

**GCSE
RELIGIOUS STUDIES A
8062/16**

Paper 1: Judaism

Mark scheme

June 2024

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners 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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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being creditworthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- the question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- the total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- the typical answer(s) or content which are expected
- generic instructions related to the question target of how to award marks (ie levels of response grid).

Themes papers guidance (Specification A and Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The mark scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../. used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- example or evidence
- reference to different views
- detailed information.

1-mark multiple-choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2-mark short-answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances:

- **award for the first two answers only, wherever they appear**
- if a student gives more than one answer on the first line and another answer/other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored
- if on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer
- if the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it
- however, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark.

4 and 5-mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12-mark answer questions

The 12-mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

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

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy. • Learners use rules of grammar with effective control of meaning overall. • Learners use a wide range of specialist terms as appropriate. 	3
Intermediate performance	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy. • Learners use rules of grammar with general control of meaning overall. • Learners use a good range of specialist terms as appropriate. 	2
Threshold performance	<ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy. • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. • Learners use a limited range of specialist terms as appropriate. 	1
No marks awarded	<ul style="list-style-type: none"> • The learner writes nothing. • The learner's response does not relate to the question. • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. 	0

0 1

Judaism: Beliefs

0 1 . 1

Which one of the following is not a key moral principle in Judaism?

[1 mark]

- A Giving charity**
- B Healing the world**
- C Kindness to others**
- D Waiting for the Messiah**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **D** Waiting for the Messiah

0 1 . 2

Give two Jewish beliefs about the divine presence (Shekhinah).

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

God's manifested glory / the presence of God among his people on earth / the Tabernacle was an early dwelling place of the Shekhinah / the Shekinah is felt at the Western Wall / manifested as a pillar of fire or a cloud on the journey to the Promised Land / a sign of God's power and glory / the presence of God in the Temple referred to by several prophets / when ten are gathered in prayer, the Shekinah dwells among them / Shekinah can be felt during study with a group / Bet Din / the Shekinah is the feminine presence of God / the ner tamid symbolises the Shekinah / following Halachah brings the Shekinah down etc.

It is important to differentiate between the nature of God and the Shekinah e.g. omnipotence / omnipresence which should not be credited.

0 1 . 3 Explain two ways in which belief in God as Creator influences Jews today. [4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

To be a ‘detailed explanation’ the ‘influence’ of the way must be included.

Students may include some of the following points, but all other relevant points must be credited:

- Jews believe that God created the earth and all living things on the earth / Jews are influenced to remember this throughout their time on earth in order that it should affect their treatment of the earth / and all living things on the earth / therefore human life is sacred (sanctity of life) / and animals must be treated with respect / Jews may wish to protest or campaign to protect the environment eg global warming / because the earth belongs to God / they may be vegetarian or vegan because God created animals.
- God created the earth exactly how he wanted it and revealed himself in his creation / people should try to maintain God’s creation.
- The Creation story refers to God resting on day 7 of creation once the earth was finished / Jews also rest on the 7th day (Shabbat) to respect God and his creation.
- The earth that God created was repeatedly said in the Torah to be good / Jews must ensure it stays good by living in a way that does not damage the environment / not overusing or abusing the resources the earth provides / showing good stewardship of an earth that does not belong to us but is on loan from God.
- The belief that God is the creator is a display of God’s omnipotence and omniscience / Jews must respect these other facets of the nature of God.
- God sustains the earth he created by providing resources humans need to live on his earth / Jews must work to ensure that God’s resources are shared among all living creatures so all have sufficient to live.
- Psalms 8 and 104, etc.

0 1 . 4 Explain two Jewish beliefs about the role of Moses.

Refer to sacred writings or another source of Jewish belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

First belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Jewish belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- At Mt Sinai, Moses went alone to the top of the mountain / to speak to God / to receive the 10 commandments which were a sign of God’s new covenant between himself and the Jews as represented by Moses.
- Some believe he wrote the Torah / including the Ten Commandments, the mitzvot and explanations and interpretations / to advise the Jews about how God needed them to live, etc.
- Moses was given a leadership role by God to lead the Jews (Hebrews) out of Egypt to the land that God had promised them / God gave Moses the power and authority to complete this task.
- Moses was God’s spokesperson in conversation with his fellow Jews and also Pharaoh about letting the Jews leave / promising plagues from God / worked miracles and had the authority and ability to converse with God face to face.
- Once Moses had led them out of Egypt across the Red Sea / by miraculous means / he led them through the Sinai wilderness to Mt Sinai / throughout the journey, Moses took the role of spiritual leader as well as a ‘political’ one / considered to be an important prophet, etc.

Sources of authority might include:

‘He made known his ways to Moses, his acts to the people of Israel.’ (Psalm 103:7).

‘And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face.’ (Deut 34:10).

‘Moses wrote this law and gave it to the priests.’ (Deut 31:9).

‘For no-one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.’ (Deut 34:12).

Maimonides said, ‘in Israel there never arose another prophet like Moses, able to see God’s likeness.’

Allow **attributed** references to accurate and relevant details from the story of Moses as told in the Torah.

Accept all other sources of authority that correctly support the beliefs given.

0 1 . 5 ‘The sanctity of human life is the most important Jewish teaching.’

Evaluate this statement.

In your answer you should:

- refer to Jewish teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- The sanctity of human life emphasises God’s most important and sacred gift / the gift of life which was given ‘in the image of God’ / which only he can take away.
- The gift of life is so important that God wants people to protect human life under all circumstances / preserving human life is a duty set by God / ‘He who destroys one soul of a human being, the Scripture considers him as if he should destroy a whole world’ (Sanhedrin 4:5) / ‘Do not murder’ (Exodus 20:13).
- Linked to the teaching of Pikuach Nefesh / which allows Jews to break the mitzvot in order to fulfil their obligation to save a human life / the Sabbath laws can be broken and work can be done on the Sabbath if its intention is to protect or save human life / examples such as driving a person to hospital or performing a life saving operation on the Sabbath.

- The sanctity of human life rules out actions seen by some as immoral / such as active euthanasia and murder / but allows such things as organ donation provided neither party is put at severe risk, etc.

Arguments in support of other views

- The Shema emphasises belief in one God / puts the love of God before the love of a neighbour / this makes this religious obligation to God more important than any obligation to others.
- It is wrong to draw a distinction between human life and other forms of life / such as animal life / which are also part of God's creation.
- Whilst the sanctity of human life is very important, there are occasions when saving a human life may not be for the best / keeping people alive at all costs could be seen as cruel / if a person is being kept alive on a ventilator with no chance of recovery, some would argue is it better to allow them to die / it may not be God's preferred choice to intervene if there is no hope otherwise / the quality of life outweighs the sanctity of life in such situations.
- Those who commit the worst crimes should face capital punishment / because it is what they deserve for taking the lives of innocent people.
- The sanctity of life opens up the question of when human life begins which affects decisions such as on abortion.
- The key moral principles of justice / healing the world / charity / kindness to others are more important than the sanctity of human life / each of them try to improve the quality / and value of the lives of others / in day to day living / emphasise the loving / merciful nature of God / the belief that he is just.
- Arguments that prioritise other aspects or interpretations of Judaism over the sanctity of human life, should be credited according to the reasoning given eg observing festivals, keeping mitzvot, studying the scriptures etc.

0 2

Judaism: Practices

0 2 . 1

Which one of the following best describes the Amidah?

[1 mark]

- A Cup of wine**
- B Ever burning light**
- C Reading platform**
- D Standing prayer**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

Answer: **D** Standing prayer

0 2 . 2

Give two things that take place during a Bar Mitzvah ceremony.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points but all other relevant points must be credited:

The boy is called to read from the Torah / at a normal synagogue service / he wears a tallit for the first time / may lead part of the service / prayers / give a short speech (Dvar Torah)/ in a blessing father thanks God for bringing his son to maturity / declares his son is now responsible for his actions / rabbi may preach a sermon / blesses the boy / 'The Lord bless thee and keep thee.' / throwing sweets after the Torah reading / the boy is part of the minyan for the first time, etc.

0 2 . 3 Explain two contrasting design features between Orthodox and Reform synagogues.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting feature

Simple explanation of a relevant and accurate contrast – 1 mark
 Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting feature

Simple explanation of a relevant and accurate contrast – 1 mark
 Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views.

If similar features are given, only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited:

- Orthodox synagogues have separate areas for women and men / perhaps having a balcony or seats at the back behind a screen for women (mechitzah) / and seats within the main body of the synagogue for men / because they wish to avoid distraction or sexual thoughts between the genders / allow greater focus on their worship
- Reform synagogues allow men and women to sit together / at the same level / with families together if they wish.
- In Orthodox synagogues, the person leading the service stands in front of the aron hakodesh (ark) / and ner tamid (ever burning light) / to symbolise the eternal presence of God and the holiness of the Torah scrolls / which are at the front facing Jerusalem / so his back is facing the congregation / so he prays facing the same way as everybody else.
- The bimah (reading platform) is likely to be near the centre of the Orthodox synagogue / to symbolise that the word of the Torah should go to the whole world / so the congregation face it during worship.
- Reform synagogues usually have the bimah in front of the aron hakodesh (ark) and ner tamid (ever burning light) / so the congregation face them during worship / but the person leading the service faces the congregation / so they can more easily hear what is being said.
- An organ (or other instruments) may be found in a Reform synagogue / Reform worship usually includes accompanied singing / whereas Orthodox worship includes unaccompanied singing / so an organ (or other instruments) is not required in an Orthodox synagogue, etc.

0 2 . 4 Explain two reasons why Jews worship on Shabbat.

Refer to sacred writings or another source of Jewish belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

First reason

Simple explanation of a relevant and accurate reason – 1 mark
 Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
 Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Jewish belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Observing the Shabbat is one of the Ten Commandments / 'Remember the Sabbath day and keep it holy' (Exodus 20:8).
- Shabbat is a celebration of creation / 'God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done' (Genesis 2:3).
- Shabbat observance may include the whole Jewish community worshipping in a synagogue / the presence of a rabbi gives the observance authority / can hear scriptures being read / sermon preached / blessings said / praying together / the best place for the minyan requirement to be fulfilled.
- Symbolism of actions performed in a synagogue is important to Jews / worship on Shabbat may include: standing in front of the scroll / covering of the Torah scroll / parading of the Torah scroll / the same passage from the Torah is read throughout the world.
- Jews touching the Torah with a prayer book or with the tassels on the prayer shawl recalls the words from Ezekiel: 'eat this scroll I am giving you...So I ate it and it tasted as sweet as honey in my mouth.' (Ezekiel 3:3).
- Worship in the home brings together the whole family / each member of the family is involved / it is a relaxed occasion / Shabbat meal is an important feature / along with blessings / recalling stories from the scriptures / singing / prayers / study of the Torah.
- On Friday evening, the Shabbat is welcomed like a bride coming to meet her husband (the whole Jewish people) / services may be designed to cater for families / kiddush is recited and shared, thanking God for Shabbat.

Sources of authority might include:

'Remember the Sabbath day and keep it holy...for six days the Lord made Heaven and Earth, and on the seventh day He ceased from work and rested' (Exodus 20:8,11).

'And the children of Israel shall keep the Sabbath to observe the Sabbath throughout the generations, for a perpetual covenant' (Exodus 31:16).

‘Six days you shall labour and do all your work; but on the seventh day, which is a Sabbath in honour of the Lord your God’ (Exodus 20:9-10).

‘Eat this scroll I am giving you...So I ate it and it tasted as sweet as honey in my mouth.’ (Ezekiel 3:3).

‘Observe the Sabbath day and keep it holy as your God Adoni has commanded you.’ (Deuteronomy 5:12) etc.

Accept all other sources of authority that correctly support the beliefs given.

0 2 . 5 ‘Dietary laws are important for all Jews.’

Evaluate this statement.

In your answer you should:

- refer to Jewish teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Dietary laws are set out in detail in the Torah (Leviticus 11; Deuteronomy 14) / the authority of the Torah should be respected and obeyed / God put dietary laws in place and therefore he considers them to be important.
- Dietary laws are part of the tradition of the faith which is very important to Jews / helps Jews to keep their special identity / it is something that all Jews are expected to do.
- Dietary laws are a test of faith / help Jews to develop self-control required by God / remind Jews daily of their faith / a mark that Jews are God’s chosen people and special and different from others / all these reasons mean their observance is still important.
- It is still thought by some, that blood is the life of an animal / so the dietary law involving eating of blood in meat should not change.

- Maimonides said that dietary laws enable people to master their appetites / because food is a valuable and sometimes scarce thing / especially in some periods of Jewish history.
- The health and hygiene benefits still apply / even though they are less relevant in modern society.
- In modern society, it is easier to keep dietary laws because of better labelling of food / non-dairy 'dairy products' / vegetarian and vegan foods are plentiful / so there is no excuse for not keeping dietary laws which God requires, etc.

Arguments in support of other views

- There are many different levels and interpretations of Kashrut within all the denominations of Judaism.
- For some Jews, modern food preparation and storage methods eg refrigeration remove the need for dietary laws.
- Also, dietary laws are considered by many to be out of date and no longer what God requires / life has moved on over the last 3000+ years.
- Some argue that the ethical treatment of animals is a wider and more important issue than simply accepting or rejecting religious dietary laws.
- God gives Jews the chance to make individual choices.
- Some believe that dietary laws are more important than others / e.g. for health reasons having blood drained may be considered more important than not mixing meat and dairy.
- Modern processed food containing additives make it very difficult to keep dietary laws.
- It is not always practical or affordable to have separate kitchens and utensils for meat and dairy.
- It may be difficult for observant members of the Jewish community to eat with others who keep Kashrut in different ways etc.