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A-level  
RELIGIOUS STUDIES  
7062/2E

2E: JUDAISM AND DIALOGUES

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**Mark scheme**

2018 Specimen

Version 1.0

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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](http://aqa.org.uk)

## 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.

**Additional Guidance for assessment of Global answers.**

**When marking 25 mark global answers, markers should be aware that they are assessing both AO1 and AO2. Weightings for each assessment objective are as follows:**

**AO1 10 marks**

**AO2 15 marks.**

**The level descriptors for these answers include both AO1 and AO2 elements and markers will be making an assessment on that basis by applying both the AO1 and AO2 levels**

**Full guidance will be given on how to assess such answers during standardisation.**

## 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.

## LEVEL DESCRIPTORS

### Levels of Response: 10 marks A-Level – AO1

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|-------------------------------|---|
| <b>Level 5</b><br><b>9-10</b> | <ul style="list-style-type: none"><li>• 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</li><li>• Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated</li><li>• Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary</li></ul> |
| <b>Level 4</b><br><b>7-8</b>  | <ul style="list-style-type: none"><li>• 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</li><li>• Where appropriate, alternative views and/or scholarly opinion are explained</li><li>• Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary</li></ul>                                     |
| <b>Level 3</b><br><b>5-6</b>  | <ul style="list-style-type: none"><li>• 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</li><li>• Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion</li><li>• Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary</li></ul>       |
| <b>Level 2</b><br><b>3-4</b>  | <ul style="list-style-type: none"><li>• 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</li><li>• Where appropriate, limited reference may be made to alternative views and/or scholarly opinion</li><li>• Limited organisation of ideas and coherence and use of subject vocabulary</li></ul>   |
| <b>Level 1</b><br><b>1-2</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is basic with little or no development</li><li>• There may be a basic awareness of alternative views and/or scholarly opinion</li><li>• Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary</li></ul>   |
| <b>0</b>                      | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit</li></ul>  |

**Levels of Response: 15 marks A-Level – AO2**

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

## Section A: Study of Judaism

### Question 01

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**Examine how Jewish teaching helps Jews respond to the challenge of secularisation.**

**Target:** AO1:2 Knowledge and understanding of influences of beliefs, teachings and practices on individuals communities and societies.

Answers may include some of the following ideas, but all valid material must be credited.

- Students should apply their knowledge and understanding of the challenges of secularisation, a summary is not required.
- Secularisation may be defined – perhaps in terms of the replacement of the authority /explanatory role of religion with science or the loss of the relevance and significance of religion in the modern world.
- A wide range of teachings and of contexts may be considered
- Students may show that Judaism is a race of people as well as a religion and consider the different approaches if this view is adopted; this may include the views of political and religious Zionism.
- Jewish teaching includes Nehemiah 10 38-41 about keeping separate from the surrounding non-Jewish community; much teaching related to the exile can be applied to the issues of living in diaspora. Haredi Judaism asserts its own identity and isolates itself from the surrounding community
- Much teaching finds common ground with science, seeing it as an activity that reveals the glory of God’s creation.
- The emphasis on this world rather than the next chimes with secular attitudes
- Ethical teaching and emphasis on family provides a refuge from the challenge of living in a secular society.

**[10 marks] AO1**

0 1 . 2 'Ghettoism is Judaism's best response to secularisation.'

**Evaluate this claim.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief.

This may, but need not, be answered exclusively with reference to the British context.

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Expect some discussion about ghettoism and what this might mean in the 21st century. Likely to refer to Hassidic groups where there are examples of the modern ghetto approach. North London, Stamford Hill, where the Hasidic community is almost entirely self-contained. This approach has led to a very strong and thriving Jewish community, Stamford Hill being one of the largest in Europe.
- A different view is that Judaism does not need to adopt this isolationist approach since by nature it is both a race of people and a religion. It survived for nearly 2000 years in diaspora by adhering to the Jewish Law and living a Jewish life which can be done without the need to isolate. The unique combination of people and religion means the secularism does not have to affect Judaism in any way. However, there are views which would not support this; the development of the secular Jew concept and the Liberal Jewish movement can be regarded as examples where Judaism has been strongly affected by secularism. Indeed some statistics suggest that there are over 40% of secular Jews living in Israel.
- Some may focus on the term 'best' what might this mean best for the unique combination of people and religion or best for the survival of a race of people especially significant after the trauma of the Holocaust. Others focus more upon the survival of the religion and thus are prepared to accept conversion seeing this as the way for the ultimate survival of the Jewish faith.

**[15 marks] AO2**

**Question 02**

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**Examine why there are different views in Judaism concerning the issues of:**

- **marriage**
- **homosexuality**

**You should refer to both issues.**

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

Answers may include some of the following ideas, but all valid material must be credited.

Answers may refer to specific factors as indicated below and/or more generally to underlying reasons for change such as changes in the status of women outside of Judaism and the rights given to women by secular governments.

**Marriage**

- Differing attitudes to scriptures, especially Rabbinic, and their authority.
- Differing types of Judaism from Ultra Orthodox, to liberal and secular. Individual Jews may simply accept the authority of their own strand of Judaism.
- These lead to different views of marriage including: marriage and procreation a duty; marriage sanctifies the relationship between men and women; marriage as a contract that may be broken.
- More liberal views challenging tradition, especially about marrying outside the faith – Some Reform Jews reject the authority of the early Rabbis, others use rabbinic arguments about accepting the law of the land.

**Homosexuality**

- The act appears to be explicitly forbidden in the Torah, but there are different views about status of scripture
- More liberal thinking with different approaches to the authority of scripture and rabbinic writings more easily move towards embracing attitudes found in modern society, some use rabbinic arguments about adopting the law of the land.

Answers may conflate their response to both issues or treat each one separately.

Maximum Level 3 if only one issue addressed.

**[10 marks] AO1**

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 'Jewish feminism has had little impact on Judaism.'

**Evaluate this claim.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief:

Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.

Students should apply what they know and understand about feminism within the religion rather than simply summarising it.

- There may be reference to the 'starting point' – ie the status /role of women before feminism made any impact and a definition of 'feminism' in this context.
- Judaism has always had strong feminist traditions; role of women in the home and family – but this may not fit the agenda of 21<sup>st</sup> century Jewish feminists.
- Orthodox feminist movement - some Orthodox women have assumed para-rabbinic roles in their communities, they work as rabbinical advocates, family purity experts, and synagogue leaders, taking roles once reserved for men. JOFA (Jewish Orthodox Feminist Alliance) making headway in the US but limited in Britain.
- In many instances the impact has led to debate within many Jewish traditions and sometimes change – but there is opposition from some more traditional Rabbis.
- The contribution of Rachel Adler may be evaluated.

**[15 marks] AO2**

## Section B: The dialogue between philosophy and Judaism

### Question 03

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 'Jewish beliefs about the afterlife are reasonable.'

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

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

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief: 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.

#### AO1

Students may include some of the following, but all relevant material should be credited.

- Jewish beliefs vary. They include: She'ol; the resurrection of the flesh, in The Thirteen Principles of the Faith; the immortality of the soul eg in the Pittsburgh Platform, and beliefs in reincarnation in some kabbalistic thinking. There may be reference to 1 Samuel 28 v 11-20.
- Philosophical ideas about the possibility of continuing personal existence after death, including the nature and existence of the soul, Cartesian arguments and the debate about personal identity.
- Evidence supporting Jewish views such as scripture, religious experience and contemporary evidence for life after death and for reincarnation, such as memories of past lives and near death experiences.

Max level 3 for answers that do not include both Judaism and philosophy.

#### AO2

The debate about how 'reasonable' the beliefs are may centre on the sources of authority that underpin them and/or the coherence of the concepts involved.

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- It may be argued that the evidence and arguments in support of these beliefs from scripture, religious experience, and contemporary evidence such as near death experiences are inadequate. For example, religious experience may be argued to be subjective and unverifiable and/or better explained as the result of natural causes; scripture may be argued to derive its authority from such experiences and therefore to be undermined by the same arguments; much contemporary evidence also derives from religious experience (such as near death experiences) but these are open to the same challenges. However, the cumulative weight of such evidence may be argued to make the belief possibly, if not probably true.

- Cartesian arguments in support of the existence of a soul may be referenced and evaluated. Of particular relevance from the perspective of Judaism may be a discussion of the nature of the soul Descartes is concerned with, and the degree to which the existence of a soul, or any other non-physical reality within the body, has any relevance to the afterlife.
- The coherence of the beliefs may be questioned, for example, how can the person who dies be the same person when reincarnated in a different body? How can God resurrect the flesh of all human beings if they shared atoms in life, and would the resulting body be fit for an afterlife – particularly a positive one? If the individual is resurrected in a new body, how can it be the ‘same person’?
- It may be argued that Jews accept many of the philosophical criticisms and, in many cases, have abandoned belief in resurrection of the flesh as incoherent and unscientific. Some would argue, however, that belief in the afterlife is necessitated by belief in the justice of God, but that is not evidence that there is an afterlife.

**[25 marks] AO1/AO2**

### Question 04

**0 4** . **1** 'Religious experience gives Jews knowledge of God.'

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

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

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief: 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.

#### AO1

Students may include some of the following, but all relevant material should be credited.

- Within Judaism, religious experience is an important source of knowledge about God, including the revelation of the divine name recorded in Exodus 3:14. Many prophetic experiences are recorded in the Tenakh, and the experiences of many, including the Jewish mystics, continue to be important.
- Philosophical views about such experiences including the challenges of verifying them. This may include the problems of subjectivity and the possibility of alternative natural explanations.
- An explanation of Swinburne's principles of credulity and testimony and their implications for the way Jewish religious experiences should be approached.

Max level 3 for answers that do not include both Judaism and philosophy.

#### AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Against the principles of credulity and testimony, it may be argued that there are many good reasons to argue that those reporting experiences of God are lying and that even if it is accepted that they are telling the truth there are always good reasons to think that they could be mistaken about their experience. However, alternative explanations for the experiences may be challenged on the grounds that altered brain states may accompany the experience without being its cause.

- If the assumption is that ‘things are as they appear to be’ then the fact that an atheist does not experience God should be taken as equally valid and, on the assumption that the absence of God is experienced more often than the presence of God, the weight of experience is against the claim being made. Swinburne rejects this argument on the basis that the principle deals only with positive experiences, not the absence of experience.
- It may be argued that religious experience is ‘experiencing as’. The believer ‘sees’ or understands the experience in a particular way because of pre-existing beliefs and only those beliefs allow people to recognise what they experienced as God. Others lacking those prior beliefs would have the same experience but not believe they had experienced the God of Judaism. However, some argue that religious experiences are self-authenticating: ineffability and the sense of the numinous guarantee they are genuine. They would argue that the believer and non-believer do not have ‘the same’ experience.
- It may be argued that for some Jews God is transcendent and so beyond human experience, for others God is the ‘Eternal Thou’ who may be encountered in all human relationships, these different views will lead to different conclusions about the claim made and about the relevance of philosophy to Jewish religious belief.

**[25 marks] AO1/AO2**

## Section C: The dialogue between ethics and Judaism

### Question 05

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 'Jewish ideas of moral responsibility have been undermined by understandings of the nature of free will.'

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

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

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief. (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.

AO1

Students may include some of the following, but all relevant material should be credited.

Jewish beliefs about moral responsibility and human freedom vary. These or similar positions may, but need not be, associated historically with the Essenes, Sadducees and Pharisees.

- Teaching that emphasises God's lack of interference in human affairs and stresses human freedom and responsibility.
- Theological determinism: all acts are God-caused, humans have no free will.
- Teaching that stresses that human actions are known of and permitted by God, but there is freedom of intention and of decision to act 'All is foreseen but choice is given'.

Perspectives from ethical studies vary, and include the following.

- Libertarianism: humanity is free to make decisions unconstrained by nature or by God.
- Hard determinism: all events, including those in the brain, are determined by prior causes.
- Compatibilism: free will is consistent with determinism, humans have limited freedom to act within their own nature.

Max level 3 for answers that do not include both Judaism and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- The free will / libertarian position may be supported theologically: A Just God would not reward or punish people for actions they had no responsibility for. However it appears to challenge belief in God's omnipotence and omniscience, although how far God's knowledge of the future indicates God has caused that future is debatable.
- The hard determinist position is consistent with some Jewish views but contradicts others. It may be challenged by the view that at the quantum level causal determinism is not true and/or by the argument that what we regard as cause and effect is association of ideas and not true in reality. Theological determinism can be criticised theologically because it seems that God is unjust and punishes people for actions that they are not morally responsible for.
- The compatibilist view appears to be closest to the Jewish view that we have freedom of intention and decision-making. However, the fact that we experience choosing between alternatives is not itself evidence that the choices are 'free' and if compatibilism is defined as our freedom to act according to our desires it does not actually address the problem of the cause of those desires.
- The coherence of a view that our actions are 'controlled' but our intentions and decisions 'free' may be challenged. Hard determinism extends to the view that thoughts / intentions are caused. Separating action and thought may therefore be purely arbitrary.

**[25 marks] AO1/AO2**

### Question 06

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 'Jewish understandings of the status and rights of animals have been undermined by ethical studies into animal rights.'

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

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

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief. (15 marks)

AO1

'Status and rights' may be treated holistically. The answer may be approached in a variety of ways,

Students may include some of the following, but all relevant material should be credited.

Jewish beliefs vary and include the following.

- Humans have been given dominion over animals and may use them for all legitimate needs such as food and clothing. Torah scrolls must be written on animal skins.
- God made a covenant with animals as well as humans. Some Jews believe in the transmigration of souls, and see the soul of an animal as the soul of a sinner rising to reincarnation in human form. This makes animals deserving of rights and rights are given to them in the Torah, including the right to rest on the Sabbath.
- Causing unnecessary suffering to animals is forbidden

Perspectives from ethical studies vary, and include the following.

- According to some ethicists, higher order animals may not be clearly distinguished from mentally handicapped humans or babies, this suggests they should have equal rights. Bentham argued that all sentient beings should be taken into account when calculating the utility of an action.
- Others make a clear distinction between the rights /status of humans and those of non-human animals. This may be based on personhood of human beings or on human beings as 'ends in themselves'.
- Many virtue ethicists argue that harming animals, directly or indirectly, conflicts with virtues we should be developing such as respect for the interests of others and compassion.

Max level 3 for answers that do not include both Judaism and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- The view that humans have the right to use animals for all legitimate needs is challenged by the argument that higher order animals are comparable to human beings and therefore deserve comparable rights. The theoretical basis of Jewish views, the Bible, is considered irrelevant by many ethicists who look to the observed evidence that animals experience pain and exhibit human-like behaviour including, some claim, the ability to think, grieve and make moral decisions. However others see this as humans anthropomorphising animal behaviour and seeing 'personhood' where none exists.
- Increasing emphasis on vegetarianism in Judaism is seen by some as a response to arguments such as Bentham's that animals have rights because they suffer.
- Virtue Ethicists could support Jewish beliefs that compassion and respect should be shown to animals on the grounds that such actions express and develop virtues in the individual. However meat eating and the use of animal products could be argued to express and develop vices.
- The coherence of Jewish beliefs is challenged. For example the shechitah method of slaughter is condemned as inhumane despite a commitment to causing minimal harm to the animal; it is argued that the need for a legitimate reason for killing any animal before that killing can be justified is being ignored by modern Jews because alternatives to killing animals for food and clothing, and to using them in experiments and for transport, are now available.

**[25 marks] AO1/O2**