



A-level
RELIGIOUS STUDIES
7062/2E

Paper 2E Study of Religion and Dialogues: Judaism

Mark scheme

June 2020

Version: 0.1 Pre-Standardisation



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

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

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

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

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

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

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

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

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

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

Assessment of Quality of Written Communication

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

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

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

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

0 1 . 1

Examine the importance of Shabbat in Judaism.

[10 marks]

Target: AO1.1: Knowledge and understanding of religion and belief including religious, philosophical and 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.

The commandment to remember and keep Shabbat is one of the 10 commandments, showing its importance. It is commanded twice in the Torah and, uniquely for the commandments, Jews are required to both remember and take action. Shabbat was treated as of great importance in Torah times. For example, the only incidence of an execution in the Torah is for the crime of breaking Shabbat. Another example is when God sent manna from heaven, a double portion was sent on a Friday so that the Israelites did not need to break Shabbat by collecting manna.

Religious teachings highlight the importance of Shabbat. For example, one of the six orders of the Mishnah is all about Shabbat. The Talmud specifies the types of work that cannot be carried out on Shabbat, including carrying or lighting a fire. The Talmud also details the situations in which it is acceptable to break the rules of Shabbat. Shabbat is viewed as the sign of the covenant between God and Moses, given on Mount Sinai.

Keeping Shabbat is an expression of Jewish identity and demonstrates that Jews are a community. Different Jewish denominations may identify themselves and others through Shabbat observance. Most Jews see Shabbat as the most important festival in the Jewish calendar, even referring to Yom Kippur as the Shabbat of Shabbats. Making arrangements for Shabbat is a major activity in observant areas, with families coming together to celebrate Shabbat.

0 1 . 2

‘Wealth and possessions are of little value in Judaism.’

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 the consideration of the following specification content: Responses to materialistic secular values: the value of wealth and possessions.

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

It is clear from the Torah that love of God must exceed love of material possessions. Jews are expected to sacrifice possessions in order to keep the commandments, even moving from a country where it is not possible to keep the commandments and losing money by doing so. This shows that wealth is of little value compared to the love of God. However, the Torah says that God will reward believers with material wealth. It is also seen as a religious act to purchase ritual items for the synagogue, showing that wealth does have significant value in Judaism.

The Talmud says that the test of wealth is greater than the test of poverty, and also that one's occupation does not bring wealth. All is determined on one's merit. This shows that wealth, on its own, has little value in Judaism. What matters is personal character. However, there are numerous commandments to give charity and to aid those less fortunate, particularly widows and orphans. This implies that wealth has a value to allow people to give to charity.

Many Jewish communities value scholarship above wealth and possessions. In religious communities, the ability to study has higher status than earning or inheriting wealth and possessions, showing that wealth has little value in Judaism compared to learning. However, the Rabbis of the past all worked to earn wealth, in addition to the money they made through teaching. Their wealth and scholarship was equally valuable.

0 2 . 1

Examine how religious pluralism in modern secular states has influenced Jewish thinking.

[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief including analysis and evaluation of aspects and approaches to religion and belief.

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.

Religious pluralism in modern secular states has influenced Jewish thinking particularly in what were traditionally seen as the minority groups within Judaism. In Britain, non-Orthodox Jewish groups are growing. Some have a major public profile with both Jews and non-Jews and this has influenced the way many Jews see themselves and each other. There have been changes in the ways some Jews see their place in British society.

Jewish thinking about Jews as the chosen people has been influenced by religious pluralism. In modern states where there is freedom of religious expression, the view of Jews as the chosen people could be seen to be exclusive, and to isolate Jews from all other religions, even those which acknowledge their Jewish heritage. Some modern thinkers consider this concept of chosenness to be internal rather than external. They see it as encouragement to be the best Jews they can be.

Freedom of religious expression in countries like Britain has influenced Jewish thinkers to discuss the relationships between religions. This has led to positive interactions and interfaith movements which focus on the commonality between religions. Some scholars have exposed historical and contemporary anti-Jewish attitudes. Some people may claim that this visibility of Jewish ideas has led to increased, rather than decreased, anti-Semitism.

0 2 . 2

‘The theory of evolution undermines Jewish beliefs.’

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 the consideration of the following specification content: How science can challenge religious beliefs; different Jewish responses to Darwin’s theory of evolution...including the views of Gerald Schroeder.

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

The theory of evolution undermines belief in the authority of the Torah. It states that humans and animals are evolving, in contrast to the Torah in which God creates individual species. However, some Jews believe that the Torah was inspired by God and the theory of evolution can explain the mechanism used by God while still supporting belief in the authority of the Torah.

Jews believe that human beings, male and female, were made in God's image on the sixth day of creation. The theory of evolution therefore undermines the belief in God’s role in the creation of humanity. However, Gerald Schroeder says that time in the creation story depends upon the observer's perspective. It could be argued that the evolution of a being in the image of God may be acceptable to Jewish beliefs.

Jews believe that humanity is the pinnacle of God's creation and that humans were created, as the final act of creation, in God’s image. The theory of evolution states that evolution is continuing. This undermines Jewish beliefs about the perfection of humanity. However, it could be argued that the Torah explains why humanity was created, while science explains how. The two views are complementary so the theory of evolution does not undermine Jewish beliefs.

0 3 . 1

'It is not reasonable to believe that religious experiences happen.'

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

[25 marks]

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

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

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

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

AO1

Judaism

There are varying Jewish understandings of the nature of religious experience. For many Jews, the belief in the divine revelation of the Torah is essential, and personal religious experiences continue to have value today. The sources of authority supporting claims that such experiences are genuine include scripture, personal experience and testimony.

Philosophy

Philosophy may challenge the claim that it is reasonable to believe that religious experiences happen on the grounds that it is more reasonable to believe either an alternative explanation for such experiences or that the witnesses lied about what happened. It may also be argued that a religious experience is simply an ordinary experience interpreted in an extraordinary way. Swinburne's principles of credulity and testimony may be discussed.

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

AO2

There are natural explanations for so-called religious experiences so no justification for the claim that they are genuinely religious experiences. However, Swinburne argues that reality is probably as we experience it, so if anyone reports seeing or hearing, for example, a heavenly realm or angel, it should be assumed that they did unless there are special considerations against their claim. Many philosophers argue that there are always 'special considerations' which make it unreasonable to believe that claim – for example, drugs, psychological factors, the absence of any independent evidence for the claim made. However, the absence of proof that the visionaries were taking drugs or psychologically disturbed may be cited in response along with the argument that the only direct evidence available for the realm/being in question is religious experience and/or that there are independent arguments for the existence of God which can support the reported experience.

The authority of scripture which supports many claims about religious experience may be challenged. That authority may itself depend on religious experience, making a circular argument. Even if one accepts Swinburne's principle of testimony, it may be argued that there are good reasons to think that witnesses could be lying about what they have experienced. The subjectivity of most experiences mean that the only evidence is the word of one person, who may have a vested interest in having claims accepted. However, it is not reasonable to dismiss all witnesses as liars, and the character of some witnesses may be called in support of a claim.

What is apparently experienced can be dismissed as simply a matter of interpretation. For example, a dream about God may be interpreted as experiencing God in a dream. An event taken as a sign may have no significance for others experiencing the same event. However, different interpretations rely on different individual assumptions, therefore faced with two different interpretations it is difficult to justify choosing one over the other, for example, preferring the natural rather than religious interpretation of the event.

0 4 . 1

‘Jewish statements about God are meaningful only for Jews.’

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

[25 marks]

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

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

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

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

AO1

Judaism

Statements about God appear in Jewish scripture and teaching, and these appear to be meaningful and informative. They include God is one; God is the omnipotent creator and controller of all things; God is King and Father; the Thirteen Principles of the Faith as expanded by Maimonides. However, God may be seen as indescribable and beyond human understanding and / or any understanding of God may be seen as dependent on some form of religious experience.

Philosophy

The verification and falsification principles challenge the meaningfulness of religious language, but have been extensively criticised. Eschatological verification suggests that statements about God are meaningful for all because they can be verified after death. The idea of language games could suggest that the intended meaning is limited to the community of believers. References to religious language as symbolic, analogical, cognitive or non-cognitive, and to the Via Negativa may also be made relevant.

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

AO2

The verification and falsification principles could be used to argue in support of the view that religious language has meaning only for believers, or to argue that it has no meaning at all. However, the principles may be rejected because they fail their own tests. Furthermore, the idea of eschatological verification suggests that statements about God are verifiable in principle and so are meaningful.

Language game theory, as proposed by Wittgenstein, suggests that religious language is a game played between believers who understand language according to its own internal logic, and cannot communicate the sense of it to those who are outside the game. However, many reject this analysis of language. For example, the language may be evocative and designed to stimulate an experience of God, which will reveal the meaning of the term both to those within and outside of the faith.

Some Jews may argue that the meaningfulness of religious statements depends on religious experience which occurs only for believers. Language used by Jews is, at best, analogical. However, such believers do not have to be Jewish, and analogical meaning may be understood by non-believers.

0 5 . 1

‘Virtue ethics supports Jewish views about eating meat.’

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 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.

Note. This question may, but need not, be answered solely with reference to Aristotle's virtue ethics.

AO1

Judaism

Meat-eating is widespread amongst Jews. It is stated in the Tenakh that meat-eating is acceptable as long as the animal is slaughtered for eating. Only certain animals may be eaten. Meat-eating is clearly permissible, but it is not required. There is great emphasis on the well-being of animals, even during slaughter, and some Jews argue that where there is a viable alternative to meat eating it should be adopted because it is more compassionate.

Ethics

Aristotle assumes a hierarchy of souls, which places humanity above animals, and therefore meat-eating is acceptable. The final end of humanity is complete well-being (eudaimonia). This is the fulfilment of virtue which can only be achieved by individuals who choose to act virtuously. Each individual must achieve the mean appropriate to themselves and in the situation. Meat-eating is appropriate in Aristotle's view.

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

AO2

Humanity has dominion over animals in Judaism. It is believed that animals were created to serve human needs. This view is consistent with Aristotle's hierarchy of souls. However, some Jews believe that stewardship of animals and the environment discourages meat-eating. This view is not supported by Aristotlean virtue ethics.

Jewish ideals of compassion and stewardship may condemn the animal suffering caused by meat-eating and this is supported by the view that compassion is a virtue that virtuous people should develop. It does not seem coherent that a compassionate person should direct that compassion only towards other humans. However, Jewish teaching about eating animals is based on notions of purity dictated by God, not on the learned virtues of humans.

The Tenakh explicitly permits meat-eating from the time of the flood onwards. This is supported by virtue ethics. However, Jewish teachings about meat-eating have not changed but some modern approaches to virtue ethics take account of modern understandings of the nature of animals and their capacity to feel pain. This would mean that virtue ethics might not support Jewish views.

0 6 . 1

‘The conscience is not a good guide to moral decision making.’

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

[25 marks]

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

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

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

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

AO1

Judaism

In Judaism, the conscience must be informed by Torah or other Jewish teaching, or directly by God, to be considered trustworthy. Some Jews see the conscience as a human faculty based on an innate understanding of right and wrong. Others view it as the fear of God which motivates right actions, or as the inner voice of God.

Ethics

There are varying secular understandings of conscience as a social or psychological construct. It may be seen as the result of nurture, for example, as the internalised standards of society or family. As such, it is relative to its context and, while socially useful, has no objective value. It may reflect the psychological need to conform to society, or a rejection of current social values. It may also be considered innate and universal, and so account for broad similarities between many moral codes.

Maximum Level 3 for answers that do not include both Judaism and ethical studies

AO2

The conscience may be an inadequate guide for those who merely see it as a social or psychological construct that varies from person to person, and depends on their historical and cultural context. However, conscience as a social construct, informed by the Mitzvot, may be a good guide for Jews to make moral decisions.

The conscience may not be a good guide to moral decision making because it is subjective, so an individual could confuse personal desire with conscience. However, conscience is rarely the only factor in making moral decisions. A person may have an intuitive feeling and that could be followed by self-analysis to determine whether self-interest is involved.

The conscience may not be a good guide because it requires personal responsibility and may require moral courage to accept or disregard Jewish teaching. Not all people have these qualities. However, not following one's conscience may be stressful and guilt-making, and unforeseen consequences may follow. For this reason, Jews may consider the conscience as a good guide.