A significant minority of answers either did not seem to understand what secularisation means or equated secularisation with assimilation, and therefore examined issues like intermarriage, for example, as a major challenge of secularisation. However, some students fully explained the connection between assimilation and secularisation.

**Part 01.2**

Most answers evaluated the success of ghettoization as a defence against secularisation with some success. Progressive Judaism was used as both a defence against secularisation and, less successfully, evidence that Judaism has no defence against secularisation. A number of answers used the state of Israel as a defence against secularisation, ignoring the fact that the vast majority of Israelis are secular.

**Question 2**

**Part 02.1**

Most answers examined the changing role of the synagogue, starting with the Temple and the development of the synagogue following the Babylonian exile and then the later exile after 70CE. Some answers looked at the differing roles between Orthodox and Reform synagogues and gave details of development as a community centre in addition to being a place of prayer. Some answers got side-tracked and went into detail about the different layouts of Orthodox and Reform synagogues or the place of women in synagogues and who can be a Rabbi rather than answering the question.

**Part 02.2**

Most answers to this question were effective. Many considered the different interpretations of the idea of Jews being the 'chosen people' and whether or not that implied superiority in attitudes towards other faiths. They also referred to the fact that Judaism does not claim that only Jews go to heaven and also explored the meaning of 'light unto the nations'. Some answers looked at whether Haredi groups who lived isolated lives were negative to other faiths. Differences in attitudes between Orthodox and Reform were considered, but not always successfully.

**Question 3**

Question 3 was much more popular than Question 4, but in general was not as well answered. Many of the answers addressed the reverse of the statement, that the existence of God explains the world, or in particular the exact nature of the world. Most answers used Paley's design argument to support the statement and used evil and suffering as contrast, but they did not always relate their knowledge back to this specific question. The most effective answers included the cosmological argument as well as the ontological and considered philosophical disagreements, such as Hume or Russell. Some students made effective arguments that what makes it reasonable for Jews to believe in God is the Torah and tradition, but these were not always directly related to the question.

**Question 4**

Most answers to this question were effective. A small number of answers did not define cognitive/non-cognitive language and then struggled with the rest of the answer. Most answers considered a wide range of points about religious language which had clearly been well taught. Ayre, Wittgenstein, Aquinas, Flew and Hick were among the philosophers whose ideas were presented accurately to support their arguments. There was good reference to the Torah and to Jewish teachings. There were some very effective conclusions made.

**Question 5**

Question 5 was equally as popular as Question 4 and there was a lot of overlap between the examples used, with many of the examples referenced in 5.1 being based on genetic engineering. Most answers to this question were effective and examined the extent to which Jewish ethics were character-based (Virtue Ethics) or deontological and/or teleological. There was a wide range of conclusions as to exactly how to categorise Jewish Ethics, with most answers concluding against the statement. Some answers went off-topic and focused on Situation Ethics, for example, or Natural Moral Law, and not on character-based ethics. These answers struggled to make this relevant.

**Question 6**

The most effective answers looked at genetic engineering in a wide range of contexts, including genetic modification of crops, animal genetic engineering as well as embryology. Those answers which focused only on humans tended to be less effective and became a discussion on 'designer babies' vs disease prevention.

Some answers looked at Judaism and genetic engineering separately, giving in effect two separate answers of for and against; other answers integrated the religious and ethical views. Both approaches were successful in some cases, and were credited with the full range of marks.

**Mark Ranges and Award of Grades**

Grade boundaries and cumulative percentage grades are available on the [Results Statistics](#) page of the AQA Website.