



A-level RELIGIOUS STUDIES 7062/2E

Paper 2E Study of Religion and Dialogues: Judaism

Mark scheme

June 2024

Version: 1.0 Final



2 4 6 A 7 0 6 2 / 2 E / M S

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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from aqa.org.uk

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information below 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.

LEVEL DESCRIPTORS

Levels of Response: 10 marks A-level – AO1

- Level 5**
9–10
- 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
- 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
- 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
- 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
- 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**
- No accurate or relevant material to credit.

Levels of Response: 15 marks A-level – AO2

- Level 5**
13–15
- 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
- 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
- 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
- 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
- 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**
- No accurate or relevant material to credit.

0 1 . 1

Examine Jewish understandings of life after death.

[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.

Jewish understandings about life after death are varied. This may be because there is little detail about life after death in the Torah. It is clear that there is life after death, for example, Moses is told that he will be reunited with his ancestors after death, which implies that there is life after death. In other sections of the Tenakh, for example the Book of Daniel, resurrection and judgement are implied, but there is no explicit detail about what life after death will be like.

Some of the discussions in the Talmud give more detail about life after death. For example, the parable of the world to come explains life after death as a huge banquet while this world is the lobby outside the banquet hall. This section of the Talmud is very late, suggesting that life after death was not considered an important matter for discussion to the sages of the Talmud, and means that Jewish understandings of life after death are very vague.

Rabbinic sources also give an understanding of life after death. For example, the world to come is seen as the ultimate reward for the individual Jew, and also possibly for the righteous gentile. The details of this world to come are not clear. For example, Maimonides says that the world to come refers to a time beyond bodily resurrection. He believed that the resurrected will eventually die a second death, at which point the souls of the righteous will enjoy a spiritual, bodiless existence in the presence of God.

0 | 1 | 2

‘Gender based language about God is not useful.’

Evaluate this view.

[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 the consideration of the following specification content: God as personal: the personal God of the Bible, and debates about how the anthropomorphic and gender based language about God should be interpreted, with particular reference to God as King and Father and Genesis 3:8.

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

Gender based language about God is not useful because the Torah makes it clear that God has no gender. For example, in the creation story, men and women are made in the image of God suggesting that God has no gender. This makes masculine language about God not useful. However, some sections of the Talmud and later writings discuss God in gendered terms, so it clearly is useful when attempting to understand the meaning of the Torah.

Gender based language is not useful because it limits the quality of the relationship between God and humans. By consistently identifying God as male, for example, the relationship between God and humans is limited by perceptions of gender. However, gender based language allows the Talmudic metaphor of life being a marriage between God and the Jews. This is easy to understand and provides an explanation of a relationship between God and humanity that makes sense to most Jews. This means that gender based language is useful.

There is a risk that the use of gendered language leads to Jews understanding God in a male dominated way. This may exclude women, or mean that women struggle to relate to God, which is not useful for a significant portion of the Jewish population. However, language is often gendered, particularly in Hebrew which has separate masculine and feminine nouns. Most Jews understand that this does not imply that God is male. Also, the use of Father, King and other male words are helpful to describe the attributes of God beyond implied gender.

0 2 . 1

Examine how ghettoism influences Jewish identity today.

[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.

Some Jews choose to live within a ghetto and this choice is a major part of defining their identity. For example, they may express their identity through dress or diet, in common with those around them. This may extend to education, with children being taught in single-sex schools with a curriculum that encompasses what is seen as a traditional Jewish identity. Many of those who choose to live within a ghetto are religiously observant which forms a major part of their identity.

Some Jews respond to ghettoism by integration. They retain their close community by living, worshipping and socialising in the ghetto, expressing their religious identity in this way. Outside of their religious life, they may interact fully with wider society. For example, they may not adopt distinct styles of dress when outside of the ghetto, although most would continue to observe dietary requirements even in the part of their life which engages with the secular world.

Some Jews reject ghettoism and aim to be fully assimilated into secular society. They may feel that identity does not depend on dress, for example, so they are not visibly different from those in secular society. Many remain members of synagogues, and attend infrequently, as they continue to observe life cycle events as Jews. Their Jewish identity is not immediately visible, but is still important to them.

0 2 . 2

‘There is little agreement about the ordination of women as rabbis.’

Evaluate this view.

[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 the consideration of the following specification content: Debates about the ordination of women as rabbis from c1970 to the present.

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

There is little agreement between different Jewish religious movements about the ordination of women as rabbis. Most progressive movements, for example, are defined by egalitarianism and therefore accept the ordination of all suitable candidates regardless of gender, while Orthodox groups only consider men as suitable for ordination. However, a number of Orthodox women have been given personal ordination showing that there is some agreement on the subject.

Some groups, for example Hasidim, do not agree with the ordination of women as they believe that their rabbis have an important role in terms of the development of the Jewish people and this can only be done by men. This shows that there is little agreement on the topic because other Jewish groups may agree with ordination. However, within all groups of Jews, there are at least some who believe that only men should be ordained, so there is a wide range of agreement among these movements.

There is little agreement among lay people about the ordination of women. Many lay Jews consider women’s ordination as being acceptable due to the changed status of women in society. Others may accept the traditional role of women as homemakers and therefore disagree with ordination. However, changes to women’s status in the modern world have led to an increasing number of Jews accepting equality and therefore agreeing about the ordination of women.

Maximum Level 3 for answers that do not address whether or not there is agreement about ordination.

0 3 . 1

‘Religious sources of authority do not require miracles.’

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

[25 marks]

Target: AO1.4: Knowledge and understanding of religion and belief, including 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 may be consideration of different Jewish beliefs about the authority of the Tenakh and different perspectives on the relative authority of the Talmud and rabbis.

Philosophy

There may be consideration of different understandings of ‘miracle’.

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:

The Torah describes many miracles, but its authority does not depend on these accounts because it comes from God. Hume's realist viewpoint describes miracles as maximally improbable violations of natural laws, described by barbarous people. An anti-realist may view them as natural events that act as symbols of God's presence. However, the Torah describes many miracles, for example the parting of the Red Sea. If these accounts are untrue, the Torah cannot be trusted and therefore loses authority.

The authority of the Talmud does not rely on miracles because the Talmud was compiled by discussion between rabbis. Some of the rabbis may have shared Wiles' view that the only miracle is that of creation. However, key events in Jewish history are based on miracles, for example the Exodus from Egypt including the ten plagues and the crossing of the Red Sea. The Talmud expounds on these events, showing that miracles are essential to their authority.

The authority of rabbis does not depend on miracles. The authority of some rabbis depends on scholarship and their understanding of the Tenakh and Talmud, rather than on miraculous events. However, for some Jews, the authority of their rabbis may depend on the existence of miracles. For example, some Hasidic groups consider their Rebbes' authority to depend on miraculous powers.

0 4 . 1

‘Science shows that it is not reasonable 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 religion and belief, including 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 may be consideration of how and why science has influenced Judaism and how Judaism has responded with particular reference to how science has challenged Jewish beliefs; the belief that science is compatible with Judaism.

Philosophy

There may be consideration of arguments for the existence of God, their value for religious faith and the relationship between reason and faith; religious experience.

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:

It is not reasonable to believe in God as omnipotent creator. Aquinas' Third Way cosmological argument is unconvincing, while science offers a credible evidence based explanation for the existence of the universe in the Big Bang theory. However, scientific theories do not explain Jewish understandings of God as personal and providential, so it is reasonable to believe in God while accepting a scientific explanation for creation.

It is not reasonable to believe in God as the maker of life and the model for humankind as described in the creation stories because Darwin demonstrated that all organisms are the result of evolution through natural selection. However, Schroeder argues that evolution involved sudden massive changes. This implies that there may have been a designer God influencing natural processes to provide for everything in creation. If this is correct, it is not unreasonable to believe in God.

Belief in God based on religious experience is not reasonable because science has been used to demonstrate that religious experiences may be the product of electrical activity in the brain, and may be triggered by drugs or malfunction of the brain. However, Jewish teachings, for example from the Talmud, say that all human experiences come from God. Therefore the capacity of the brain to feel the electrical activity as a religious experience may be the work of God, meaning that it is reasonable to believe in God.

0 5 . 1

‘Jewish ethics do not deal effectively with issues concerned with marriage.’

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 religion and belief, including 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 may be consideration of different Jewish views about marriage.

Ethics

There may be consideration of deontological ethics and Virtue Ethics.

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:

One issue concerns who may be married to whom. Many Eurocentric societies allow same sex marriage, while some Jewish denominations do not. Virtue Ethics may seem to allow same sex marriage, but because it is relativist, it does not give clear answers or deal effectively with the issue of same sex marriage. However, many Jewish denominations, for example Orthodox, are quite clear that the purpose of marriage is to procreate, so same sex marriage is not permitted. Therefore Jewish ethics do deal effectively with this issue.

Another issue concerns the different treatment of men and women concerning Jewish marriage and divorce. For example, a Jewish woman may only seek a divorce in exceptional circumstances. In some places the deontological view of following Jewish rules about marriage does not deal effectively with attitudes to divorce in society. However, some Jewish denominations, for example Reform, deal quite effectively with this issue because they allow a divorce to be issued in a woman's name by the religious court.

A third issue concerns whether sex before marriage is acceptable. Jews who base their ethics on a literal interpretation of Biblical texts see sex outside marriage as sinful. This is at odds with wider society today. However, general Jewish ethical teachings, for example Hillel's injunction to love God and love your neighbour, allow for different views on marriage and pre marital sex, so deal more effectively with this issue.

0 6 . 1

‘Kant’s ethics are compatible with Jewish ethical teaching.’

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 religion and belief, including 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 may be consideration of Jewish views about good conduct and key moral principles.

Ethics

There may be consideration of Natural Moral Law, Situation Ethics, the key ideas of Kant about moral decision-making.

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:

In Kant's ethics, the end of moral activity is the supreme good, summum bonum, where virtue is rewarded by perfect happiness. This seems similar to Jewish ethics which is based on being good by following God's commandments, so it could be argued that the two systems are compatible. However, Kant's ethics are based on enlightenment ideas of reason and autonomy without reference to God. Jewish ethics is based on achieving the supreme good because it is commanded by God, showing that it is not compatible with Kant.

Kant's first formulation of the categorical imperative is universalisability, that actions taken should be universally permissible. This is similar to the idea that many of the ethical commandments in the Torah apply to everyone regardless of race or religion, and so it seems compatible with Jewish ethical teaching. However, Kant believed that morality is independent of God, and ethics should be based on reason leading to duty. This separation of morality from God is not compatible with Jewish ethics.

Kant's second formulation of the categorical imperative is that humanity should be treated as an end in itself, and that rational beings can never be used as a means to an end. This echoes the Jewish understanding that all humans are made equally in the image of God, so it could be seen as compatible with Jewish ethics. However, the Jewish view sees human dignity as a quality derived from God, not the outcome of human reasoning, so although superficially similar, Kant's ethics and Jewish ethics are not really compatible.