



A-LEVEL Religious Studies

7062/2E - Paper 2E: Study of religion and dialogues: Judaism
Mark scheme

June 2018

Version/Stage: 1.0 Final

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

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

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

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

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

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

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

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

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

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

Section A**Question 1**

0	1	.	1
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Examine Jewish beliefs about God as personal.**[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.

Most Jews see God as personal. They are able to interact with God and God is able to interact with humans. This is clear in scripture, but particularly in the Torah where Abraham, Noah and Moses, for example, all interact with God on a personal level. In the story of the Garden of Eden (Genesis 3:8) Adam and Eve hide from God so that they do not interact on a personal level.

Verses such as Genesis 3.8 do not necessarily mean that God is corporeal or anthropomorphic. The interaction is one of inner essence: psychical, rational and moral, rather than physical. This is made clear when Moses asks to see God's face and is told that 'No man can see my face and live' (Exodus 33:20). God is described in personal terms as Father and King, which shows patriarchal and royal attributes.

Most Jews believe that God listens to humans and cares about them the way humans care about God. God has been described as 'not distant in time or detached, but passionately engaged and present'. However, most believe that the actions of humans do not impact on God, so that while God is personal to each individual, it is not a completely two-way relationship.

[10 marks] AO1

0	1	.	2
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‘There is little agreement in Judaism about the nature of life after death.’

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 consideration of the following specification content: resurrection of the flesh in the Thirteen Principles of the Faith; immortality of the soul; reincarnation in some kabbalistic thinking.

Jews have many contrasting beliefs which means there is little agreement about life after death in Judaism. Some Jews believe in resurrection of the body (mainly Orthodox) using Maimonides’ 13 Principles, and some in immortality of the soul. However, it is clear from the Torah that there is life after death, as Moses, among others, is told that he will be gathered up to his ancestors, implying he will see those people after death, so the idea of there being an afterlife is accepted by most Jews.

Most Jews disagree with Kabbalists, some of whom believe in reincarnation, which is totally different from the two mainstream views which are accepted by most Jews. Therefore there is little agreement. However, Kabbalah is followed by a small minority of Jews and, therefore, the overwhelming majority reject this belief and accept a form of life after death, where this life is the only one.

There is little agreement due to differing importance given to, and interpretation of, the Talmud. Most Orthodox Jews accept Talmudic writings on the afterlife, including teachings on the existence of She’ol, even if they are vague or contradictory. Reform Jews are more likely to say that we just don’t know what happens after death. However, most denominations accept the idea of life after death from the Talmud, even if they disagree about the details.

[15 marks] AO2

Question 2

0	2	.	1
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Examine why there are different Jewish views about the place of women in Judaism.

[10 marks]

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

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.

There are different views about the place of women in Judaism because of different interpretations of the Torah. Orthodox Jews believe that men and women have equal status but distinct roles following the creation stories in Genesis. Reform Jews see women as equal to men because they were created in the image of God. This means that some Jews will ordain women as rabbis and count women in the minyan.

The interpretation of the Talmud also leads to differences. Traditional communities exempt women from certain mitzvot. However, other Jews see this as outdated and allow women to carry out these mitzvot. In addition, the Talmud states that only a man can request a divorce, so that women can become agunot (chained). Reform Jews reject this, and will issue the divorce on behalf of the man so that there are no agunot.

The changes to roles of women in society outside Judaism have also influenced Jewish attitudes to the place of women. Reference may be made, for example, to equal opportunities legislation and to feminism. There may also be reference to the work of the Jewish Orthodox Feminist Alliance.

Maximum Level 2 for answers that only explain different views.

Maximum Level 3 for answers that only explain the reasons for one point of view.

[10 marks] AO1

0 2 . 2

‘Judaism has a negative attitude to homosexuals and transgender people.’**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 consideration of the following specification content: different Jewish views about homosexuality and transgender issues.

Some Jews argue that since all human beings were created in the image of God, and had a soul breathed into them by God, every human being is made as God wishes and should be accepted as God’s creation. However, in Leviticus it says that ‘if a man lies with another man as if with a woman it is an abomination’, so it is not allowed to take part in the act of sex with somebody of the same gender. Therefore many Jews will not accept homosexuals and transgender people.

Lesbians are not referred to in the Torah, therefore there is no immediate reason to reject lesbians. However, there is a statement in the Talmud that Jews should not ‘follow the ways of the Egyptians’. The Rabbis argued that this referred to their marriage practices, including that they accepted marriage between two women or two men, so that most Orthodox Jews will not accept same sex marriage.

The Talmud has no injunction on people expressing their gender as individuals. There is a prohibition against cross dressing, but it is only applicable when it is used to defraud. However, the laws of the Torah and Talmud state that it is unacceptable for men to behave as women or women to behave as men. This would imply that transgender people are breaking these laws. In addition, there is an injunction against castration which means that some gender re-assignment surgery is unacceptable in Judaism.

Maximum Level 3 for answers that do not cover both aspects.

[15 marks] AO2

Section B**Question 3**

0 3 . 1

‘Philosophical understandings of religious experience undermine Jewish beliefs about the authority of the Tenakh.’

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 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**

Moses’ encounter with God, and the revelation of the Torah to Moses, are core beliefs in Judaism, but may be differently understood. Moses’ experiences may be considered visions or mystical experiences. Prophetic inspiration is also accepted by some, including the authenticity of visions recorded in the Tenakh such as those of Isaiah and Ezekiel.

Philosophy

Some of the experiences may be classified as vision or mystical. Many are private. The authority of any such experience relies in part on the integrity of the person claiming to have it and the likelihood that their interpretation of the experience is correct. The principles of credulity and testimony state that the onus is on those who consider the claims to be false to prove their case, otherwise the experience should be accepted at face value.

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

AO2

It may be argued that there are no good reasons to believe that there is a God, so no good reasons to believe that God is the source of revelations, visions or mystical experiences. Moses’ experience on Sinai was private / subjective. Philosophers might argue that there can never be sufficient evidence to make it reasonable to believe that these experiences happened as described. The possibility that Moses was lying or mistaken about them (eg some could have been a dream) are greater than the possibility that they were as described. Inconsistencies within the Tenakh could support this claim, arguments based on the integrity of Moses can, in part, challenge it.

The validity of religious experiences can be challenged by alternative natural explanations, which would show that it is reasonable to believe that individuals are mistaken about the nature of their experiences. Drugs, intoxicants and temporal lobe epilepsy have all been offered as alternative explanations. The involvement of stimuli such as drugs is compatible with the claim that the experiences are genuine, eg if the drugs make the experience possible by removing barriers rather than causing them. The temporal lobe could also be involved in the experience in a similar way in which the eye is involved in seeing and not as its cause. Judaism may also respond with the argument that a religious experience is one with religious significance for the person having it and its cause is irrelevant.

It may be argued that it is impossible to examine or verify a personal experience and so impossible to provide any reason to believe that it, and the teachings it led to, are genuine. It is, however, impossible to examine or verify the subjective dimension of any experience, but that does not make it unreasonable to believe it. There is no possibility of examining the experiences themselves, only descriptions of those experiences. Since descriptions can be wholly inadequate, that makes it very difficult to make a reasoned judgement about the experiences either way. It may be argued that 'The Holy' is experienced only by the believer and is self-authenticating. Others do not experience or understand this and have no grounds for dismissing it as illusory. Some believers compare this to the blind rejecting the experience of the sighted.

It may be argued that the authority of the Tenakh relies on something other than religious experience.

[25 marks] AO1/AO2

Question 4

0 4 . 1

‘Miracles do not 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 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**Miracles in Jewish thought**

Examples of miracles can be found in both Tenakh and Talmud and may be seen as a direct intervention by God. Nature is seen as God’s way of concealing himself, because the ‘natural laws’ make it appear that nature runs on its own. Miracles contradict, or are set apart from, the ways nature usually works and are God’s way of making himself known. The evidence for miracles is not compelling so leaves room for free will. The ‘miracle’ lacks explanation and has a religious significance: one example is Elijah raising the dead to life. Many Hasidic Jews have a strong belief in miracles today.

Philosophy

There are realist and anti-realist views of miracles. Hume defined a miracle as a transgression of a law of nature by a deity or an invisible agent. He argues that the laws of science are based on the firmest evidence from experience possible and that it is not reasonable to believe reports that something that contradicts them has happened since such reports are always less reliable.

The reasons for the unreliability of the reports include: the ‘love of wonder’ of the witnesses, the possibility of error and ignorance, and the possibility of deceit.

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

AO2

Hume is right in saying that witnesses may be lying or mistaken and arguably a point may be reached where dismissing the evidence of expert witnesses who have no self interest in supporting the claim that a miracle has happened is less reasonable than accepting the claim. However, accepting the claim that the event has happened is not the same as accepting that it is miraculous.

Hume is right in saying that a natural explanation may be found for an event explained as ‘supernatural’ or miraculous: this has happened many times in the

past. The absence of a natural explanation is not proof that the explanation must be the operation of a natural spiritual power or a supernatural power; it is only evidence that there are unexplained events. The argument that an event must have been caused by spiritual or supernatural force because it is 'impossible', ie something that nature cannot do on its own, is not valid because the laws of nature are descriptive of the regularities observed to this point: they do not define the possible and so do not define events that contradict them as impossible. However, the inability to identify 'supernatural' events does not mean that they do not happen, nor that the religious explanation for such events is not more complete than a scientific one.

Many rabbis have argued that the truth of the Tenakh rests on reason and that where the text of the Tenakh appears to contradict reason it should be interpreted metaphorically or symbolically. That leads to an interpretation of 'miracles' as signs of significance to those of the time, but with a different significance for people today who have the benefit of scientific understanding of the 'laws of nature'. This, however, is not universally agreed.

Scientific and religious explanations are not seen by some as competing, but as different perspectives on the same reality. In the Jewish frame of reference every event is 'an act of God', its mechanism may be described by science but its purpose is revealed by religion.

[25 marks] AO1/AO2

Section C

Question 5

0 5 . 1

‘Jewish attitudes to animals are consistent with the views of natural moral law.’

Critically examine and evaluate this view with reference to the dialogue between Judaism and natural moral law.

[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 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**

The teaching in Genesis on dominion is generally interpreted as stewardship, so compassion and care for animals is stressed in parallel to the human right to use those animals in their service when necessary. The use of animals for food and clothing is permitted, the method of slaughter is chosen to minimise pain. Use of animals in scientific procedures is also permitted when the purpose is to save human lives and animal pain is minimised. Some believe that in the future Messianic age people will be vegetarian and no one will hurt or destroy anything. In the same way some see vegetarianism as the preferred state and meat-eating as something God allowed because of human weakness.

Cruelty to animals is forbidden. Blood sports are forbidden. Humanity should avoid causing pain to any living creature as far as possible. The Torah allows hunting animals for food, but some see this as a last resort, and damaging to the human character.

Natural moral law

Humans are superior to animals in the hierarchy of being. Animals are provided for the benefit of human beings – that is their purpose. They may be used in any way that benefits humanity. Teaching from the Tenakh can be offered in support of this, particularly the idea of human dominion over animals.

Using animals for food is explicitly permitted; saving human life by using animals in scientific procedures fulfils the first primary precept.

Cruelty to an animal is wrong, because of the effects that this has on the cruel person and those they may go on to harm. This is not using animals to benefit

humans.

Maximum Level 3 for answers that do not include both Judaism and natural moral law.

AO2

Scriptural teaching on dominion is echoed in natural moral law and both ethical systems allow animals to be used in the service of humanity. Judaism, however, goes beyond this, interpreting dominion in terms of stewardship and responsibility towards animals. Care for animals even takes precedence over Sabbath law. They are given some rights including resting on the Sabbath.

Meat eating is approved by both ethical systems. However, although the Torah clearly assumes meat eating, some Jews regard vegetarianism as the ideal and as what God intended for humanity in Eden. Opinions are divided, however, with some individual Jews even arguing that meat eating is a duty because it allows the animal to fulfil its God-given purpose.

Both Judaism and natural moral law reject animal cruelty. In natural moral law this is because of the effect on those who carry it out which could lead to harm to other human beings. Judaism rejects cruelty on the grounds that these are God's creatures and are loved by God, and humanity should not harm any living thing. Jews should express God's compassion for creation in their lives. Cruelty to animals is seen as sub-human by natural moral law because it is not a reflection of the nature of God within humanity. Some Jewish thinking also sees a link between the way people treat animals and the way they treat human beings. However, some take natural moral law to permit blood sports which Judaism explicitly condemns.

[25 marks] AO1/AO2

Question 6

0 6 . 1

‘There should be no limits on freedom of religious expression.’**Critically examine and evaluate this view with reference to the dialogue between Judaism and Bentham’s approach to moral decision making.****[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 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**

In Judaism, religious expression takes many forms. These include: worship, moral conduct and criticism of the moral conduct or beliefs of others. Teaching about the sanctity of life may limit their freedom of expression and / or affect their response to the way others express themselves. Jewish attitudes to other faiths, and to different traditions within Judaism, including pluralistic Judaism also have implications for this issue. Examples of Jewish responses to freedom of religious expression may be used.

Ethics

Bentham’s utilitarianism makes happiness the highest goal. A good action is one that leads to happiness, which may be immediate or longer term. The ‘right’ action may vary depending on circumstances, so the consequences of allowing freedom of religious expression will have to be determined in each situation, using the hedonic calculus.

Examples of the consequences of freedom of religious expression may be used.

Maximum Level 3 for answers that do not include both Judaism and Bentham’s approach to moral decision-making

AO2

Judaism defends its rights to freedom of religious expression such as dress: provision of kosher food, and prayer times. Judaism has existed within non-Jewish states for so much of its history that accepting the right of all other faiths to express themselves is well-established. Post holocaust, many societies in which Judaism is found have been sensitive to any anti-semitism and there is legislation protecting all religions. The holocaust may provide a strong consequential argument against limiting freedom of religious expression. Where freedom of expression incites violence, hatred or exploitation there are arguments against it both from Judaism

and consequential ethics. Sanctity of life overrules the duty to obey Jewish religious law and could be used to overrule religious freedom if that resulted in loss of life. However, it is very difficult to identify a cause / effect relationship or to say when free speech becomes hate speech.

Bentham makes decisions about individual situations rather than general laws so there would not be a rule either against or for freedom of expression. Bentham is interested in long term consequences as well as immediate effects. Various arguments may be offered about whether the consequences of actions can be determined, and whether unlimited freedom of religious expression is 'good' in the long run. There may be reference to the sanctity of life principle and the modern context here as well as to specific practices.

The consequences of limiting freedom of religious expression could lead to unacceptable limits on other forms of expression because many forms of religious expression are cultural, eg related to food, dress and lifestyle. This is a form of the 'slippery slope' argument, which both Judaism and Bentham may use to support unlimited freedom of religious expression.

[25 marks] AO1/AO2